A PLEADER TO THE NEEDER WHEN A READER.

AS all, my friend, through wily knaves, full often suffer wrongs,
Forget not, pray, when it you've read, to whom this book belongs.
Than one Charles Clark, of Totham Hall, none to't a right hath better,
A *wight*, that same, more *read* than some in the lore of old *black*-letter.
And as C. C. in *Essex* dwells—a shire at which all laugh—
His books must, sure, less fit seem drest, if they're not bound in *calf!*
Care take, my friend, this book you ne'er with grease or dirt besmear it;
While none but awkward *puppies* will continue to "*dog's*-ear" it!
And o'er my books when book-*worms* "*grub*," I'd have them understand,
No marks the margins must de-*face* from any busy "*hand!*"
Marks, as re-marks, in books of Clark's, when e'er some critic spy leaves,
It always him so *wasp*-ish makes, though they're but on the *fly*-leaves!
Yes, if so they're used, he'd not de-*fer* to *deal* a fate most meet—
He'd have the soiler of his *quires* do penance in a *sheet!*
The Ettrick *Hogg*—ne'er deem'd a *bore*—his candid mind revealing,
Declares, to beg "a *copy*" now's a mere pre-*text* for stealing!
So, as some knave to grant the loan of this my book may wish me,
I thus my book-*plate* here display, lest some such "fry" should *dish* me!
—But hold,—though I again declare WITH-holding I'll not *brook*,
And "a *sea* of trouble" still shall take to bring book-worms "to *book!*"

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THE

History of Man;

OR, THE

WONDERS

OF

Humane NATURE,

IN

Relation to the Virtues, Vices and Defects of both Sexes.

WITH

Examples Antient and Modern,

Alphabetically digested under their Proper Heads. The whole Work being intermixt with Variety of Useful and Divertive Relations, never before Publish'd.

Ponitur Exemplum fugiendum sive Sequendum,
Cernitur hoc Oculis, Mente sed illud agit.

LONDON:
Printed for *R. Basset*, at the *Mitre* over-against *Chancery-Lane-End* in *Fleet-Street*; and *W. Turner*, at the *Angel* at *Lincolns-Inn* Back-Gate, 1704.


BRITISH MUSEUM

To the Right Honourable

HENRY

Earl of *KENT*,

Premier Earl of *England*, Chief of the Antient and Illuſtrious Houſe of *Grey*, &c.

This Volume of the

Hiſtory of MAN:

OR, THE

WONDERS

OF

HUMANE NATURE.

Is Dutifully Inſcribed with the moſt Profound Reſpects, by

My LORD,

Your Lordſhips moſt Obedient,

Humble Servant, &c.

BRITISH MUSEUM

THE PREFACE.

THO' the generality of Mens Minds are naturally desirous of Science, ambitious of being let into the Knowledge of the Wonders of Nature, and covet to be acquainted with all kind of uncommon Occurrences; yet he has a difficult Employment that undertakes to be their Guide, in exhibiting such Instances as immediately conduce to their Information; for tho' the Office is Honourable, and has been attempted in all learned Languages, by the most celebrated Authors both Ancient and Modern; yet the subject is so Obnoxious to Error, the Track so Rough and Uneven; Readers so prepossess'd either with Prejudices, Jealousies or Censoriousness, or on the other Hand are so Defective in their Intellects, Shallow in their Apprehensions, or so Impatient in making Inquisition themselves, or consulting the Wise and Modest, that the diligent Collectors of such Examples, oftener meet with Reproaches than Testimonies of Gratitude. Which, I suppose, is occasion'd,

The PREFACE.

By the vanity of Philoſophiſing *upon* Matters of Fact, *being more curious to find out the* Reaſon *of Things, than the Truth of them, and failing in the Former, poſitively deny the Latter, and decry* Exiſtences *in Nature and Art, to keep up the Reputation of being thought* Philoſophers. *Such Men are like* unequal Looking-Glaſſes *to the Rays of Things, which mixing their own Natures, with the Natures of the Objects they reflect upon, do* Wreſt, *Pervert, and* Disfigure *them; for tho' it's an Argument of Ingenuity to ſearch into the* Reaſon *and* Cauſe *of Things, yet 'tis abſurdity and folly to be invincible* Opiniators *againſt manifeſt Convictions, or to think* Omnipotency *cannot do what he pleaſes, becauſe they are reſolved to be* Blind, *and will not* Believe *what they* See.

There are others that Raſhly *Cenſure every* Strange Relation, *merely, becauſe they want* Abilities *to comprehend them, which puts them ſo much upon the* Fret, *that they preſently* Cenſure *and* Damn *all Extraordinary Caſualties, as a Pack of* Lies, Forgeries, *and* Impoſitions *upon the Weak and Credulous; whereas, if they would but take a little pains to* Illuminate *and* Meliorate *their Underſtandings, and free them out of Captivity to the Prejudices of* Education, Dulneſs, *and an affected* Incredulity, *they would ſoon know more and better than they do; but, becauſe theſe Men when they bought* Books, *had not a Capacity to Underſtand them thrown into the* Bargain, *they Revenge themſelves in Calumniating the*

Sub-

Subject, and the Authors of them: Like him that Curſt *his* Butcher *for Selling him* Old *and* Tough *Meat, when the fault was in himſelf; he had no* Teeth *to Chew his Food, and could only* Mumble *it with his* Gums.

A third ſort of Men that fall Tooth *and* Nail *upon Things, that happen contrary to the common Courſe of Nature, or ſuch as are ſeldom ſeen or heard of, are the* Fanciful Sciolists, *who being full of themſelves, break out into a humour of oppoſing and contradicting every Body, and diſgorge their* Choler *upon every ſeeming Improbability as Falſe and Ridiculous; not that it is ſo, but for the Almighty* Reaſon *that they will have it ſo; which is ſo far from being a Defence of* Truth, *or a Detection of* Falſhood *and* Impoſturiſm, *that it diſcovers nothing but a temerarious Preſumption, pretending to know the utmoſt Bounds of Poſſibility, and a proud* Petulant, *and* Froward *Temper; and yet theſe are the* Sampſons, *that one way or other, wound every* Vertuoſi *with the Jaw-Bone of an* Aſs, *and infect a ſort of* Readers *like themſelves, with* Incurioſity, Pride *and* Stupidity.

Not that I am ſo vain as to Imagine, that all that is Printed *ought to be ſwallowed with an implicite Faith; for that would reduce the World into a State of Error, Ignorance and Confuſion; but where Things are reputably Atteſted by Perſons of* Honour *and* Probity, *and related without Suſpicion of* Vanity, Oſtentation *or* Intereſt *to deceive; it's an act of* Prudence, *as well as a ſign of* Modeſty,

either

either to give them Credit, *or at leaſt ſuſpend our* Cenſures; *becauſe* the number of Things we are wholly Ignorant of, are greater than what we know.

I readily grant that ſome Writers have abuſed the World, with Idle, Impertinent, Falſe and Ridiculous Stories; but it does not therefore follow, that All muſt be condemn'd for the Tranſgreſſions of ſome; for among others, the Author of theſe Collections to avoid that Fault, has made it his Principal Care, among Thouſands of Wonderful *Accidents, Tranſactions and Events, to Select only the* Beſt *and* Choiceſt *of them: Such as are freeſt from the Suſpicion of being* Spurious, Doubtful *or* Incredulous, *by borrowing them from Authors in the higheſt Claſs of Reputation, for* Candour, Ingenuity *and* Veracity.

But notwithſtanding his Care and Circumſpection, 'tis not to be expected that all will be pleaſed, for Criticks *in* Reading, *like over-nice* Palates *in* Eating, *will endeavour to make themſelves conſiderable* by the Knack of finding Fault: *Either the* Cook, *the* Viands, *or the* Dreſſing, *muſt undergo the weight of their Diſpleaſure: Which I will attempt to Obviate by the following* Anſwers, *to their preſuppoſed* Objections.

Some will inſinuate that ſeveral of the Examples are Vulgar *Stories; but that Objection, if there were any reaſon to allow it, reflects no Diſparagement upon the* Recitor; *for Examples deſign'd for Principles of* Inſtruction, *muſt be drawn from uncontrovertted Experience,*

nce, and not from doubtful or ſuppoſitious Spe ulations; and 'twas never in the Publiſher's Thoughts, to make Wonders more unintelligi- ble, or tranſlate Plain Truths into Miracles; nd therefore he has ſometimes added a Gloſs, o render all the Examples fit for Light or Uſe.

Others will object, that there are many Eng- iſh Diſcourſes already extant upon this ſub- ject, and conſequently that ſuperadding this Volume, is, but Cramben bis coctam appo- nere. Be it ſo, yet I hope, if it be ſeaſon'd nd diſh'd to their Gouſts, it will be ſo far from riſing on their Stomachs, that it will ſit s Eaſie and Grateful as it was deſign'd to do.

That ſeveral have writ upon this ſubject, I cknowledge; but when the Reader is pleaſed o remember, that moſt of them are but Indi- geſted Heaps of particular Stories, without ny Order, Congruity, regular Adaption, or tolerable Method, and that thoſe which have fewer Faults than the reſt, are either Obſolete Engliſh, too Voluminous, or out of Print, he will ſoon agree, that a Book was wanting on this Subject, of a Porta- ble Volume, in a Conciſe Method, with great- r Variety of pertinent Hiſtory, of better E- lection, more agreeable to our Modern Dialect n Perſpicuity and Brevity, and accommodated n Utility and Price to every Man's Circum- ſtances; and 'tis modeſtly believed that ſuch a ne is now in his Hands, and that it will be cceptable to every Reader. Thus much by way f Apology, for the publiſhing this Diſcourſe

at

at the present Juncture. A word or two of the Use *of it, concludes this Preface.*

This Treatise is chiefly design'd to encrease Knowledge, *promote* Virtue, *discover the Odiousness of* Vice, *and furnish* Topicks *for Innocent and Ingenious* Conversation. *And if that Maxim be true,* That Men are more influenced by Examples, than Precepts, *here are enough to* better *Men's Lives, by imitating the Examples of the* Just, *and to deter others from the Commission of* Gross *Enormities, by abhoring the Practices of the* Wicked. *By these Examples* Princes *may know how to* Govern, *and* Subjects *to Obey: The* Wise *may learn to be* Virtuous, *and the* Religious *to be* Prudent: *The* Witty *to be* Discreet, *and the* Rash *and* Intemperate *to be* Modest *and* Sober: *The* Rich *to be* Charitable, *and the* Poor *to be* Thankful: *The* Brave *to be* Merciful, *the* Learned *to be* Humble, *the* Great *to be* Peaceable, *the* Extravagant *to be* Abstemious, *the* Coward *to be* Valiant, *those that have* Leisure *to be innocently* diverted, *and all Men attain to the Knowledge of* themselves *and their* Duties: *And that it may have these good Effects upon every Reader, is the Unfeigned Wish of*

their

Very Humble Servant, &c.

CHAP

CHAP. I.

Of Wonderful Abſtinence from Meat and Drink.

THINGS that are Credibly atteſted, tho' they exceed the reach of ſlender, or depraved Capacities, ought not to be reproached or rejected, as falſe or impoſſible; for ſuch Raſh and unadviſed Calumnies, may ſometimes fall upon Occurrences of unqueſtionable Authority, for want of Underſtanding, or better Information; which if allowed, would not only Introduce a general Disbelief of all Hiſtory, but even circumſcribe Omnipotency within the narrow Limits of humane Reſearches and Acquirements; or which is worſe, within the Confines of a dull Stupidity, an affected Sceptical Curioſity, or an obſtinate Incredulity. God Almighty, that can do what he pleaſes, will ſometimes do what Man is unable to Comprehend; which ſhould give us Caution, how we reflect upon the veracity of uncommon Accidents, leſt while we imagine, we only blaſt the Reputation of the Hiſtorian, we level our Shafts againſt the Deity, for exhibiting his Wonders among the Sons of Men.

A Native of *Helvetia* named *Franciſcus Underus*, after he was married, and had ſeveral Children, affecting to live a ſolitary Life, left his Family, and retired to a Cave at a conſiderable Diſtance from any Town, where he might enjoy the benefit of Contemplating, without the diſturbance of humane Converſation. In that place he lived about Fifteen Years, and yet in all that time ne- Fulges. *Exempl. l.* 1. *p.* 270.

ver Eat or Drank, but continued in perfect Health to the Day of his Death; which happened on St. *Benedict*'s Day, in the Seventieth Year of his Age, *Anno* 1470. The credible Report of his Faſting, tempted the Curioſity of *Conſtantia*, Biſhop of the Dioceſs wherein he lived, and divers Princes of *Germany* and *France* to viſit him, and diſcover whether his Abſtinence was real or feigned; who after making ſeveral Experiments, found the Fact agree with the Report to their entire Satisfaction. All Men look'd upon ſuch a continued Faſt as a Miracle, but *Underus* ſpoke more modeſtly of it, and attributed it to the abſtemiouſneſs of his Nature. He foretold ſeveral Things of moment that afterwards was verified, and the ſtrictneſs and ſeverity of his Life, gave Reputation to the Report of his Abſtinence, beyond doubt or poſſibility of Contradiction. *Zacchias* Reports that he had ſeen the Pourtraiture of this *Switzer*, as it was drawn to the Life; but ſays, it was ſo foul and frightfully Meagre, that it rais'd an unexpreſſible Horror and Amazement in all thoſe that viewed it.

Zacch. Qu. Med. legal. *l.* 4. *p.* 218.

The Daughter of a Smith, by name *Jone Balaam*, Born in the City of *Conſtance*, bordering upon the Province of *Limoſin* in the Kingdom of *France*, falling into a Rapid Fever when ſhe was about Eleven Years Old, *Anno* 1599. and was attended with very dangerous Prognoſticks, that depriv'd her of her Speech, the uſe of her Limbs, and threw her into a Frenzy; which continuing near a Month, all the parts below the Head extreamly languiſh'd, and the Mouth of the Stomach and Paſſages thither were ſo looſened, that ſhe peremptorily refuſed all kind of Nouriſhment, and tho' about half a Year after, ſhe recover'd the uſe of her Limbs and Motion, an impoſſibility of Swallowing ſtill continued, from whence grew a perfect Averſion to all ſorts of Food, whether Solid or Liquid, inſomuch that the lower Belly was ſhrunk up, while the other parts of her Body were in a tolerable thriving Condition. She voided no Excrements, nor had the benefit of Purgation by Sweat, or by her Noſe, Eyes or Ears; the Skin that covers her Fleſh appeared very cold and dry, nor could any violent Exerciſe or Labour

Francis. Cites. opuſc. Med. *p.* 64.

add

add any warmth to it, unleſs under her Arms and Parts bordering upon the Heart. Her buſineſs was continual Motion, yet for the ſpace of almoſt Three Years together ſhe continued Faſting, without deſiring or taking any kind of Food; but after that time, by ſlow degrees her Appetite was reſtored, ſhe fed on Meat and Drink with the reſt of the Family, and recovered a Sanative Conſtitution of Body.

Appollonia Schreira, a Virgin, Born at *Bern* in *Helvetia*, faſted ſeveral Years ſucceſſively. In the firſt Year of her Abſtinence, ſhe ſlept very ſeldom, in the next Year was conſtantly waking, and continued at that rate divers Years after. The Magiſtrates of that City committed her to the care of *Paulus Lentulus*, an eminent Phyſitian, who kept a ſtrict watch upon her, and never ſuffer'd her to be alone, to try whether ſhe managed her ſelf by any kind of Artifice or Deceit, but finding none, and he certifying ſo much, the Maid was permitted to return to her Relations. Schenck. *obſerv. l.* 3. *p.* 306.

A young Girl ſomewhat above Nine Years old, named *Margaret*, Born in a Village near *Spire* in *Germany*, began to live without Food, in the Year 1539. and tho' ſhe enjoyed all the Sports, Recreations, and Paſtimes, equally with any other Children of her Age in the Neighbourhood; yet ſhe was never known to Eat any kind of Victuals for the ſpace of Three Years ſucceſſively. The Biſhop of *Spire* put her under the care of the Pariſh Prieſt, with ſufficient Attendance to watch her ſtrictly; but no Colluſion being diſcovered: *Maximilian* King of the *Romans*, put her into the Cuſtody of *Gerhardus Bacoldianus* his own Phyſitian, aſſiſted by one of the Gentlemen of his Bedchamber, who after a nice and diligent Obſervation, for the ſpace of Twelve or Thirteen Days; and finding by the daily Account they gave His Majeſty, that there was no room to believe her a Counterfeit, the King gave her Permiſſion to return to her Parents, but not without a bountiful Reward, ſuitable to his Dignity, and the greatneſs of his Admiration. Schenck. *obſerv. l.* 3. *p.* 306.

Schenck. *obſerv. l.* 3. *p.* 306. Horſtius in Donatum. *l.* 7. *p.* 653.

Katherine Binder, Native of the *Upper Palatinate* in *Germany*, was ſaid to receive no other Nouriſhment than *Air* for more than Nine Years. *John Caſimir* in the Year of our Lord 1585. commanded her to be watched by a Miniſter of State, an Eccleſiaſtick, and two Licenciates in Phyſick; but they could make no Diſcovery of her being an Impoſtor, and therefore reported it to be Miraculous. Our own Dr. *Hackwel* in his Apology, acquaints us, that the moſt remarkable that ever he encountred in this kind, was of one *Eve Fleigen*, Born at *Meurs* in the Dukedom of *Cleves*, who took no kind of Food or Aliment for Fourteen compleat Years together, *viz.* from the Year 1597. to 1611. the truth whereof is atteſted by the Superiors of the City of *Meures*, and the Teſtimony of a *Miniſter*, who obſerv'd her in his own Houſe, with the Aſſiſtance of others Thirteen Days together, with all imaginable Diligence; but could not accuſe or convict her of any Fraud or Colluſion.

Hackwel *Apol. adv.* 3. *p.* 654.

Spotſwood's *Hiſt. Ch. Scot. l.* 2. *p.* 69.

John Scot, an Inhabitant of *Scotland*, being Caſt in a Suit at Law, in a greater Sum of Money than he was ever able to diſcharge, retired for his Security into the Abby of *Halyrood* Houſe, where under the ſenſe of his Affliction, he faſted Thirty or Fourty Days together; which being divulged at Court, the King reſolved to Experiment the Truth of the Report, and to that end, confined him to a cloſe Room in *Edenburgh* Caſtle, where none could have Admittance to him. A ſmall quantity of Bread and Water was left with him, which in the compaſs of Thirty-two Days, was nothing leſſened in Weight or Meaſure. After this he travelled to *Rome*, and gave the like Experiment of his Abſtinence to Pope *Clement* the VII. He made the ſame Trial at *Venice*, and from thence returning into *England*, he aſcended the Pulpit in St. *Paul's Church-yard*, and after his Faſhion (for he was a very illiterate and leud Fellow) harangu'd againſt King *Henry* VIII's Divorce from Queen *Catherine*, and his Defection from the *Roman* Church; for which ſaucy and impertinent intermedling, he was thrown into a *Goal*, where he alſo faſted Fifty Days; but after that, what became of him *Non conſtat*.

Clark's *Mir.* 104.

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A *Romiſh* Prieſt lived Fourty Years in that City, without any other Aliment for the Suſtentation of Life, than imbibing *Air*, and yet in all that time continued in a perfect State of Health, free from Diſeaſes, or any indiſpoſition of Body. This Relation we have upon the Credit of *Hermolaus Barbarus*. *Rondolitus* alſo informs us, that he had the Satiſfaction to ſee a Female Child, that to the Tenth Year of her Age, lived only upon ſucking in Air, without any other Nutriment, and that when ſhe came to Maturity, ſhe was married, and had ſeveral Children. Schenck *obſerv. l.* 3. *p.* 306. Johnſt. *Nat. Hiſt. c.* 2. *p.* 316.

Charles VII. King of *France*, being poſſeſt with a panick Fear, that ſome of his retinue that had near Acceſs to his Perſon, (being bribed to it by his Son) would take away his Life by Poiſon; refuſed Meat and Drink ſo long, that the *Oſophagus*, or paſſages to the Stomach being cloſed up; when he would have eaten, he was not able to get any thing down his Throat, and ſo dy'd the miſerable Death of being famiſhed. Trenchfield *Hiſt. improved. p.* 601.

Pontanus affirms in his Hiſtory, that there was a certain Woman in the Kingdom of *Naples*, that in her whole Life had never taſted either *Wine* or *Water*, which are the uſual Drinks of that Climate, and that being once compell'd to drink at the command of *Ladiſlaus* King of *Naples*, it extreamly prejudiced her Health. *l.* 8. *p.* 336.

A *Roman* Gentleman, named *Julius Viator*, being in his youth afflicted with a Dropſie, and adviſed by his Phyſitians to abſtain from Drink, under the pain of encreaſing his Diſtemper, and endangering his Life; he ſo familiariz'd their Directions, that they became eaſie to him: inſomuch, that in his aged Days, even to that of his Diſſolution, he wholly abſtain'd from Drink, and never ſeem'd to deſire or want it. Plin. *Nat. Hiſt. l.* 7. *p.* 602.

Abraames, the pious and learned Biſhop of *Carras*, impoſed upon himſelf ſuch a ſevere Abſtinence, from the common Enjoyments, and preſent ſupports of Life, that Bread and Water, Bed and Fire, he reckoned in the Number of Unneceſſaries; he never accuſtomed himſelf to the uſe of Drink; fed only upon raw Herbs and Fruits, and never taſted of D. exel. *apr. tom. t. p.* 796.

theſe till the ſhutting in of the Evening: Yet was a Perſon of great Hoſpitality to thoſe that came to viſit him: The beſt of Fleſh, Fiſh, Bread and Wines, were always provided for his Gueſts, and tho' he would ſometimes undertake the Office of a Carver for his Friends, he could never be tempted to bear them company in eating any kind of Delicates.

Of what a different Complexion was *Lyſimachus* King of *Thrace* from theſe abſtemious Perſons. He being oppreſs'd with extream Thirſt, laid down his his Arms, and ſubmitted himſelf, and all his Forces, to the mercy of King *Dromichetes* his Enemy, and when he had quench'd his Thirſt, and found himſelf a Captive, cryed out, *Oh ye Gods! For how ſhort life'd a pleaſure have I abandoned a potent Monarchy, and reduced my ſelf to perpetual Slavery.* Had his Conſtitution agreed with the foregoing Examples, he might have kept his Dominions, and his Army. Had he ſtudied the Art of being contented with his own, he had had enough; but his Covetouſneſs knowing no bounds, made him War againſt a Monarch, from whom he had received no Provocation, and ſo his Thirſt after Sovereignty, drew upon himſelf a laſting Torment, by a Thirſt *after a poor draught of Water.*

Preſ. State of Europe. Month 1698. *pag.* 353.

A young Damſel named *Renée Chauvel*, aged about Fourteen Years, who lived with her Father and Mother in the Village of *Thurandais*, in the Biſhoprick of St. *Malo*, fell Sick of a *Diſentery* on the 25th of *November*, 1696. and was cured in Three Weeks time, but remained in a languiſhing Condition, and without Appetite; taking no Nouriſhment till the end of *April* following, but a little boil'd Milk in the Morning, and at Night; towards the beginning of the ſame Month 1697. ſhe fell into a *Melancholy Delirium*, and towards the end of that Month deſiſted from eating and drinking, and ſo hath continued Fourteen Months, at the time this Relation was given. Her Belly was all conſumed, and as it were ſticking to the *Vertebræ* of her Loins, and hath voided nothing ſince ſhe left off Eating and Drinking. She hath only Urin'd Five or Six Times, Sweat in the Head and Neck, and wept often. She walks not at all, only goes Two or Three Steps being

being ſupported; but has crawled upon her Hands and Feet ſeveral Times. She ſleeps indifferently well in the Night time; but has not ſpoke ſince *Chriſtmas* 1696. notwithſtanding ſhe apprehends what you ſay, and gives ſufficient Signs of her Knowledge.

This is matter of Fact, and certainly true, that the young Maid has not eaten any thing for a long time, and that ſhe is not able to eat; as is proved by the Teſtimony of her Father and Mother; *Mr.* Oren Doctor *of Phyſick, and one of the College of Phyſitians of* Rennes; of all the Village; of the Prior of *Corſeul*, and his Curate; the Count of *Garais*, and the Abbot of *Fregouet*, a Gentleman to whom the Father of the Maid is a Tenant.

Dr. *Plot* in his Natural Hiſtory of the County of *Oxford*, publiſhes a Relation of *Rebecca Smith*, a Servant to *Thomas White* of *Minſter Lovel*, who being near Fifty Years of Age, was afflicted with ſuch an extream drowth in her Throat, that ſhe could get down nothing either Solid or Liquid, in the ſpace of Ten Weeks. Then ſhe drank a ſmall quantity of Water, and ſome warm Broths, and ſo continued without any other Aliment for a Twelve Month together, at which time ſhe began to fall to her Food again, with the reſt of the Family. This happened in the Year 1671. and to clear it from being thought a Contrivance, there was no advantage made of the Accident, which might bring it under doubt or ſuſpicion. *Nat. Hiſt. Oxon. p.* 196.

Thuanus gives a Relation of one of his Countrymen, named *Franciſcus Vieta*, a Man of ſingular Erudition, and ſo devoted to Contemplation, that he would often continue in his Study Three Days and Nights together, without Meat or Drink, or Sleep, and when either forced or perſwaded to quit his Study, and otherwiſe divert himſelf, never complained of the want of Food, or eat more after ſo long Faſting, than he was uſed to do at other times when he kept to his conſtant Meals. *p.* 95.

Sennertus tells us of Three Perſons that were the wonder of their Times, who each of them faſted almoſt Two Years together, and yet tho' lean were *Prax. Med. p.* 212.

in good Health: Of another that fasted Three whole Years, another Four, and by the same Rule might continue Fourty Years.

CHAP. II.

Of false Accusers, the mischiefs they often do; and their frequent Disappointments.

MANY Men have been utterly Ruined by depending wholly upon their own *Innocency*, without a prudent Foresight, and timely Endeavours to prevent the Attacks of their Enemies, who colour their Malice, and elude the Law by suborn'd Evidence, or plausible Pretences.

Hist. Rebel. Epit. p. 31. The Duke of *Buckingham*, who had observed that the Channel in which the Church Preferment run, under the Ministry of Archbishop *Abbot* had been subject to some Corruptions, recommendded the management of that Affair to Dr. *Laud* at that time, Bishop of *Bath* and *Wells*, and of the Privy Council. A Trust continued to him after the Duke's Death; not more to the *Interest* and *Honour* of the Church, than to his own Prejudice: Who being too secure in a *good Conscience*, thought the Office of the greatest Minister in *Court*, (for he was shortly after translated to the See of *Canterbury*) might be discharged without any Submission to the *Arts* and *Subtleties* of it; which expos'd him to such a Torrent of *Adversity*, by the Malice of his, and the Churches Enemies, as can scarce be Parallel'd in the World, to a *Prelate* of his singular Abilities and Immense Virtue.

Mon. Merc. June 1696. In the Year of our Lord 1692. a Gentleman whose Name was *de Ferieres*, dwelling at his House near *Mante*, a City, or great Town in the Isle of *France*, in pure Jest and Merriment, had caused a *Pig* to be stolen from the *Curate* of the Parish, and invited him to the eating of it. The *Curate* not knowing

knowing who had robb'd him, gave Information of the Fact to the Judges, and made a heavy bustle about it, accusing all that he had the least Suspicion of; upon which the Gentleman for fear the *Jest* should go too far, confess'd the Theft, paid the *Curate* for his *Pig*, and all was well again. Some Years after, one of this Gentleman's Sons being condemn'd by the Judges of *Mante* for some other Offence, and fined Two Thousand Livres; the Judges sent to distrain upon the Father's Land; but he not only opposed their Officers, but took his Son's part, and endeavoured to reverse the Judgment; which so provoked the *Judges*, that they set a Foot again the *petty Larceny of the Pig*, and prosecuting the *Sieur de Ferieres* as a Thief, condemned him about the end of *February* last to be *Hang'd*, and gave out a Warrant for Execution accordingly; so that the Gentleman was really *Hang'd* in the Eighty-second Year of his Age, notwithstanding all his *Appeals*; and as it is said, contrary to the *Prohibitions* obtain'd from the Council, of which they took no Notice, pretending the Case was within the Jurisdiction of the *Provost*.

This affair being represented to the King, he sent for no less than Twelve Judges to *Versailles*, who upon Examination were all carried Prisoners to *Paris*, and the King referred the Cause to the Court of Requests *de l' Hostel*, to be there judged without Appeal; and other Complaints from the Nobility and Gentry about *Mante*, coming against the said Judges, and their Conduct appearing so Criminal, that says my Author, (who printed this sad Relation in *May*, while the Judges were in Custody) there is no Question, but they will be made Examples.

Cambalus, a Servant to King *Seleucus*, and of a charming Complexion, was commanded by his Master, to take care of his Queen *Stratonice*, in her Progress into *Syria*. *Cambalus* being sensible of the Queen's Lascivious Temper, and his own Danger, took such effectual Order with himself, before he began his Journey, as might quit him from all Suspicion of Infidelity to his Master. The Queen was enamour'd with him on the Road, and sollicited him to gratifie her unchast Desires; but he denying her Importunities, the Queen when she came home, in

Burt. *Milanc.* *part* 3. *p.* 566.

in revenge of the Slight that was offer'd her, accused him to the King her Husband, for attempting upon her Honour; whereupon he was cast into Prison, in order to be severely punished; but when the Day of Trial came, to the amazement of all the Spectators, he sufficiently vindicated his own Innocency, and discover'd the Prosecutor's Malice, by shewing *he was No Man.*

Hippocra. Epist. ad Damaget. Burt. *Mel. Epist. to the Reader, p.* 23.

Democritus, the Philosopher, was always so intent upon his Study, and improving himself in the Knowledge of Nature in her various Operations, that he despised, and heartily laughed at all the Pleasures, that Men took in the Enjoyment of Momentary Things, and the Toils and Labours they underwent in acquiring them. The Philosopher persevering in this *Ironical* Passion, the People of *Abdera* among whom he lived, look'd upon him as a Madman, and having Compassion on him for the Innocency of his Life, sent to *Hypocrates* to come and cure him; with whom *Hypocrates* discoursing and seeing how he imploy'd his time, told the *Abderians*, that notwithstanding his careless Humor in respect of his Cloths, abstemiousness in his Diet, and other little Neglects of himself, and the World, he was certainly one of the wisest and best Men in it, and they were little less than Mad, that thought *Democritus* had not the perfect Use of all his Sences, and also employed them in the most noble and beneficial Studies.

Zuin. *Theat. Vol.* 3. *l.* 5. *p.* 766.

Titus Celius, being found murdered in his Bed, in a Room where both his Sons also lodged, and no Servants in the House whether Slaves or Freedmen, being in the least suspected as guilty of his Death; the Presumption ran high, that his Two Sons had committed this abominable *Parricide*; but being brought to their Trials, and sufficient proof made, that they were in a profound Sleep, and the Chamber Door open, when the Murder was first discovered; the Judges pronounc'd them not Guilty; thinking it impossible, *That Nature could connive at such a horrid Fact, or suffer Two Sons to take a quiet Repose, over the Corps of a newly Butcher'd Father*: Which reason was allowed by the whole Assembly, and

their

their acquittal confirm'd by the Voice of the Populace.

When *Arrianism* prevail'd against *Orthodox* Christianity, by the Countenance given to that Heresie, by some of the Eastern Emperors; St. *Athanasius* was accused at the Council of *Tyrus*, among other hainous Crimes, for murdering of *Arsenius* at a Council held in *Sardica*; for which the *Arrians* deposed him at the above named Council, where partiality bore the sway, and clamour was allowed instead of Proof and Argument. From these unjust Proceedings of his avow'd Enemies, *Athanasius* appeal'd to the Emperor, by whom he was acquitted and restored: *Arsinius*'s Hand, whom they feigned *Athanasius* had murdered, being found subscribed to the Instrument for his Deposition. Sims. *ch. hist. l.* 4. *cent.* 4. *p.* 486.

M. Scaurus, by a well composed Harangue, was impeached at the popular Tribunal for endeavouring to betray the Republick of *Rome*, to their known Enemy *Mithridates*, King of *Pontus*, of whom he was said to receive considerable Sums of Money for that wicked Purpose. *Scaurus* being summoned to defend himself against this Accusation, insisted only upon the incompetency of the Accuser, saying after this manner. It is very hard fellow Citizens of *Rome*, that I, who have had the Honour to lead your Army in many dangerous Enterprises with Success, should now be enjoined to account for my Behaviour, before Persons to whom I am almost an utter Stranger, very few or none of you having been with me in my military Undertakings; and therefore I shall only propound one singular Question to your Consideration and Justice. *Varrius Sucronensis* alledgeth, that *Æmilius Scaurus* is bribed by *Mithridates*'s Money, to betray the Republick of *Rome*: *Æmilius Scaurus* affirms upon his Honour, that the Charge is false and scandalous; now it is in your Breasts to determine, which of the Two is most fit to be credited, *My Actions in your Service, or his naked Accusation without Reason or Proof?* Upon which the People with great Indignation, discharged the Accuser from proceeding any further in that Matter. *Valer. Max. l.* 3. *c.* 7. *p.* 86.

When

Niceph. l. 8. c. 46. When the *Arrians* were in their height of Power, Pride and Malice, they ſuborn'd a common Whore to accuſe *Euſtachius* the *Orthodox* Biſhop of *Antioch* of Adultery, and to lay a Baſtard Child to him; but ſhe falling Sick not long after, and Conſcience awakening her to a ſenſe of her Sin, and fear of Puniſhment, ſhe confeſs'd ſhe was bribed to it by the *Arrians*, and that *Euſtachius*, a Merchant in the City was the true Father of her Child; ſaying further, that ſhe could not depart the World till ſhe had made this Confeſſion, and begg'd the Biſhops Pardon, which he freely gave her.

CHAP. III.

Advancement to Honour, obtain'd by various Accidents.

THO' a generous Education, and a good Judgment, attended with an advantagious Admiſſion into the firſt Notices of a Prince, are look'd upon as fair Steps to Court preferment; yet a Pat, witty Repartee, a lucky Hit, and an obliging Accident, has raiſed more Men to Honour than any other, more elaborate and ſtudied Method, without a great Stock of Confidence and Money; for ſince the way to the Temple of *Honour* has not lay through that of *Virtue*; a certain Airy kind of *Court Knowledge*, that is always agreeable and entertaining, has found out a more eaſie way.

Speed's *Hiſt.* page 448. Baker's *Chro.* p. 60. *Guymond*, a Chaplain in Ordinary to King *Henry* I, finding that for the generality, the worſt Scholars had the beſt Preferments in the Church; when he was performing his Duty in ſaying *Maſs* before the King, the Epiſtle was taken out of St. *James*, where in reading theſe Words, *It rained not upon the Earth Three Months, and Six Days*; he read it after this hobling affected manner; *It rained not not upon the Earth, One, One, One Years, and Five-one Months.*

Months. The King took notice of his abuſing the ſacred Tex, and ſharply reprimanded him for it. *Guymond* anſwer'd; that reading and ſpeaking Nonſence were become faſhionable, and ſeeing thoſe that did ſo, were ſooner and better preferred than Men of Parts and Learning, he imitated that prevailing Method, to come in for his ſhare among the Blockheads, rather than ſtarve among Men of ſence; at which the King ſmiled, as being pleas'd with his Repartee, and ſoon after gave him the *Wardenſhip* of St. *Frideſwids* in the Univerſity of *Oxford*, to thrive and grow Rich among the Learned. Baltaz. Grat. *Cap.* 5. de Her. l' Hom. de Cour. *Max.* 65. p. 82.

Phillip II. King of *Spain*, had ſuch an extraordinary curious *Guſto*, that nothing could pleaſe him, but what was the moſt excellent of its kind; of which there are many Examples in Hiſtory, among the reſt what follows. A *Portugal* Merchant ſhewing his Majeſty a Diamond of an extraordinary Luſtre, his Courtiers expected, he would have commended its Beauty; but on the contrary he contemned and diſdain'd it; not that that great Monarch affected to be thought wiſer than other Men; but that his mind was ſo elated and clear in the wonderful Productions of Nature, that he could not be impos'd upon by mean and vulgar Trifles. Well ſays the King to the Merchant, *At what price do you value this Diamond, if I ſhould have a fancy to purchaſe it? This illuſtrious Sprig of the Sun*, replies the Merchant, *I value at Seventy-Thouſand Duckets, and he that buys at that price, will have no reaſon to complain. And what was you thinking on*, ſaid the King, *When you put ſo great a Price upon it. I was thinking*, ſaid the Merchant, *that* Phillip II. *was yet alive.* At which the King, being more charm'd with the fineſs of that Expreſſion, than the Luſtre of the Diamond, ordered immediately the payment of the Money, and diſmiſt him.

The *Iriſh* being oppreſs'd and injur'd by the Earl of *Kildare*, exhibited ſeveral Articles of high Miſdemeanor againſt him to King *Henry* VII. concluding their Information with theſe Words, *All* Ireland *cannot rule this Earl!* Why then ſaid the King, *He is the fitteſt Man to rule all* Ireland, and accordingly made him Lord Depury of that Kingdom. A Baker's *Chron.* p. 60.

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lucky Accident for the Earl, when the King to keep up his *Feſt*, gave him the beſt Poſt in *Ireland* in good Earneſt.

Captain *Rawleigh*, Native of *Budely* in *Devonſhire*, coming from *Ireland* to viſit the *Engliſh* Court, and Eſſay the making his Fortune, found the Queen taking a Walk near the Court, and finding a wet Place in her Way, which ſhe was unwilling to paſs through; *Rawleigh* immediately ſpread his new *Pluſh Cloak* over the plaſhy Place, which the Queen trode ſoftly on, and went over dry Foot; but not without a particular Obſervation of the Perſon that paid her ſo much Reſpect; for which ſhe afterward bountifully rewarded him with conſiderable Preferments, and the Honour of Knighthood. Sir *Walter* at the firſt dawnings of the Queen's Favour upon him, and in hopes of a further addition from her Majeſty's Goodneſs, wrote in one of the Glaſs Windows of the Court in an appartment the Queen frequented, theſe Words,

Fain would I climb, but that I fear to fall.

Which her Majeſty obſerving, was pleas'd to under write,

If thy Heart fail thee, don't climb at all.

Which ſo encouraged this brave, wiſe and learned Knight, that in a ſhort time he had great Preferments, and yet deſerv'd more than he had.

Lips. *Monit. l. 2. c. 3. p. 167.*

Regillianus was General of the *Roman* Army in *Illyricum*, under the Reign of *Galienus* the Emperor, who having diſguſted many of the principal Military Officers and Soldiers, it put them upon laying Deſigns to depoſe him from the Imperial Dignity. Several of the chief of them Supping together, and diſcourſing of the Original of one anothers Names; among the reſt one demanded from whence the Name *Regillianus* was derived. A *Grammarian* that was there by mere chance, told him that *Regillianus* was derived from *Regillius* of *Regulus*, and ſo of *Rex* a King. Then ſaid the Soldiers there preſent, *Why ſhould he not be a King?* And immediately upon the diſcourſe

diſcourſe of this ſingle Word, ſtarted by mere chance, without any previous Motive, they all the next Morning repaired to the Generals Tent, ſaluted him by the Name of *Emperor*, and made him Emperor; who behaved himſelf with abundance of Courage and Bravery againſt the *Sarmatians*.

The Lord *Cromwel*, was the Son of a *Black-ſmith* at *Putney*, in the County of *Surrey*; who for the early buddings of a pregnant Wit, was taken into the Service of Cardinal *Wolſey*, who employed him in his moſt important ſecret Affairs, which always ſucceeded under his diſcreet Management; inſomuch, that when his Maſter fell. King *Henry* VIII. obſerving his great Diligence, was attended with a vivacious Wit, and other requiſite Accompliſhments, took him into his Service, who pleas'd him ſo well, and humor'd his Paſſions ſo exactly, that he became his ſpecial Favourite, and the King by Degrees, rais'd him to the moſt eminent Dignities and Offices in the State. He was *Maſter of the King's Jewel-Houſe*, *a Privy Councillor*, *Secretary of State*, *Maſter of the Rolls*, *Lord Keeper of the Privy Seal*; *made Lord* Cromwel, *and Vicar General of the Spiritualities*; *created Earl of* Eſſex, *and in the Concluſion Lord High Chancellor of* England. Baker's *Chron. p.* 412.

Dr. *Abbot* merely upon the Recommendation of the Earl of *Dunbar* to King *James* I. from being Head of one of the pooreſt Colleges in *Oxford*, was preferred by that King to the Biſhoprick of *Coventry* and *Litchfield*, and preſently after to *London*, and that before he had been *Parſon*, *Vicar* or *Curate*, in any Pariſh Church in *England*, or *Dean*, or *Prebend* in any Cathedral. He was ſcarce fixed in *London*, before he was promoted to *Canterbury*, upon the never enough lamented Death of Dr. *Bancroft*, who by his wiſe and prudent Conduct, if he had lived a little longer, would in a great Meaſure have ſubdued the unruly Spirit of the *Nonconformiſts*, and extinguiſh'd that Fire in *England*, that was kindled at *Geneva*; but *Abbot* having made a very ſlender Progreſs in the Study of *Divinity*, adhered ſolely to the Doctrine of *Calvin*, and for his ſake had a better Opinion of the *Diſcipline* than became him; and by his unconcernedneſs in diſcountenancing Abuſes, that were *L. Clarend. Hiſt. Rebel. Epit. p.* 40.

were creeping in at the Door of *Nonconformity*, left his *Succeſſor* a very hard task to Reform a Church ſo long neglected, and which had been filled with ſo many *weak* and *wilful* Churchmen.

Hiſt. Rebel. Epit. p 29. 55, 181, 342.

The Earl of *Holland*, who was a younger Son of a Noble Houſe, after ſometime ſpent in *France*, and the Wars of *Holland*, which Profeſſion he intended to follow, coming after Two or Three Campaigns in the leiſure of Winter to viſit his Friends in *England*, and the Court, in a ſhort time grew very Acceptable to the Duke of *Buckingham*, by whoſe means, and that of *a lovely winning Preſence*, he found an eaſie Admiſſion into the Court, and the King's Favour. He took care to be the Duke's *Creature*, and ſucceeded ſo well in it, that the King could not be more in haſt to advance the Duke, than the Duke was to promote him. He firſt preferred him to a *Wife*, by whom among other Things he had the Mannor of *Kenſington*, of which he was made Baron: After that he was made Gentleman of the Bed-Chamber to the Prince of *Wales*: Next Earl of *Holland*, *Captain* of the Guard, a Privy Councillor; Ambaſſador into *France*: All this while the Weather was Fair; but as ſoon as the Storm aroſe, and the Rebellion was beginning in *England*, to ſhew *there was no Faith in the Forehead*, when the King was at *York*, the Earl of *Holland* begg'd his Majeſty to make a *Baron*, which would have been worth to him Ten Thouſand Pounds; but the King refuſing to gratifie him, he turn'd *Malecontent*, fell into the Intereſt of his Majeſties Enemies, and was diſmiſs'd the Court, and his Employments there.

But 'tis not always Wit, Addreſs, and good Humor, that prevails for Court Preferment, for too often, Dignities, Honours and Offices are ſold for Money, and hence it is as *Cardan* obſerves, that an Illiterate Coxcomb *ſhall have a place of a Thouſand Pounds a Year*, when a Man of true Merit ſhall ſtarve in petitioning for one of Fifty. A Man would think that ſome Courts were *Hoſpitals*, appropriated to particular Names and Families; for none but of the ſame kindred, or dependance can be found in them: Eſpecially where Ambitious, Covetous, and low born Women claim a Right, or Uſurp a Privelege

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in diſpoſing them. Hence it is that ſo many Courts in *Chriſtendom* prefer Inſignificant, empty Inſufficients, before Men of *Sence*, becauſe the former can put themſelves forward having Guineas in their Hands, tho' no Brains in their Heads; they can look as big as Bull Beef at a poor Pretender, and make a Buſtle in the World by virtue of their own *Confidence*, and a Wink tipt from a Lady of the ſame Complexion in the Preſence Chamber. They can *Temporize* and Cringe like a Spaniel to my *Lord*; Collogue and Flatter with my *Lady*, talk what they call *Fine Things* to her Favourite Woman, and court a Bulk begotten Footman, for the Honour of a Bowe, at the price of Half a Crown, and theſe Methods with the Fools Pockets being well lined, can never fail of Preferment, when a diſcreet, modeſt and better deſerving Perſon, ſhall be repulſed with a haughty Frown, or a more diſobliging Treatment. 'Twas ſo in Days of Yore, and ever will be, for what *Tyreſias* adviſed *Ulyſſes*, in the Poet, -----*Accipe qua ratione queas diteſcere*, &c. was never more in Vogue, viz. *Lie, Flatter and Diſſemble*: If not, as he concludes, -----*Ergo pauper eris*, begon like a poor deſpicable *Wretch* as thou art, and art like to be, if thou comeſt to Court with Merit, without Money. *Hor. l. 2. Sat. 4.*

CHAP. IV.

Of Adverſity, how Improved or Dejected under it.

RICHES are the Gift of Heaven, and often the Rewards of Virtuous Actions; but not to be eſteemed our only Happineſs in having, or Miſery in wanting them. Adverſity in the eſteem of the World is the greateſt Affliction; yet, if conſidered aright, and improved as it ought to be, is a great Bleſſing in it ſelf, an happy Eſtate, and yields no

such cause of Discontent, or that Men should think themselves hated of God, or forsaken by him. For Men in the greatest Prosperity are often like Trees laden with Fruit, that break with the weight of their Boughs, and are ruined by their own Greatness. Their Wealth is their Misery, and tho' they do all that is possible to comply with the Commands of their Princes, yet they often Miscarry, and only fatten themselves to be devoured by their Sovereigns, as *Seneca* was by *Nero*, and *Sejanus* by *Tiberius*.

Lon. *Theat. p.* 707. *Telamon* Son of *Æacus*, and King of *Salamis*, was a Man of so firm and stedy a Temper, that it was impossible for any vicissitude of Fortune to deject him, or any cross Accident to shake the constancy of his Mind, into the least appearance of Trouble or Discontent. When notice was given him of the Death of his only Son, whom he loved with the tendereſt Endearments; he answer'd with an undisturbed Countenance, and a composed Mind, *I knew I begot a mortal Child, and what by the inevitable Laws of Nature must happen once, can never come too early.*

Zuin. *Theat. Vol.* 3. *l.* 2. *p.* 663. L. *Paulus Æmilius* was bless'd with Four Sons, Two of which, *viz. Scipio* and *Fabius* had the Honour to be engrafted into other noble Families by Adoption: The other Two being yet in their Minority, he kept at home with him, that he might look after their Education. The eldest being about Fourteen Years of Age, was snatch'd away by sudden Death, Five Days before the celebration of his *Triumph*, and the youngest of Twelve Years of Age, died Three Days after it. All the *Roman* People were so sensibly afflicted at the decay of this noble Family, that their Grief might be read in their dejected Countenances; which *Æmilius* perceiving, and bearing his loss with a profound Magnanimity of Spirit, caus'd the Citizens of *Rome* to be assembled, to administer Consolation to them, without design to receive any from them. The populace being met, he spake to them after this manner. *Fellow Citizens, in the great Happiness you now enjoy, knowing all terrene Affairs are subject to vicissitudes, I was not without Fears, that Fortune by her own fickleness and inconstancy,*

ſtancy, might convert her Smiles into Frowns, and meditate Miſchief to you; for which reaſon, I importun'd the higheſt Jupiter, Juno *and* Minerva, *with continued Prayers, that if any evil was deſigned againſt the Citizens of* Rome, *it might be diverted from them, and the whole be ſhowred down upon my Family; which being come to paſs, I rejoice, that the Gods have ſo far complied with my Petitions, that you ſhould rather lament my particular Afflictions, than I ſhould grieve at any general Calamity fallen upon you.*

When the antient *Romans*, by a continued Series of War with that great General *Hannibal*, and their overthrow at *Cannæ*, found their military Strength exhauſted, and their Republick on the brink of Ruin; yet they ſuſtain'd all thoſe Calamities with ſuch a noble Courage, and greatneſs of Spirit, that they forthwith ſent freſh Recruits to their Forces in *Spain*, when *Hannibal* was almoſt ready to enter *Rome*, and put an end to a Republick, that for a long Tract of Time, had been formidable to all the World; nay, the Lands whereon *Hannibal* was encampt with his Army without the Walls, was at that time ſold at as high a Rate, as if *Hannibal* had been Thouſand Leagues from the City. Valer. *Maxim. l. 3. c. 7. p. 87.*

Hiero the *Sicilian* Tyrant was as unpoliſh'd, rough, and cruel a Spark, in the exerciſe of his ill acquired Power, as if he deſign'd to Copy, or exceed all the ill Actions of his Brother *Gelo*; but falling into a chronical Diſtemper, which gave them leiſure to read, and to have Converſation with Men of Learning and Probity, it ſo ſmoothed the rudeneſs of his former Temper, and abated the Heat of his vicious Habits, that he was better'd by his Afflictions; and when he had recover'd his Health, ſhook of his lewd Aſſociates, and contracted an Intimacy in Friendſhip and Councils, whith thoſe great Examples of Learning and Virtue, *Simonides*, *Pindar* the *Theban*, and *Bacchilides*. Æ'lan. *var. Hiſt. l. 4. p. 46:*

The *Athenian* Orators, being exaſperated againſt *Philip* King of *Macedon*, took an over great Freedom in miſrepreſenting his Actions, and loading his Name with ſcurrilous and reproachful Language; but King *Philip* was ſo far from reſenting or revenging that Indignity; that he ſaid, *He was extreamly* Plut. *Moral in l. de Apoth. Reg. &c. p. 49.*

obliged to them; for it put him upon an extraordinary Care and Circumſpection, to demean himſelf with ſo much Integrity and Juſtice, that his unſullied Actions might contradict their opprobrious Words, and prove them Liars.

What an Author long ſince ſaid of the *Engliſh* Nation in raillery, is now grown into a common Proverb; *Anglica Gens, optima fleus, peſſima ridens*, that they are worſt in Proſperity, and the beſt of People in Adverſity.

Plut. *lib.* de tranquil. animi. *p.* 148. & Apothegm. Reg. *p.* 416.

Zeno, a Philoſopher of *Citium*, a Town of *Cyprus*, turning Merchant for his better ſupport, was always unfortunate by loſſes at Sea. inſomuch, that he was reduced to one ſmall Veſſel, and having advice that it with all its Lading, was alſo caſt away in the Ocean, and nothing ſaved; he entertained the News with chearfulneſs, ſaying, *O Fortune thou haſt acted wiſely, in forcing me to throw off the rich attire of a Merchant, to put on the mean and deſpiſed Habit of a Scholar, and return me back to the School of Philoſophy*, where there is nothing to loſe, and the moſt ſatisfactory and durable Things to be gained. After this *Zeno* ſo improved in Learning, that King *Antigonus* II. had him in great Eſteem for his Knowledge and Integrity. and when he died extreamly lamented the loſs of him. He was Father of the *Stoicks*, and taught, *That Men having Two Ears, and but One Mouth, ſhould hear much, and ſpeak but little.*

Clark's *Mar. Eccl. Hiſt. p.* 104.

Origen, being deſervedly excommunicated by the Chriſtians for offering Incenſe to the *Heathen Deities*, being very poor, wandred to *Jeruſalem*; where being requeſted to Preach, he took the Bible into his Hand, opened it, and the firſt Text that preſented it ſelf to his view, containing theſe Words, *Unto the ungodly ſaid God, why doſt Preach my Laws?* &c. he immediately cloſed the Book, and Tears ſo fill'd his Eyes, and Sorrow his Soul, that he was able to proceed no further; but this bringing him to a ſence of his Sin, and unfeigned Repentance for it, he was again reconciled to the Church, and the Exerciſe of his Miniſtry.

Idem ut Supr.

Mr. *John Fox*, in the Reign of *Henry* VIII. travelling to ſeek a Maintenance, came to *London*, and having there ſpent all he had without proſpect of getting

getting more, being almoſt famiſh'd, ſate in St. *Paul's* Church, every one ſhunning, rather than relieving ſo miſerable an Object of Charity. At length a *Stranger* came to him, and privately thruſting a good Sum of Money into his Hand, bid him take comfort, *for God would provide better for him.* A few Days after the Dutcheſs of *Richmond* made him her Domeſtick, and Tutor to the Earl of *Surrey's* Children that were committed to her Care. He afterward came to great Preferment in the Church, and was one of the moſt liberal handed Men to the Poor, of any living in that Age.

Mr. *Thomas Willoughby* falling from a plentiful Eſtate into great Neceſſity; a Kinſman dying, and leaving him a conſiderable Fortune, having firſt bought an Augmentation to the *Vicarage* where he dwelt, he gave the other half of the whole Eſtate to charitable Uſes; and his Family now enjoy Three Times as much as he gave away. Char. Donat. *p.* 89.

As the foregoing Perſons improved under Afflictions, and became better Men by their Sufferings; ſo there are others that have been ſo much dejected in Adverſity, that they have been the ſcandal of Humanity.

Lepidus one of the Triumvirate that parcel'd out the *Roman* Empire among themſelves, was ſo blown up with Pride and Haughtineſs, at his being at the Head of Twenty Legions coming out of *Africa*; that meeting with *Octavianus Cæſar* in *Sicily*, under the Misfortune of being routed by *Sextus Pompeius*; he would not admit him into his Preſence, but ſcornfully denied him Audience, and cauſed his Soldiers to throw Darts at him, which *Cæſar* defending himſelf againſt, return'd to his Army, led them againſt the Forces of *Lepidus*, who ſeeing which way the ſcale of Victory was like to encline, and that his former Oſtentation and Inſolency was in danger of ruining him, he fell into an abject meaneſs of Spirit, immediately threw off his General's Robe, put on deep Mourning, threw himſelf at *Cæſar's* Feet, whom a little before he contemn'd and ſlighted, begged him to give him his Life and Indempnity, in whoſe Power it now was to deprive him of it. *Cæſar* to ſhew that the braveſt Men were always enclin'd Oros *Hiſt. l.* 6. *c.* 18. *p.* 267.

to Mercy, granted him his Life and Estate, but Sentenc'd him to endless Banishment.

Plut. *in P. Æmyl p.* 269. *Perseus*, the late *Macedonian* Monarch, was Covetous to a great degree, and so excessive Proud, high Minded, and of such a lofty and haughty Stomach, arising from the conceited Strength of his own Dominions, that he gave great disturbance to those parts of the World, and slighting the *Roman* Power, provok'd *Gentius*, King of the *Illyrians*, for Three Hundred Talents, to War against them, and contrary to the Law of Nations, to kill a *Roman* Ambassador, and when he had engag'd that Prince too far to be able to return, refus'd to pay the Money he had promis'd. *Perseus*, being at length engag'd in the same War, was beaten, and taken Prisoner, and then discovered as Poor, Mean and Servile a Spirit, as if he had been of the baseſt Extraction; for approaching near *Æmilius*, the Consul rose from his Seat to meet him, and receive him like a Prince, under the Misfortunes of an unsuccessful War, and accosted him with demonstrations of Sorrow; but *Perseus* was so unable to keep up a manly Courage, that in a base Despair and Fear he cast himself at the *Consul*'s Feet, embraced his Knees, and prayed him with such an abject meaness to pity him, that he turn'd *Æmilius*'s Compassion into Anger; *he abhor'd so poor a Soul*, and therefore with a wrinkled Brow that shew'd his displeasure, told him, *Since he was dejected below a Man he was an unworthy Enemy of the* Romans, *and one that by discovering so base a Cowardise, had thrown a Reproach and Dishonour on his late Victory.*

Plutarch *in* Lucullo *p.* 509. *Tygranes*, Sovereign of *Armenia*, in Waring against the *Romans*, had an Army of twenty thousand Archers and Stone-Slingers, Fifty Five Thousand Cavalry, an Hundred and Fifty Thousand Infantry, Thirty Five Thousand Artificers and Pioneers. This bulky Force made him so intollerably Proud, that when he saw the *Roman* General *Lucullus* marching against him, he derided their small number, saying, *If these Men come as Ambassadors they signify something; but if as Enemies, they will scarce serve us for a Breakfast; I want*, saith he, *to fight with the whole Military Powers of* Rome, *and to Triumph in their Defeat*; but when his Army was Engag'd, and he saw his Cavalry

ry unable to bear the ſhock and his Foot give way, *Tygranes* was the firſt that left the Field, and threw away his *Diadem* that it might not hinder his ſpeedy flight; but being taken Priſoner, he effeminately lamented his unhappy Deſtiny, and that of his Sons, now lying at the Mercy of the Conquering *Romans*, and when, after this he was taken again and brought before *Pompey*, threw himſelf, and Crown, at his Feet, and reſign'd his Kingdom to his diſpoſal, which *Pompey* gave him again, but made him Tributary to the *Romans*.

Cardinal *Woolſey*, that from no higher a Parentage than a Butcher's Son of *Ipſwich* in *Suffolk*, roſe to be a *Cardinal*, and poſſeſſing the entire favour of the King, and the greateſt Officers of Truſt and Profit in the Kingdom, grew ſo unſufferably proud and lofty, that he was ſerv'd by the Sons of Noblemen; in common Diſcourſe would ſay, *Ego et Rex meus*, *I and my King*, told *Edward* Duke of *Buckingham*, who ſpilt a little water on his Shooes, that he would ſtick on his Skirts, and not long after *procur'd him to be Beheaded*; had the Confidence to cite King *Henry* VIII. and Queen *Katherine* to appear before him and *Campejus* as their Judges. Carried the *Broad Seal* of *England* with him beyond Sea; had a greater Retinue than the King; Tyraniz'd over the whole Kingdom, and whoſe Word was a Law, that ſcarcely any Man durſt oppoſe, under the price of his Ruin; yet when he ſaw himſelf decline in the King's Favour, was ſo poor ſpirited a Wretch, that he could ſcarce ſay his Soul was his own; he Bow'd and Cring'd to all Men in Favour, whom formerly he deſpiſed; ſeem'd over-joy'd when a mean Courtier would Vouchſafe to ſpeak to him; and when Mr. *Norris* met him on the way at *Putney*, with a Comfortable Meſſage from the King, and a Gold Ring as a Preſent from the ſame Hand; he lighted from his Mule, and receiv'd his Meſſage kneeling, and bare headed in the Dirt, with the humbleſt expreſſions of his gratitude to God, and the King, for the joyful News; and receiving the Ring from Mr. *Norris*, he ſaid; *If I was Lord of the Realm, one half of it was too inconſiderable a gratuity for your Trouble and good News*; and therefore entreated him to accept a ſmall Stow's *A. p.* 532.

Chain of Gold, with a Cross of Gold annext to it, wherein was inclos'd a piece of *the Wood of the Holy Cross*, which he constantly wore about his Neck next his Skin, and valued it at above a Thousand Pounds Sterling.

Court of K. James. *George* Duke of *Buckingham*, that great Favourite of King *James* the First, knowing that Attorney General *Bacon* was a Man of extraordinary parts, and as things were then Circumstantiated, fit to serve the King in quality of *Lord Keeper of the Broad Seal*, sent a Gentleman to tell him, that he had procur'd that favour for him; but withal, to tell him also, that he knew he was naturally a *Knave*, ungrateful, proud, and apt to return Injuries to such as did him Kindnesses; but let him look to it, for if he made him any such requital, *he would sink him as far below Scorn and Contempt, as he had preferr'd him above his Expectation.* *Bacon* heard the Message with Patience, and promis'd to obey the Commands of so good a *Patron*, with the greatest submission and exactness. *Bacon* had no sooner received the *Seals*, and the King being gone into *Scotland*, but he fancies himself a Monarch; Sleeps in the King's Lodgings: does the business of the Court in the Banquetting House; Usurps the State and Attendance of the King; if any of the Privy Councellors sate with him for the dispatch of publick Affairs, and drew near him, he would bid them *sit further off, and know their distance*: Upon which Secretary *Winwood* taking himself to be Affronted, went away, and would appear no more at the Council Board, but immediately wrote to the King, that he would please to make what hast he could to *England*, for his Majesty's Seat was already Usurp'd by the *Keeper*. If he received a Letter from the Duke of *Buckingham* that required a speedy return, he would not open or answer it but at his own Leisure; but now hearing the King was coming towards *London*, and that his fine *Show* was over, he return'd to himself again. The Court being come to *Windsor*, he attended two days at the Duke of *Buckingham*'s Chamber, without admittance into any other Room than where the *Footmen* and the Dregs of that Family attended. There he sate upon an *old Wooden Coffer*, with the *Purse* and *Seal* lying by him,

him, two days ſucceſſively in that deſpicable poſture, and then having admittance, he fell down at the Duke's Feet, kiſſing them, and vowing never to riſe till his Grace had pardon'd him; then they were reconciled again; but the *Keeper* became a Slave to the Duke, and all his Relations.

CHAP. V.

Adulterers puniſh'd in various Manners.

KIng *Edwin*, Eldeſt Son of King *Edmund*, and Succeſſor of King *Edred*, being but Fourteen Years of Age, on the very day his *Coronation* was ſolemniz'd, ſhamefully abus'd a Lady of great Fortune, and nearly related to him, in the ſight of his Lords as they were Aſſembled at the Council Board; and that he might enjoy his Inceſtuous Pleaſures with the greater Freedom, caus'd the Ladies Husband to be Murdered; to this he added many other Infamous Actions, which ſo alienated the Affections of his Subjects, that the *Mercians* and *Northumbrians* revolted from him, ſet the Crown upon the Head of his younger Brother *Edgar*, and ſwore Allegiance to him, with exceſſive Grief whereof *Edwin* ended his Life, having Reign'd but Four Years. Speed. *Hiſt. p.* 385.

Eugenius, III. King of *Scotland*, was ſo much addicted to laſciviouſneſs himſelf, that he was willing to Indulge the better ſort of his Subjects in the ſame libidinous Pleaſures; and therefore made a *Law*, that the Lord of the Soil ſhould have the firſt Nights Lodging with every new Married Woman, which Beaſtly Law continued in force till it was repeal'd by King *Malcolme*, in the Year 1057. Granting liberty to the Husband to buy off his Cuckoldom upon payment of half a Mark in Silver, Six pence Three Farthings *Engliſh*, to the Lord, which they call *Marchetas Mulierum*, and is ſtill diſponed by Landlords, in the Charters they grant to their Vaſſals. *Biſh* Spotsw. *Hiſt. Ch.* Scot. *l.* 2. *p.* 29.

When

Sympſ. *Ch. Hiſt. lib* 1. *cent.* 16. *p.* 220.

When the Duke of *Anjou* came to aſſiſt the *Dutch* againſt the *Spaniards*, his Army entring into *Hainault*, one Captain *Pont* was quarter'd in a Rich Farmer's Houſe, nam'd *John Mills*, of whom he ask'd his Daughter *Mary* in Marriage, but being deny'd, he drove the Family out of the Houſe, but kept the Innocent Virgin with him, and Raviſh'd her, and the Beaſt having ſatiated himſelf, caus'd Three or Four Soldiers to deal as rudely by her alſo: Which being over, he ſet her by him at the Table, making Game at her in naſty diſcourſes. The Injur'd Woman, Meditating a Revenge, as the Captain turn'd his Head to ſpeak to a Corporal, ſhe took up a Knife and ſtabb'd him to the Heart, of which Wound he dropt down dead immediately, and the Soldiers bound her to a Tree, and ſhot her to Death, for which they were all hang'd.

Joſeph. *Antiq. Judaic. l.* 18. *c.* 4. *p.* 467.

Paulina, Wife of *Saturninus*, was as famous for her extraordinary Beauty and unſpotted Chaſtity of Life, as her noble Deſcent. *Decius Mundus*, a *Roman* Knight, was ſo paſſionately in Love with her, that he offer'd her Two Hundred Thouſand Drachmes to enjoy her but one Night, and ſhe ſlighting his Gifts, and abhorring his Propoſals, he determin'd to Famiſh himſelf to Death. *Ide*, his Father's Freed Woman coming to the Knowledge of it, told him, that for Fifty Thouſand Drachmes, ſhe would procure him the enjoyment of the Beautiful *Paulina*; which Sum being put into her Hands, and ſhe knowing *Paulina* was a great Adorer of *Iſis*, ſhe gives Twenty five Thouſand Drachmes to ſome of the Prieſts, acquaints them with the Paſſion of *Decius*, begs their Aſſiſtance in gratifying him, and promiſed them to double the quantity of Gold when they had accompliſh'd it. The Seniors of theſe Covetous Prieſts being ſo largely Brib'd, and in expectation of more Gold, make a Viſit to *Paulina*, and tell her the God *Anubis* was ſo ſmitten with her Beauty, that he Commanded her to come to him at ſuch a Time and Place. She obtaining her Husband's conſent went to the *Temple* at Night, was lock'd in by the confederate Prieſts, and in the Dark was enjoy'd by *Decius Mundus* thinking ſhe had oblig'd a God, and extoll'd the Favour ſhe had receiv'd to her Husband

and

and Acquaintance. Three days after *Mundus* meeting her, ſaid, *It was kindly done of you* Paulina, *to ſave me two hundred thouſand Drachms, and yet give me the pleaſure of Enjoying you under the borrow'd Name of* Anubis, and then abruptly left her. *Paulina* now apprehending how ſhe had been abuſed and cheated, tore her Hair, rent her Cloths, told her Husband what a Villainy had been acted, and, on her knees, beg'd that *Mundus*, and all his Confederates, might have an exemplary Puniſhment. *Saturninus*, her Husband, relates the Matter to *Tiberius* the Emperor, who finding it to be true, Sentenc'd all the Prieſts that were concern'd, and *Ide* to be Crucify'd; the Temple to be demoliſh'd, and the Statue of *Iſis* to be thrown into the River *Tybur*: But *Mundus* he only Condemn'd to Baniſhment, as excuſing his Crime, in part, for the great Paſſion and Love he had for the Lady.

The *Tarrentines* having taken and Sack'd *Carbinat*, they got together all the Boys, Virgins, and handſomeſt Women into the *Temples*, and in open day expos'd them naked to all Comers, to ſatisfy their more than brutiſh Luſts in what manner they pleaſed, and in view of all that would be Spectators of their Beſtialities. But God was ſo diſpleas'd with theſe abominable Crimes, *That he ſtruck all the* Tarrentines *dead with fire from Heaven, that had been guilty of it*, and their own Relations and Friends were ſo far from commiſerating their Condition, that they expreſs'd their Thankfulneſs, by Sacrificing to *Jupiter* for ſuch a great Example of his Juſtice. Athenæus *Deip. l.* 12. *c.* 5. *p.* 522.

Mr. *Robert Foulkes* of *Stanton Lacy*, Clerk, lived long in Adultery with a young Woman in his Houſe, who being deliver'd of a Child, he murder'd it, for which he was Hang'd at *Tyburn*, but dyed very penitently.

Sir *Robert Carre*, ſometime Favourite to King *James* the Firſt, who Created him Viſcount *Rocheſter*, and Earl of *Somerſet*, living in open Adultery with the young Earl of *Eſſex*'s Lady; to prevent the Scandal, and enjoy their Pleaſures with the greater Freedom, procur'd the Lady to be ſolemnly, tho' unjuſtly, Divorc'd from her Husband, and then at the Expence of Sir *Thomas Overbury*'s Life *Somerſet* married Kingſtons *Hiſt. Eng. Vol.* 2. *p.* 1614.

ried her. The Wedding was Honour'd with the Preſence of the King, Queen and Nobility, with all imaginable Pomp and Gallantry. The City of *London* alſo made an Entertainment for the Bride and Bridegroom, and happy were they who could ſhew the greateſt Reſpect to their Perſons, and Honour to their Nuptials; but before the Concluſion of the Year, *Somerſet*, and his Lady, were Apprehended, Convicted and Condemn'd to Dye, for procuring Sir *Thomas Overbury* to be Poiſon'd in the *Tower*. All Men expected, according to King *James*'s Aſſeveration, not to ſpare any one that was Concern'd in that Murder, that they would have been both Executed; but on the contrary they were Pardon'd, and ſet at Liberty, with the Allowance of 4000 *l.* a Year out of the Earl's confiſcated Eſtate. They retire to a private Life in the Country; and now that Love that made them break thro' all Oppoſition, either on her ſide declining to ſome *new Object*, as was commonly reported, or his inclining to *Reluctancy*, their Amours grew ſo weak and ſickly, that at length it quite died away, and they liv'd afterwards in the ſame Houſe as Strangers to one another. The Lady died before him an Infamous Death, of a Diſeaſe in the Offending Parts, too nauſeous for any modeſt Pen to mention: And of the Earl I will ſay no more, but that he would have paſs'd for a good Man, if he had not doated on ſo ill a Woman, whoſe Lewdneſs, and her kindred, brought him to Ruin.

Clarks *Ex. taken from* Luther.

A Noble *Thuringian*, being ſurpriz'd in committing Adultery, the Husband of the Adultereſs caus'd him to be bound Hand and Foot, and thrown into a Priſon, where he kept him without either Meat or Drink; but to add to his Torment, cauſed hot Meat to be ſet before him twice a day, to vex him with the ſmell of what he could not taſt. Under this Torment he continued Eleven days, and then having gnawn the fleſh from his Shoulders he died.

Hiſt Germ. l. 4. p. 462

Mary, of *Arragon*, Wife to the Emperor *Otho* III. was attended by a young Spark in Womens Cloaths, who did her Drudgery: but being diſcovered, he was burnt to Death. Afterwards in vain attempting to Debauch *Le Conte de Mutina*, ſhe accus'd him of endeavouring to Raviſh her, for which he was

moſt

moſt injuriouſly beheaded; but at length the Emperor making further Diſcoveries of her *Unchaſtity*, he cauſed her alſo to be burnt to Death.

CHAP VI.

Of Affability and Humility in ſome great MEN.

AS the nobleſt Actions in Hiſtory have generally been perform'd by Men of higheſt Birth and Quality; ſo the truly Great Men have been the moſt remarkable Examples of Courteſy and Humility. Thoſe are the ſureſt Friends that are made ſo by reiterated Civilities, which certainly procure the good Will of the Publick in return, whereas Vulgar Paſſions, and a *Tyrannical* Behaviour, are fit for nothing but to make Men be deſpiſed of others, and uneaſy to themſelves.

When *Alexander* the great was in *Aſia*, a ſudden an extraordinary Tempeſt of Cold, ſo ſurpriz'd many about him, that they ſwooned away by the violence of it. Among the reſt he found a *Macedonian* Soldier almoſt ſtarv'd to death, whom he Commanded to be carried into his Tent, and ſet by the fire in his own Royal Chair, which, with the Addition of a Cordial, immediately reſtor'd the dying Soldier to Life again; who then ſeeing in what Poſture he ſate, ſtarted up in a Fright, and with all the Rhetorick he had, apologiz'd to the King for his Preſumption; but *Alexander*, with an obliging aſpect, put him out of fear, ſaying, thou canſt not be Ignorant my Soldier, that you *Macedonians* enjoy a greater freedom under your King, than the Servile *Perſians* do under theirs. To any one of thoſe Subjects it had been preſent Death to have ſate in the King's Chair, but to thee it has been a new Life; ſo it was intended, and has ſucceeded, maiſt thou long enjoy it.

Mr. Hault *diſc. of Policy l.* 2. *c.* 5. *p.* 243.

Gualter

Burt. *Melanc. p.* 2. §. 3. *p.* 307.

Gualter Mapes, an antiquated *Engliſh* Hiſtorian, reports, that King *Edward* I. and *Leoline* Prince of *Wales*, deſigning an Interview in a Village, called *Auſt* upon *Severn*, in the County of *Gloceſter*; the Prince being deſired to come over, inſiſted upon ſome Punctilio of Honour, and refuſing to come, the King would needs condeſcend to go over to him, and took Boat accordingly; which Prince *Leoline* perceiving, ruſh'd up to the Shoulders in Water, and would have carried the King Aſhore in his Arms, ſaying, *Your Majeſty's great Humility and Wiſdom, has utterly ſubdued my Impertinence and Vanity*, and thereupon were both made Friends, and *Leoline* paid King *Edward*, the Homage due to the Crown of *England*.

Lips. *Monit. l.* 2. *p.* 17.

Rudolphus Auſtriacus Earl of *Hapsburg*, being a Hunting on a rainy Day, he ſaw a Prieſt wet and dirty, carrying the Sacrament on Foot to a ſick and languiſhing Perſon; the Earl was Chagrin at this undecent Sight, and diſmounting from his Horſe in Emotion of Spirit, ſaid. *What? Shall I ride on Horſe-back at my eaſe, while he that has the Honour to carry my Saviour, trudges through Dirt and Mire, wet and weary on Foot; it muſt not, ſhall not be*, and thereupon enjoined the Prieſt to Mount his Horſe, and the Prieſt in Obedience to the Earl's Command obey'd. The Earl to ſignifie his Reverence to the Hoſt, followed it bare Headed, and on Foot through the Rain to the ſick Man's Houſe, and in the ſame humble Poſture accompanied the Prieſt back to his. The Prieſt amazed at the unuſual Humility of ſo great a Perſon, gave him his Bleſſing when he took his leave, and as in an extraordinary manner inſpired by the Cœleſtial Powers, foretold, *That the Imperial Crown ſhould be enjoyed by him, and his Poſterity, who now in ſpight of* Turk *and* French *have poſſeſs'd it for many Years, according to that Prediction.*

Pezel. *Milit. tom.* 2. *p.* 191.

Ulpius Trajanus the Emperor, took all Occaſions to manifeſt an extraordinary Affability and Humility in his Words and Actions, ſo that he never diſpleaſed any Man with refuſing his Requeſt; for he did it with ſuch a Courteous demeanor, as gave the Petitioner hopes to ſucceed in ſomething elſe: And when any of his Soldiers were wounded in Fight, would

would aſſiſt in their Cure, and when Swathes or Bandages were wanting to bind up their Wounds, would tear out his own Linnen to ſupply that defect. Some thought theſe Practices were too great a Condeſcention, and below the Dignity of his State, and therefore took the Liberty to cenſure them; but he put an end to thoſe Murmurs, by ſaying, *He would be ſuch an Emperor to his Subjects, as might oblige them to obey out of Love, and not out of Fear, and while he was Emperor, would act toward others as he deſired an Emperor ſhould have done to him, if it had been his lot to have been a private Perſon.*

Maud Daughter of *Malcolm Camoir* King of *Scots*, and Wife to King *Henry* I. of *England*, was ſo affably Pious and humble, that ſhe condeſcended to relieve the poor with her own Hands, dreſs their Sores, and waſh their Feet; and being reprimanded for it by a Courtier, as not agreeble to her Royal Dignity; ſhe made him this Anſwer, *That ſhe followed the Example of our Bleſſed Saviour, and the Preſcripts of the Goſpel, and that the brighteſt Jewel in the Crown of Majeſty was Affability and Courteſie.* Weav. *Fun. Mon. p.* 454.

When *Robert* Duke of *Normandy* being in the Holy War, refuſed the Sovereignty of *Jeruſalem*, having a greater Mind to the Crown of *England*, the Princes proceeded to make another Choice, and knowing the remarkable Piety and Humanity of *Godfry* of *Bouillon*, they elected him by an unanimous Conſent to be their King. He accepted the Title, but refuſed the Solemnity of his Coronation, ſaying, *God forbid that I ſhould wear a Crown of Gold, where the Saviour of all the World had been crowned with Thorns.* Full. *hol. War. l.* 2. *c.* 2. *p.* 44.

Dr. *Hall*, ſometime Biſhop of *Norwich*, was as Humble, as Learned; as Courteous, as Devout; and had all the Qualifications of a good Biſhop in great Perfection. He was accuſtomed to ſay, *That he would ſuffer a Thouſand Wrongs, rather than be Guilty of doing One: He would rather ſuffer a Hundred, than return One, and endure many, rather than complain of One, or endeavour to Right himſelf by contending; for he had always obſerved, that to contend with ones Superiors is fooliſh, with ones Equals is dubious, and with ones Inferiors mean ſpirited and ſordid. Suits in Law are unqueſti-*

unqueſtionably Lawful, but he had need be more than Man, that can manage them with Juſtice and Innocency.

See his Life. Dr. *Uſher*, tho' a Man of very great Learning, yet was of remarkable Humility, in condeſcending to the meaneſt Capacities, and having a great Reſpect for other Men's Parts, but mean Thoughts of his own. When the *Provoſt*'s place in *Dublin* College in *Ireland* was offer'd him, being then Thirty Years of Age, he refuſed it as unqualified for ſo great a Charge. When from Biſhop of *Meath*, he was tranſlated to the Archiepiſcopal See of *Armagh*, he was no way exalted in his Mind, but was conſtantly Familiar and Friendly to all Men, but eſpecially to poor Men of good Learning, and a holy Life, whom he would ſeek out in all the Dioceſſes of that Kingdom and prefer them.

See his Fun. Serm. Dr. *Jeremy Taylor*, Biſhop of *Down* and *Conor* in the ſame Kingdom, had ſcarce an Equal, no Superior in the World in reſpect of his Learning, Piety, Charity and Exemplary Humanity. Poor Scholars, and virtuous Men of all Degrees were his familiar Aſſociates; with them, in his Study, and in doing good to all Men to his Power, he ſpent his whole time, till Death removed him to Heaven.

Dr. *Gunning*, that incomparably Learned Biſhop, firſt of *Chicheſter*, and then of *Ely*, among his other good Works, employed his whole Life in Teaching and Inſtructing others. He would always be asking Queſtions, not with deſign to puzzle or ſhame the Ignorant, but to inform their Judgments, and that with all the mildneſs and familiar Condeſcention imagniable, both in the Univerſity, and when he was in the Country.

Hiſt. Re. from. l. 2. p. 121. Pope *Julius* III. gave a Cardinals Hat to a Servant that kept his *Monky*, and being ask'd the reaſon of ſo ſtrange a Favour; anſwer'd, *That he ſaw as much in his Servant to make him a Cardinal, as the Conclave ſaw in him to Elect him Pope.*

CHAP.

CHAP. VII.

Of Age, Great, Memorable, and Renewed.

THERE are ſo many Ways, and various Methods, to ſend us out of this tranſitory World, that its a greater Wonder we ſhould live one ſingle Day, than that Life which is ſubject to ſo many Caſualties, ſhould be prolonged to ſo great a length as we find it has been, by the following Memorials.

Upon the Wall of the Cathedral Church of *Peterborough* in *Northamptonſhire* it is recorded, that a *Sexton* there, buried Two Queens in that Church, *viz.* *Catherine* Queen *Dowager* to King *Henry* VIII. and *Mary* Queen of *Scotland*; and yet there were above Fifty Years elapſed, betwixt the date of their ſeveral Interments; the former dying *Jan.* 8. 1536. and the other unhappily deprived of Life, *Feb.* 8. 1587. 'Tis further ſaid of this long liv'd *Sexton*, that he buried two *Generations*, or the Inhabitants of that City twice over. Thoſe that are curious in aſſigning Reaſons for Longevity, attribute this Man's long Life, to his frequent ſmelling the rich Mould made of conſumed human Bodies, which they ſay is a great preſerver of Life. Fuller's *Worthies*: *p.* 293. North-amptonſhire.

William Pawlet, Marquis of *Wincheſter*, and no leſs than Twenty Years together Lord *Treaſurer* of *England*, was Born in the Year 1461. being the laſt Year of *Henry* VI. and died in the Tenth Year of Queen *Elizabeth*, being the Year 1568. the whole of his Life was an Hundred and Six Years, Three Quarters and Five Days; during the ſeveral Reigns of Nine Kings and Queens of *England*. He had the Satisfaction of ſeeing his Childrens Children multiplied to the Number of One Hundred and Three. Baker's *Chron.* *p.* 502. Full. *Worth.* Hamph. *p.* 8.

The Lord *Verulam* reports, that there was a Morris Dance in *Hertfordſhire*, perform'd by Eight Men, whoſe Years ſumm'd up together, the Total amounted to Eight Hundred. What ſome of them wanted of Verulam. *hiſt. Life and Death*, *p.* 135.

the Age of One Hundred, the reſt ſupply'd by being above.

Hackwel. *Apol. l.* 3. *c.* 1. *p.* 166.

Mr. *Carew* in his Survey of *Cornwal* relates, that Men in that Country commonly arrive at Fourſcore Years of Age, in the perfect Exerciſe of their Limbs and Senſes. A Man named *Polezew* attain'd ſaith he to a Hundred and Thirty Years, and died but lately; a Kinſman of his to a Hundred and Six, and in the ſame Precincts where he dwelt himſelf, he remembred Four Men died in the ſpace of Fourteen Weeks, the Number of whoſe Years being put together, made up Three Hundred and Forty. The ſame Mr. *Carew* made the following Epitaph upon one *Brawne* a *Coniſh* Beggar, but an *Iriſh* Man Born

Here Brawne *the* quondam *Beggar lies,*
Who counted by his Tale
Sixſcore cold Winters and above,
Such virtue has good Ale.
Ale was his Meat, his Drink, his Cloth,
Ale did his Death deprive:
And could he ſtill have drunk his Ale,
He had been ſtill alive.

Full. *Wo-th.* Staffordſhire, *p.* 47.

James Sands of *Horborn*, in the County of *Stafford*, near a Market Town called *Birmingham*, lived an Hundred and Forty Years, and his Wife an Hundred and Twenty in a perfect State of Health, till the Day of their Deaths. He determined Five Leaſes of One and Twenty Years each, that were all made after the date of his Marriage.

Rawleig. *hiſt World. l.* 1. *c.* 5. *p.* 166.

Sir *Walter Rawleigh* avers, that he was well acquainted with the old Counteſs of *Deſmond* of *Inchequine* in the Province of *Munſter* in *Ireland*, who lived *Anno Dom.* 1589. and many Years afterward; whoſe Nuptials were ſolemniz'd in the Reign of *Edward* IV. and kept her Jointure, which was a good part of the Eſtate, from all the Earls of *Deſmond* above a Hundred Years: The truth whereof all the Nobility and Gentry of *Munſter* can teſtifie. The Lord *Bacon* adds, that ſhe was at leaſt a Hundred and Forty Years of Age, and that, *Ter per vices Dentiſſe*, that after caſting her Teeth, new ones came Three ſeveral Times.

Thomas

Thomas Parre, eldeſt Son of *John Parre*, was Born at *Alberbury* in the Pariſh of *Winnington* in the County of *Salop*, in the laſt Year of King *Edward* IV. *Anno* 1483. He married his firſt Wife *Jane* at Eighty Years of Age, and in above Thirty Years ſhe brought him but Two Children, the eldeſt of which lived not above Three Years. He married his ſecond Wife *Catherine Milton* when he was an Hundred and Twenty Years of Age, by whom he had One Child, and lived till he was ſomething above a Hundred and Fifty Years old. *Thomas* Earl of *Arundel* cauſed him to be brought up to *Weſtminſter* about Two Months before his Death, where he ſpent moſt of his time in Sleep, and is thus deſcribed by an ocular Teſtimony;

From Head to Heel, his Body had all over,
A quick Set, thick Set, nat'ral hairy Cover.

Being taken out of his own native Air, and his Diet changed, which tho' it might be better in its kind, proved worſt to him, and the continual Moleſtation of much Company, who came to ſatisfie their Curioſities, was thought to haſten his Death, which came to paſs at *Weſtminſter*, *Nov.* 15. 1634. in the Ninth Year of King *Charles* I and was buried in the *Abby*.

Henry Jenkins of the Pariſh of *Bolton*, in *Yorkſhire*, lived till he was an Hundred Sixty and Nine Years of Age. He was ſworn a Witneſs in a Cauſe to an Hundred and Twenty Years, which the Judge reproving him for, he ſaid he was then *Butler* to the Lord *Conyers*, and it was reported that his Name was found in ſome old Regiſter of the Lord *Conyers* menial Servants. This Relation was ſent to the Publiſher of the *Philoſophical Tranſactions of the Royal Society*, by Dr. *Tancred Robinſon*, Fellow of the College of Phyſitians, and of the R. S. who adds farther, That *Henry Jenkins* coming into his Siſter's Kitchin to beg an Alms, he ask'd him how old he was, who after a little pauſing, ſaid, *he was about an Hundred Sixty-Two or Three*. The Doctor ask'd him what Kings he remembred? *He ſaid* Henry VIII. What publick thing he could longeſt Remember? *He ſaid the fight at* *Tranſ.* R. Soc. An. 1696. No. 221. p. 265.

Flowden *Field*. Whether the King was there? *He ſaid no, he was in* France, *and the Earl of* Surrey *was General.* How old he was then? *He ſaid, about Twelve Years old.* The Doctor look'd into an old *Chronicle* that was in the Houſe, and found that the Battel of *Flowden Field* was an Hundred and Fifty-two Years before, that the *Earl* he named was *General*, and that *Henry* VIII. was then at *Tourney*. *Jenkins* was a poor Man, and could neither write nor read: There were alſo Four or Five in the ſame Pariſh, reputed to be an Hundred Years old a peice, or within Two or Three of it, who all ſaid he was an *Elderly* Man ever ſince they knew him, for he was Born in another Pariſh, and before any Regiſters were in Churches, as it is ſaid. This *Henry Jenkins* died *December* the 8th 1670. at *Ellerton* upon *Swale*, and by Computation of the Things mentioned, was One Hundred Sixty and Nine Years of Age: Outlived old *Parr* Sixteen Years, and was the oldeſt Man Born upon the Ruins of this *Poſtdiluvian* World.

Hippocrates Cous, that celebrated Phyſitian, lived an Hundred and Four Years, and *Galen*, no leſs Famous in his Generation for his Knowledge in Phyſick, lived One Hundred and Fourty Years; but *Paracelſus*, who boaſted he could make other Men immortal, died himſelf at Forty.

Vincent e Blanc's *Trav. tom. 1. p. 80*

Fulgos. *l. 8. c. 14. p. 1098.*

Johannes de Temporibus, who had that Appellation given him, for the ſeveral Ages of the World that he lived in, was Armour bearer to *Charlemain*, who made him a Knight. He had ſo great a Command over himſelf, that all kind of Exceſſes were Strangers to him. He was Born in *Germany*, where he lived, and ſometimes in *France*, till the Ninth Year of the Emperor *Conradius*, and died at the Age of Three Hundred Threeſcore and One Year, *Anno* 1128. but *Fulgoſus* makes it a later date by Eighteen Years, tho' all agree he was one of the Miracles of Nature, and a great Example of Temperance and Contentedneſs.

Hackwel. *Apol. l. 3. p. 166.*

The Learned Sir *Walter Rawleigh* in his Deſcription of *Guiana*, a large County in South *America*, affirms that King *Aromaia*, tho' he was a Hundred and Ten Years old, came often on Foot in the Morning from his own Houſe to make him a Viſit, which

was

was Fourteen Miles from the place where Sir *Walter* was, and always returned on Foot the same Day.

Patrick Makel Wian, Born in *Withorn* in *Galloway*, in *Scotland*, in the Year 1546. was educated in the University of *Edinburgh*, there commencing Master of Arts, he travell'd into *England*, where he sometimes taught School, and in the first Year of King *James* I. was Inducted into the Church of *Lesbury*, near *Alnwick* in *Northumberland*, where he lived till the Year 1600. and about that time found a great decay of his Sight, with the assault of other Indispositions and Infirmities attending old Age; but in the Year 1656. he found his strength encrease again; three Years before he had three new Teeth, but was very sick when he bred them; his sight so much decay'd many Years ago, that he could not read the largest Print without Spectacles, was about the Hundred and Tenth Year of his Age so clear, that there was no Print or Writing so small he could not Read without them. Hair then adorn'd his former bald Skull, with other Symptoms that declar'd his Age was renewing, and the better use of all his Senses and Faculties recovered to a Miracle. Fuller's Worth. p. 308.

14th March 1800 Lately died at Tottenoy Northumberland a Farmer aged 105 Years he had been thrice married by his first Wife he had 30 Children by his second 10, and by his third 4. The youngest Son was 81 Years younger than the eldest and 800 Persons descended from his body, attended the Funeral.

CHAP VII.

Of Anger and the various Effects of it.

ANger being always stiled a short Madness, no less dangerous than Deforming to the Persons where it Reigns; Men should allow themselves leisure to consider the Consequences of it, before they suffer themselves to be precipitated into Passion. One saying to *Diogenes* after a rude Fellow had spit in his Face, sure this base Affront will make you Angry; *No*, said the Philosopher, *but I am thinking whether I ought to be so or not.* If excess of Anger be a Man's *Blind side*, he should study to conceal it,

leſt he gives his Enemy an Advantage to Wound him in a Senſible Part. When Men are mov'd to it, they ought to ſound a Retreat to their exaſperated Spirits, leaſt being too much heated, violence ſhould Uſurp the Seat of Prudence, and a Minutes Fury draw after it a ſubject of long Repentance.

Zuing *Vol.* 1. *l.* 1. *p.* 16.

Charles VI. King of *France*, was ſo prejudic'd in his Mind againſt the Duke of *Britain*, and intent upon a dire Revenge, that he would not give Audience to the Duke's Ambaſſadors, that came to prove his Innocency by undeniable Teſtimonies: For the King's Reaſon was ſo clouded by his Paſſions, and his Fury was ſo Predominant, that in the Calends of *June* 1392. contrary to the Advice of his Council, he Commanded his Army to march, and about Noon, when the Sun was extreamly hot and parching, he mounted his Horſe in a Rage, and Commanded all that lov'd him to follow. He had ſcarce rid a Mile from the City, but in a deſperate Frenzy he drew his Sword, kill'd ſome, and wounded more, till fainting with the trouble he gave himſelf, he fell from his Horſe, and was carried as dead into the City of the *Cænomans*. Time recovered him by ſlow degrees, but not without ſuch frequent ſtarts into a perfect Frenzy, that the Government of the Kingdom was Committed to the Care and Fidelity of his Uncles.

Wieri opera *p.* 801. Ibid. *Beards Theat. l.* 1. *cap.* 23. *p.* 144.

Into what extreamity of Folly and Wickedneſs have ſome Men been hurried by their unbridled Paſſions, may be read in the Example of *Pope Julius* III. He had commanded a Peacock to be kept cold for his Supper, which the Servants having eaten, he fell into ſuch a violent Paſſion, that his choler vented it ſelf at his Mouth, in this blaſphemous Expreſſion. *I will have the* Peacock *Al deſpetto d'Iddio, in deſpight of God Almighty:* And when his Servants in waiting prayed him, not to diſcover ſo much weakneſs, for ſo inconſiderable a Trifle, that he might have as often as he pleas'd; he run in a groſſer peice of Blaſphemy, ſaying, *Why ſhall not I who am a Potent Lord in* Rome *be Angry for a* Peacock, *when God himſelf ſo reſented the eating of one poor* Apple *in* Paradice, *that he inflicted a puniſhment upon all Mankind for* Adam's *doing it.*

Clitus

Clitus the *Macedonian*, and *Alexander the Great's* Foster Brother, who was always dear in his esteem, being Educated and brought up together, and who had saved *Alexander's* Life at the fight near the River *Granicus*, with the imminent danger of his own, for which he was made Prefect of a Province, and to whose Bosom he committed all his Secrets; yet, because he could not flatter and dissemble, but with the Liberty of a *Macedonian*, and a true Friend, sharply reprov'd the *Effeminacy* and *Luxury* of the *Persians*: *Alexander* in a violent Passion, and a Drunken fit, kill'd him with his own Hands, but afterwards was so griev'd for the loss of his Friend, that he neither eat nor drank for three days together, purposing by famishing himself to follow him, and commute for the Murder, which an ungovernable Fury had made him guilty of; but being disswaded from adding one Sin to another, he changed his Mind, and buried *Clitus* with great Solemnity.

King *Charles* I. had a great mind to make a Park for *Red*, as well as, *Fallow* Deer, between *Hampton* Court and *Richmond*, where he had large wasts of his own; the generality of the Country having a right of Common, were very much discontented at the Project; which Dr. *Laud*, Lord Arch-bishop of *Canterbury* having Notice of, oppos'd it, and so did the Lord *Cottington*, till he saw the King was Angry with him, and then he acquiesced. The thing making a great Noise, the Arch-bishop went and spoke to the King about it, who gave him such an Answer, that he thought his Majesty rather not sufficiently inform'd of the Inconveniency of the thing, than positively resolv'd to persist in it. His Grace one day taking the Lord *Cottington* aside, told him, with his usual heat, *he would do well to advise the King against a Resolution, in which his Honour and Justice was like to suffer.* *Cottington* replied very gravely, *he thought the King was very much in the right, and approv'd his Resolution, for the place was convenient for his Winter Exercise, and no body ought to dissuade him from it.* The Arch-bishop upon this flew into a great Passion, and told him, *such Men as he would Ruin the King in the Affections of his People.* *Cottington* glad to see him so soon hot, resolv'd to Inflame him more, and replied,

Abstr. of Clarend. *Hist. Civ. Wars p.* 46.

That he did not know but that they who hindred the King from purſuing his Reſolutions, might be guilty of High Treaſon, ſince it muſt proceed from a diſaffection to his Perſon. The other ask'd him in great Anger, *Who Taught him that Doctrine?* He ſaid, with the ſame Calmneſs, *They who did not wiſh the King's Health, did not love him, and ſince his Health was preſerv'd by his Recreations, they who went about to hinder them, were,* for ought he knew, *guilty of the higheſt Crimes.* Upon this the Arch-biſhop left him, and at his next opportunity told the King, that he did not approve *Cottington's* Doctrine, and pray'd the King, *That his Council might not prevail with him.*

The King ſaid no more, *but my Lord you are deceiv'd,* Cottington *is too hard for you, he has not only diſſwaded me from this Buſineſs but obſtructed the work by not doing his Duty according to my Commands; you ſee how unreaſonably you are Tranſported by your Paſſions, and give Men advantage to abuſe your Underſtanding, and the Integrity of your Councils.*

Egiſip *de excid. urbis Hieros l.* 1 *f.* 37.

Herod the Tetrarch of *Judea*, had ſo little Command over his Paſſion, that upon every inconſiderable Croſs, his Anger Tranſported him into abſolute Madneſs. In ſuch a deſperate fit he kill'd *Joſippus.* Sometimes he would leap out of his Bed ſtark Mad, when no cauſe could be aſſign'd for it, and play ſuch *Bedlam* pranks, that the whole Court could not rule him: Sometimes he would be ſorry and repent of the Folly and Injuries he had done, when *Anger clouded his Underſtanding*, and ſoon after commit the ſame Outrages, that none about him were ſure of their Lives a Moment: And no wonder, for unreſtrain'd Anger quickly breakes out into Madneſs. *Furor ſit læſa ſæpius patientia*, the meekeſt ſpirit, if it be often provok'd, will be incens'd into a Frenzy; for there is no difference betwixt a Madman and an Angry Man while the fit continues, becauſe both are void of Reaſon, Inexorable and Blind for that Seaſon, and often kills the Nurſe that Foſters it; but this is not all, for it too often Ruins and Subverts whole Families, Towns, Cities and Kingdoms. It is a Vice that few Men are able to conceal, for if it don't betray it ſelf by external Signs, ſuch as a ſudden paleneſs of the Countenance, and trembling of the

Joints,

Joints, it is more impetuous within, ſecretly gnaws the very heart, and produceth dangerous effects, in Branding them with the Name of Proud, Cowardly and Feeble Souls. For ſo much the greater do injuries appear, by how much the better opinion Pride makes Men have of themſelves; yea, and by how much greater value is put upon the things which the Injuries take away: And theſe things are ſo much the more valued, by how much the more weak and abject the Soul is, becauſe they depend upon others, but the *Generous* put little value upon any thing that is not dependent upon themſelves.

CHAP IX.

Of Apparel, and Frugality and Prodigality in the uſe of it.

GAudy Cloaths are the moſt Inſignificant things in the World, to recommend the Wearers to People of good Senſe; who can ſee a Coward tho cover'd with an Embroider'd Coat, and an empty Scull under a Monſtrous large and full Perruke. A plain clean and decent Habit, proportion'd to one's Quality and Buſineſs, is all a wiſe Man aims at in his Dreſs, and is an Argument that he has beſtow'd more Coſt and Time in furniſhing his Inſide, than his Outſide: Whilſt others for want of Capacities, like *Popiſh Relicts* are wrapt up in Silver.

Lovis XI. King of *France*, was a liberal handed Prince on every good occaſion, and yet, ſo great a *Husband*, that in his Chamber of Accompts for the Year 1461, among other Arguments of his frugality there was found, Item *for Fuſtian to new Sleeve his Majeſty's old Dublet Two Shillings; and Three Halfpence for Liquor to Greaſe his Boots.* Cl. *Mir. c.* 57 *p.* 232.

The Emperor *Rudolphus* could ſcarce be diſtinguiſh'd in his Apparel from the meaneſt ſort of his landed Subjects; inſomuch, that when *Ottocarus*, *Lips Monit. l.* 2. *c.* 15. *p.* 104.

King

King of *Bohemia*, with a ſplendid Retinue came to do him Homage upon his Knees, and his Courtiers, of the beſt Quality, adviſ'd him to appear in his Rich *Imperial* Robes, he ſaid, *No, the King of* Bohemia *has often made himſelf merry with my plain Grey Coat, and now my Grey Coat ſhall laugh at him in all his Finery.*

Abbas, Sophy of *Perſia*, tho he was in greater veneration at Home, and dread Abroad, than any of the Emperors his Predeceſſors, was found in a plain Red *Calico Coat*, quilted with Cotton, a white Turbant, and Girt about his Middle, with a *Leathern Thong* inſtead of a *Sarſh* or *Girdle*. Intimating, that his Glory and Majeſty conſiſted in his great Abilities for War, in the prudent Adminiſtration of his Government, and not in vain ſhow or inſignificant Pomp and Grandeur.

Plut. *in* Caton. *Major*, *p.* 338.

Marcus Cato, Senior, ſometime *Prætor* and *Conſul* of *Rome*, is ſaid never to have wore a Coat that ſtood him in more than a Hundred pence, and when he had a mind to Treat himſelf at a Sumptuous Rate, he would fetch a Supper from Market, at the price of Thirty Half-pence. He ſaid, *All ſuperfluous things are ſold too dear, let the Price be what it will; and for his part he valu'd nothing worth a Farthing that he wanted not.*

Plut. *Mor. in Sympoſiac. l.* 6. *p.* 229.

Plato being deſirous to wean *Timotheus* the Son of *Conon* from expenſive and unneceſſary Treatings, to which he was overmuch addicted, invited him to a truly *Philoſophical* Supper, where was no want, nor any exceedings, but all adapted to Health and Frugality. The next day *Timotheus* finding the difference between Eating and Drinking only to ſuffice Nature, and ſuch Meals as promoted Debauchery and Surfeiting, told his Friends; *That they who Eat with* Plato *over Night, found great ſatisfaction in the Morning, by being no way indiſpoſed in their Health, or rendred unfit for Study or other Affairs.*

Idem Author.

Nugas, a King of *Scythia*, having received ſeveral ſplendid Royal Ornamental Robes, as a Preſent from *Paleologus*, Emperor of *Greece*, he demanded of thoſe that brought them, *Nunquam Calamitates, morbos, mortemque depellere poſſent, if they had vertue to prevent or baniſh Calamities, Diſeaſes and Death*; for if they had

had not power enough to perform ſuch needful things, they would not be much eſteem'd by him, who valued nothing that ſerv'd only to encreaſe Pride and Vanity.

Zaleucus, the famous Law-giver of *Locris*, publiſh'd a Law never to be repeal'd, that none of the Female Sex ſhould be attended in the Streets with more than one Servant, *but when ſhe was Drunk*, and wanted Supporters to keep her from falling; nor walk abroad in the City by Night, but when ſhe was going (if a Wife) to *Cuckold* her Husband, or (if Single) to commit *Fornication*; nor wear Cloth of Gold or Silver, or hang Pearls or Diamonds at their Ears, but when they reſolv'd to ſet up for *Coquets* and common *Proſtitutes*; nor that Men ſhould wear Embroidered Cloaths, Tiſſue or Rings on their Fingers, but when they went a *Theiving*, *Cheating* or *Whoring*. *Ibid.*

The old Earl of *Derby*, who liv'd in the Reigns of *James* and *Charles* I. wore ſuch plain Apparrel, that he could not be diſtinguiſh'd by his Garb, from the better ſort of *Yeomen*, and would ſay, that *Gaudy Cloaths* were only fit for Fools and wanton Women, for wiſe Men and modeſt Women deſpiſed them, and took more care to adorn and furniſh the *Inſide*, than the *Outſide*: Coming to Court in a plain Riding Coat, he was deny'd entrance into the Privy Chamber by a *Finical Scot*, ſaying, *Gaffer, this is no place for you, the King has no occaſion for a Plowman, none come here but Men of Quality, and Gentlemen in Rich Habits*; to which the Earl Anſwer'd, *he had ſuch Cloathes on as he us'd to wear always, and if the* Scots *would do ſo too, they would make but a mean Figure in the* Engliſh *Court, in their* Scotch *Plads, and Blue Bonnets.* The King hearing a Diſpute at the Chamber Door went to know what occaſion'd it, to whom the Earl ſaid, *Nothing, my Liege, but your Country men having left their Manners and their Rags behind them in* Scotland, *neither know themſelves, or their Betters.* The King being angry at the Affront offer'd to ſo Great Man, ſaid, *My good Lord* Derby, *I am ſorry for the Abuſe given you by my Servant, and to make your Lordſhip Satisfaction, I will Command him to be Hang'd by the Cragge, if your Lordſhip deſires it.* The Earl reply'd *Full.* Engl. *Worth. p.* 206.

ply'd, *that is too light a Puniſhment to repair my Honour, and I expect his Puniſhment ſhould be more Exemplary; name it, my Lord,* ſaid the King, *and it ſhall be done; why then,* ſaid the Earl, *I deſire your Majeſty would ſend him Home again.*

Plin. *l.* 9. *c.* 35. *p.* 226. But there were others of a quite contrary Diſpoſition, whoſe exceſſive Luxury and Pride deſerves as much Contempt, as the Frugality of the foregoing Examples merited Commendations. *Lollia Paulina*, a *Roman* Lady, whoſe Father had Ravaged all the Provinces of *Rome*, to make his Daughter Rich, and exceſſive Proud; ſhe being Invited to a Feaſt, wore about her in Gold Chains, Pearls, Carcanets and Diamonds, to the Value of a Million of Gold.

Lonic Theat. p. 649. *Charles*, Duke of *Burgundy*, had one Garment which Coſt him two hundred Thouſand Ducats.

Bak *Chron. p.* 198. And Sir *John Arundel*, in the third Year of King *Richard* II. croſſing the Sea between *England* and *Britany* was Drowned, and with him fifty two new Suits of Clothes, made of Cloth of Gold and Tiſſue.

Sir *Walter Raleigh*, a Favourite of Queen *Elizabeth*'s, beſides his Rich Cloaths, wore on a Collar day at Court, as many Pearls and precious Stones on his *Shooes*, as were valued at Six Thouſand Six Hundred Crowns.

Paræi Hiſt. prof. Medul. tom. 3. *p.* 398. The Emperor *Heliogobalus* ſurpaſſed all other extravagants in this kind of Luxury. His upper Garments were conſtantly made of the fineſt *Gold* or *Purple*, and ſometimes almoſt loaded with *Diamonds*. His Shooes were covered with *Jewels* and *Precious Stones*; and he never wore one Suit of Apparrel a ſecond time. He uſually ſate encompaſs'd with the choiceſt *Flowers* and *Odoriferous* Plants, and what other Perfumes Art could add to Nature. He voided his *Excrements* in Veſſels made of *Gold*, and his *Urine* into *Mirrhine* Pots, or ſuch as were made of *Onyx*. The Ponds where he Bathed, were prepar'd with the Richeſt Oyntments, and colour'd with *Saffron*. His Moveables were *Gold* or *Silver*. His Bedſteads, Tables and Cheſts were Maſſy *Silver*, ſo were his Caldrons and Utenſils of the *Kitchin*; and thoſe Goods that were in his own view, were Engrav'd with the moſt laſcivious Repreſentation that the moſt

moſt Debauch'd Fancy could invent. But I ſhall break off from this Head, leſt I ſhould ſeem to *Satyrize* upon the Age we live in, who in *Apparel* and *Equipage* Vye with all former Examples.

CHAP X.

Of Art, and what Stupendous things have been produc'd by it.

THE greateſt Enemies to Art are the Herd of Ignorant Perſons, who, for want of Learning and Modeſty, have Cenſur'd and Condemn'd the Productions of Ingenious Men, as Accompliſh'd by a Combination with Infernal Spirits. All things that their ſhallow Capacities could not Comprehend, or their Supine negligence permit them to Eſſay, they reprobated under the infamous Character of *Necromancy*. Hence the moſt Celebrated *Mathematicians* and *Mechanicians*, who made Art Tread ſo near upon the Heels of Nature, by admirable performances in Lawful Arts, were ſo diſcourag'd and revil'd, that many of them were forc'd to deſiſt, and the Learned World was depriv'd of the Uſe and Benefit of their future Studies: However, in latter times the miſt of Ignorance and Prejudice began to ſcatter, and Art has been improv'd to a high degree in the following Examples.

The *Silver Sphere*, a moſt Noble and Ingenious performance, which was preſented by his Imperial Majeſty *Ferdinand*, to *Sultan Solyman* the Magnificent, is mention'd by *Paulus Jovius* and *Sabellicus*, as ſhewing, and keeping time with the Motions of the Cæleſtial Bodies, in their various Configurations. It was carried to *Conſtantinople* in ſeveral parts by Twelve Men, and there put together by the Artiſt that made it, in the Grand Signior's Preſence, who alſo ſhew'd him the myſterious uſe of it. Knowls Turk. *Hiſt. p.* 713.

In

Fayth. Ann. *p.* 128. In the Year 1578. and the XXth of Queen *Elizabeth*, *Mark Scaliot*, a Black-ſmith, made a Lock conſiſting of Eleven pieces of *Iron*, *Steel* and *Braſs*, with a hollow Key to it, that altogether weigh'd but one Grain of *Gold*. He likewiſe made a *Gold* Chain, compos'd of Forty Three Links, which he faſtned to the Lock and Key, and having put it about the Neck of a *Flea*, that little Creature drew them all with eaſe; which being done in her Majeſty's Preſence, he put the Lock and Key, Flea and Chain, into a pair of *Scales*, and they altogether weigh'd but a Grain and half.

Ælian. *var. Hiſt. l.* 1. *c.* 17. *p.* 13. *Myrmecides* a Carver in *Little*, was ſo excellent in his own Art, that he made an Ivory *Chariot* with four Wheels, and as many Harneſs'd Horſes, in ſo ſmall a compaſs, that a little Fly might hide them all under her Wings. The ſame *Mechaniſt*, alſo, made a Ship with all her Decks, Maſts, Yards, Rigging and Sails, which took up ſo little Room, that a *Bee* might have cover'd it with her Wings.

Plin. *l.* 7. *c.* 38. *p.* 173. *Praxiteles*, a famous Carver in *Imagery*, born in *Magna Græcia*, in the utmoſt Confines of *Italy*, and from thence brought to *Rome*, employ'd his Art to the Admiration of all Men. He made a Statue of *Venus* for the *Gnidians*, ſo exquiſitely, that a young Man fell in Love with it, and in his Amorous Paſſion, loſt firſt his Wits, and then his Life. This curious piece was ſo highly valu'd by King *Nicodes*, that the *Gnidians* being Indebted to him in a vaſt Sum of Money, he freely offered to accept that Statue in full Payment of his Debts; but they were too fond of their *Goddeſs*, to part with her Ladyſhip at any Rate,

Ibid. *Cornelius van Drebble*, that excellent Artificer, made an Inſtrument like an Organ, that being ſet in the open Air, under a warm Sun, would make fine Muſick of it ſelf, without the Keys being touch'd by an *Organiſt*; but would make no *Symphony* in the Shade; for which reaſon, the curious concluded, that 'twas *Encloſed Air*, rarified by the ſtrictures of the Radient Sun, that cauſed the Harmony.

Hiſt. of Man. Arts, *c.* 2. *p.* 22. A famous Mathematician, named *Janellus Turrianus*, commonly pleaſed the Emperor *Charles* V. with ſome curious Reſults of his Study. He would make

make Wooden Sparrows fly up and down in the Emperor's Dining Room, and return again to him that ſent them. Sometimes he would cauſe little Soldiers Arm'd *Cap a Pee* to Muſter on the Emperor's Table, and with great dexterity perform their Military Exerciſes: Which being a ſtrange and uncommon ſight, the *Warden* of the Convent of St. *Jerome*, being unskill'd in thoſe Myſterious Arts, ſuſpected it to be downright Witchcraft, done by a league with the Devil.

A *Roman* Artificer, had the knack of making Glaſs Utenſils ſo ſtrong, yet pliable, that they could not be broken, a Vial ſo contriv'd he made a Preſent of to the Emperor *Tiberius*, who accepted it, with commendations of his Art. The Mechaniſt, to raiſe the Admiration of the Spectators, and Ingratiate himſelf further into the favour of the Emperor, took the Vial again out of *Cæſar*'s Hand, and threw it with all its force againſt the Floor, without any prejudice, ſave only, that it was a little Shrivel'd, which, with an Inſtrument he had about him, he immediately put again into its Original Form, by hammering it as they do *Braſs*, or other Mettle. All this being done without any colluſion, he flatter'd himſelf that it would raiſe him into an intimate familiarity with *Tiberius*, and make him a great Man; but thoſe teeming ambitious Hopes were ſoon fruſtrated; for the Emperor enquiring whether there were any other proficients in that Art, and he anſwering, *There were none but himſelf that had attain'd to Perfection in it*, *Tiberius* commanded his Officers *to cut off his Head*, ſaying, if this Art ſhould be more known and practiced, *Gold and Silver would be as cheap as the Dirt and Soil of the Streets.* However, this piece of *Cruelty* was to little purpoſe, for * Mr. *Knowles* acquaints us, that in the Year 1610. which was a long time after, among other *Rarities* preſented to the King of *Spain* by the *Sophy* of *Perſia*, there were ſix Veſſels of Malleable Glaſs, that could not be broken; which ſhews that the Art continu'd, and is now every days practice.

Suet in Tiberio p. 56.

* Turk *Hiſt. p.* 1273.

At *Segovia* in *Spain*, is a Mint ſo ingeniouſly contriv'd, that one part of it dilates an Ingot of *Gold* into proper Dimenſions for Coynage; another part delivers

Sir Ken. Digby *bod. c.* 23. *c.* 207.

delivers the Plate ſo formed, into another that Stamps it; from that part of the Engine, it is deliver'd to another that Cuts it, according to the Standard, and laſt of all, it falls into a Repoſitory in another Room, where the Officer appointed for that purpoſe, finds Money ready Coined, without any other help than that of the Engine.

Petr. *Serv. diſſert. p.* 66. *Oſwaldus Norhingerus*, an incomparable Artificer, *Turn'd* 1600 *Platters* out of *Ivory*, in their proper Figure, and yet were ſo thin and ſmall, that the whole Number, all at the ſame time, were incloſed in a Cup turn'd out of a common *Pepper Corn*.

Hiſt. Man. Arts. c. 12. *p.* 148. *George Whitehead* an *Engliſhman*, made a Ship with all things belonging to it, to move as if it ſailed upon a Table; with all Hands aloft boging at the Oars, a Woman making good Muſick on the *Lute*, and a little Puppy crying in the Mid-ſhip. Which variety, ſays *Schottus* in his Itinerary, was very Pleaſant and Diverting.

Brown's *Trav p.*40. At *Heidelberg* in *Germany* upon the Town Houſe, was a Clock with divers Motions, and when the Clock ſtruck, the figure of an old Man pull'd off his Hat, a Cock crowed and clapt his Wings, Soldiers fought with one another, *&c.* but this curious piece of Workmanſhip, with the Caſtle and Town were burnt by the *French*, (who committed at the ſame time the moſt inhumane Barbarities upon the People) when they took thoſe Garriſons, *June* 2. 1693.

Morriſon's *Itinerary, par.* 1. *c.* 3. *p.* 31. At *Strasburg* in *Germany* is a Clock, invented and made by *Conradus Daſipodius*, *Anno* 1571. before which on the Ground ſtands a *Cæleſtial Globe*, demonſtrating the Diary and Annual Motions of the Heavens, Stars and Planets with great Exactneſs. In the Clock, the Eclipſes of the Sun and Moon are ſhewed on Two Tables. On a third Table which is ſubdivided into Three Parts, is ſeen on the firſt Table the Statues of *Apollo* and *Diana*, and the annual Revolution of the Heavens. The ſecond ſhews the Year of the *World*, the Year of our *Lord*, the Hour and Minutes of the *Day*, the great Feſtivals, and the *Dominical* Letter; the third makes a Plan of *Germany*, and more particularly of the City of *Strasburg*. In the middle Frame of the Clock is an *Aſtrolabe*, repreſenting the Twelve Signs of the *Zodiack*, and the

the Planets poſited in thoſe Houſes, as they appear every Day. There is likewiſe a *Terreſtrial* Globe, where the Quarters, the Half Hour, and the Sixty Minutes are delineated. There are alſo the Statues of the *Spring*, *Summer* and *Winter*. In the higher Frame of the Clock, are the Statues of Four very *Old* Men; which ſtrike the Quarters of the Hour, when alſo appears a Statue of *Death* attempting to ſtrike each Quarter, but is forced back by a Statue of *Chriſt* with a Spear in his Right-hand for Three Quarters; but at the end of each Hour, the Statue of *Chriſt* diſappears, and that of *Death* ſtrikes the Hour with a dead Man's Bone in his Hand, and then the *Chimes* play; on the Top of the Clock is a *Cock*, which every Twelve Hours claps his Wings, and Crows audibly.

At *Tivoli*, an ancient City in *Campagna di Roma*, on the River *Tevirone*, Eighteen Miles from *Rome*, in the Gardens of *Hippolitus d' Eſte*, Cardinal of *Ferrara*, there is a lively Figure of ſeveral ſorts of Birds pearching on the tops of Trees, which by a *Water Organ* conveying Water through the Body, and Branches of the Trees, makes the Birds for ſometimes chant Melodiouſly; but as ſoon as an *Owl* appears out of a Buſh, by the ſame Hydraulick Art, the Birds are all of a ſudden huſht and ſilent. *Claudius Gallus*, as *Poſſevine* reports, was Author of this Curioſity. *Hiſt. Man. Arts, c.* 3. *p.* 37.

Proclus, whoſe fame in Mathematical Performances, equalled that of *Archimedes*, made burning Glaſſes in the Reign of *Anaſtaſius Dicorus*, of ſuch wonderful Efficacy, that at a great Diſtance, he burnt and deſtroyed the *Myſian* and *Thracian* Fleet of Ships that had block'd up *Byzantium*, now *Conſtantinople*. Zonar. *Ann. tom.* 3. *p.* 126.

Such exceilent Diſcoveries in Nature, as well as incomparable Medicines in *Phyſick* and *Chirurgery*, have been found out by *Chimiſtry* in our own Age, that has delivered that ſublime Art from the bombaſtick Expreſſions, ridiculous Pretences, melancholy Dreams, wretched Enthuſiaſms, palpable Falſities, and even Impoſſibilities of Pretenders to it in former Ages, and reduced it to certainty in its Operations, and extraordinary Benefit in the uſe of its Productions, Plots. *Nat. hiſt.* Oxf. *c.* 9. *par.* 30.

ons, more than the World could ſometime be perſwaded to.

Sir *Chriſtopher Wren* found out the way of making *Diares* of Wind and Weather, and the different Repreſentations of the Air in reſpect to Heat, Cold, Drought and Moiſture in every Day in the Year, and this in order to the Hiſtory of *Seaſons*, with Obſervations which are the moſt Healthful or Contagious to Man or Beaſt. To this end he alſo contrived a *Thermometer* to be its own Regiſter. He has alſo made Inſtruments to ſhew the *Mechanical* reaſon of *Sailing* to all Winds, with ſeveral other Curioſities as uſeful as admirable, when they fall into Hands that have ſenſe enough to know the uſe of them.

Tranſact. R. Societ. no. 104. *p.* 744

That Excellent *Philoſopher*, and every way great Man, the Honourable Mr. *Boyle*, invented a *Pneumatick Engine*, commonly called the *Air Pump*, that accurately examines the Elaſtical Power, Preſſure,

Tranſ. R. Soc. An. $167\frac{6}{7}$. *no.* 132. *p.* 799.

Weight, Expanſion and Weakneſs of this Element; and has found out ſo many Curioſities relating to the Height and Gravity of the *Atmoſphere*. Nature of a *Vacuum*, flame, and excandeſcence of Coals, Match, firing of Gunpowder; propagations of Sounds; Fluidity, Light, Freezing, Reſpiration, and other conſiderable Inventions and Experiments in natural Philoſophy, that to account for them all, or commend them according to their Merits, would be no leſs a Task than to tranſcribe all the Works of that Learned Author.

Tranſact. R. Societ. An. 1677. *p.* 382.

The ſame ever Honourable Perſon was the Inventer of the *Barometer*, commonly called the *Weather Glaſs*, which is now of general Uſe to the World, which before being only fill'd with *Water*, was a mere *Whim* without uſe, but now being filled with *Quick-ſilver*, the Degrees exactly calculated, and made *Portable* by an Ingenious Artiſt, will never fail to make a true Diſcovery of the Weather for many Years together, as has been experimented by the Learned Dr. *Wallis* of *Oxford*.

Tranſ. R. Soc. An. 1678. *no.* 142. *p.* 1035.

And whilſt I am mentioning the Name of that learned Perſon Dr. *Wallis*, Doctor in *Divinity*, *Geometry*, Profeſſor in *Oxford*, and Fellow of the *Royal Society*, let me not forget that he was the firſt in *England* that made Art ſupply the defects of Nature, in Learning

Perſons

Perſons that were Deaf and Dumb to ſpeak, and Write diſtinctly and intelligibly, as for Example, Mr. *Nathaniel Whaly* Born in *Northampton*, of reputable Parents, was taught by him in *Oxford* at Twenty-ſix Years of Age, (who had been Deaf and Dumb above Twenty Years) in the Year 1662. and that in the ſpace of One Year. At the ſame time the Doctor taught a Son of the Lord *Wharton*'s, that was Born Deaf and Dumb, and afterwards Mr. *Popham*; but Dr. *Holder* laying (tho' unjuſtly) ſome claim to the laſt Performance, and the ſtrangeneſs of the thing being the Diſcourſe of all *England*, Mr. *Whaly* was had before the *Royal Society*, and there diſcourſed to their entire Satisfaction. King *Charles* II. alſo hearing of it, deſired to ſee Mr. *Whaly*, who appearing before him, his Majeſty asked him ſeveral Queſtions, and was ſatisfied with his pertinent Anſwers, among others he asked Mr. *Whaly*, who taught him *to Speak and Write*, to which he replied, *Dr.* Wallis *did*. This Worthy Doctor in a Treatiſe entituled *de Loquela*, has given us the Method how to *Teach* Deaf and Dumb Folks to Speak and Write a Language, and more particularly in a Letter to Mr. *Thomas Beverly*, Secretary to the *Royal Society*, dated *Sept.* 30. 1698. and Printed in the *Philoſophical Tranſactions*, for the Month of *October* 1698. Number 245. Page 349. It's great pity, that Letter is not printed in *Latin* for the benefit of *Forreigners*, and better known among the *Engliſh*; for the Method the Doctor preſcribes is ſo Plain, Familiar and Demonſtrative, that any Perſon of common Ingenuity might attain this *Art* with Eaſe, and abundance of Pleaſure.

The Excellent Mathematician, Mr. *Newton*, Fellow of the *Royal Society*, and Profeſſor of the Mathematicks in the Univerſity of *Cambridge*, has obliged the World with *reflecting Teleſcopes* inſtead of *Refracting* ones, by which it is found that *Teleſcopical Tubes* may be conſiderably ſhortned without prejudice to their magnifying Effects. He compared it with a Six Foot *Teleſcope*, and found it not only to magnifie more, but alſo more diſtinctly, for he could read in one of the *Philoſophical Tranſactions*, placed in the Suns Light, at an Hundred Foot diſtance, and at

Tranſ. Roy. Socie. An. 1689. P. 3064.

an Hundred and Twenty Foot distance, he could discern some of the Words.

Philosoph. transact. An. 1698. *p.* 288. Mr. *Thomas Luffkin* of *Colchester*, in a Letter to Dr. *Wallis* of *June* 22. 1699. acquaints him, that his Brother had invented a portable *Air Pump*, which applied to *Cupping Glasses*, with Two or Three *Suctions*, a Person may exhaust the Air from a large Cupping Glass, and by the Expression of external Air upon the circumjacent Parts of the Body, (and not by *fugâ vacui*) the Flesh shall be admirably forc'd up into the Glass; and by continuing of the Suction as need shall require, he may take away what quantity of *Blood* he pleases. It is an Invention of extraordinary Use to Mankind.

Philosoph. transact. An. 1683. *p.* 474. The Art of making *Spectacles* without *Glasses*, is an excellent and very useful Invention; which is done by putting into the *Glass Holes* instead of *Glasses*, Two short *Tubes* of between Three or Four Inches long, made of *Spanish Leather* or *Pastboard*, or some such like matter, and black'd on the inside, which are to be so placed, that the usual Raies received through them, may meet in One Point (or rather Issue out from One Point) of the Object standing at such a due distance, as the Person may clearly and distinctly see it. These *Spectacles* will also better preserve the *Sight* than Glass ones, because they represent the Object more naturally, and withal more clearly and distinctly to the Eye, than the other. The Author of these *Collections* recommends these *Spectacles* upon his own Experience.

Ibid. *p.* 479. *Otacousticks* are of a late Invention, and do wonderfully help weak Ears to hear at a reasonable Distance, and would if made use of, be a great Assistance to the Infirmities of old Age: for as *Telescopes* help the Eye to see Objects at a very great Distance, which otherwise would not be discernable; so these *Otacousticks* will receive in *Sounds*, made at a very great Distance also, and with so much Advantage, that the *Ear* shall be able to hear them, which otherwise would have been Inaudible.

CHAP.

CHAP. XI.

Of Attempts, as Vain in the Enterprize, as Dear in the End.

EXpenſive and unſucceſsful Undertakings, eſpecially when they are of no ſolid Uſe, either to the publick or private Perſons, are always a Reproach to the Propoſers and Enterprizers, 'tis better to ſit ſtill, than riſe up and fall. Ambition to do what other Men cannot, like the firſt Aſſaults of a Diſeaſe, ſhould be check'd betimes; but ſome Men having begun to Err, and thinking it diſhonourable to Retreat; continue their firſt Follies, and make them ſtill more apparent, by a vanity of being thought conſtant to their own Reſolutions.

In the Deſarts of *Lybia*, near the City of *Memphis*, upon a high level Rock, in the Iſle and Valleys of *Delta* in *Egypt*, are ſeen thoſe prodigious Monuments of Profuſion and Folly, the *Pyramides*; deſign'd for the Sepulchres of the *Egyptian* Monarchs: There are Three in Number, the bigeſt of which, and One of the Wonders of the World, being Square at the bottom covers Eight *Acres* of Ground, every Square being Three Hundred Paces in length. The Square at the top is compoſed only of Three Stones, but they ſo large that Threeſcore Men may ſtand upon them, without crouding one another. From the bottom to the top is Three Hundred Fifty Five Steps, every Step Three Foot high, and of a proportionable breadth to the height. No Stone in the whole Structure could be drawn by any *European* Carriage, and yet they were all digged out of the *Trojan* Mountains in *Arabia*, which is at a vaſt diſtance from the Iſle of *Delta*, which does not a little encreaſe the wonder, how they were brought ſo far, and how they raiſed them ſo high, when they laid them in their Places. It was no leſs than Twenty Years in Building, by Three Hundred Sixty Six Thouſand Workmen and Labourers, who wrought

Herodot. *l.* 2. *p.* 137. cum mult. al.

without Intermiſſion; and whoſe expences only in *Radiſhes, Onyons and Garlick*, were computed at One Thouſand Eight Hundred Talents. It has now ſtood about Three Thouſand and Three Hundred Years, and tho' ſo very old, has no ſign it is decaying, or that it will fall into Ruin, before the univerſal Conflagration. *Herodotus* ſays, *That King* Cleops *was reduced to ſuch extream Poverty, by the charge in erecting it, that his Neceſſities compell'd him to expoſe his Daughter to the Brutalities of any Perſon, let the Reward of her ſhame be never ſo inconſiderable.*

Knowle's *Turk. hiſt. p.* 670. The ancient Kings of *Egypt* to eternize their Names, at an incredible expence of Time and Money, cut through all the main Land, between *Arſinoe* and *Cairo*, which is Fourſcore Miles, ſo that Veſſels of conſiderable bulk might paſs from the one Place to the other; which great Inlet, *Seſoſtris* the Potent King of *Egypt*, and many Years after him, *Ptolomæus Philadelphus* reſolved to make wider and deeper in the Channel, to let the *Red Sea* into the *Mediterranean*, that the *Indian* Merchants might with greater Eaſe, and at leſs Charge, convey their Goods to *Cairo* and *Alexandria*; from which raſh attempt, *Seſoſtris* was cut off by Death, and *Ptolomæus* being better adviſed, threw it off in time, being apprehenſive that bringing the *South Sea* into the *Mediterranean*, *Greece* and other fertile Countries in *Aſia* might be overflow'd, and ſo at a great Expence, inſtead of being counted a Benefactor to his Country, his Memory might be loaded with Curſes, for projecting their Ruin.

Uſeleſs Nov. p. 93. The Lord *Brereton* was poſſeſt of a Salt-pit in *Cheſhire*, that yielded a conſiderable Profit; but obſerving that it was Narrow, and but of a ſmall Depth, order was given to Widen the Pit, and ſink it Deeper, which work was carry'd on at a great Expence; but the Surveyors being over Covetous, they cauſed the Pit to be ſunk ſo Deep, that they let in the freſh Water, which could never be kept out ſince, and ſo loſt the benefit of the *Brine Pit* for ever.

The late Duke of *Buckingham*, being over perſwaded by a Pack of *Knaves*, that called themſelves *Chimical Operators*, that they had the Secret of producing the *Philoſophers Stones*, but wanted Money to carry

carry on the *Process*; His Grace that was naturally inquisitive after Curiosities of uncommon Production, engaged to assist them with Money to carry on the Work, and perform'd his Promise at a vast Expence. An *Elaboratory* was built, Utensils provided, and the Family fill'd with the most famous *Artists* in the Transmutation of Mettals, *Adepti* of a Superior Class, who would concern themselves only about the *Grand Elixir*, and a pack of shabby Curs to attend the Fires, and do other servile Offices, and yet forsooth must also be called *Philosophers*. This great Charge continued upon the Duke for some Years, for whoever was unpaid, or whatever was neglected, Money must be found to bear the Charge of the *Elaboratory*, and pay the *Operators*; till this *Chimera*, with other Extravagancies and Mismanagements in the Family, had caused the Mortgaging and Selling many fair Mannors, Lordships, Towns, and good Farms. In all this time nothing was produced by these *Sons of Art* of any value, for either the Glass broke, or the Man was drunk, and let out the Fire, or some other Misfortune still attended the *Grand Process*, at the time assigned for a *Je ne scay quoi* to be produced, that must turn all Things into *Gold*. The Duke encountring nothing but Disappointments, and the Operators finding themselves slighted, and Money very difficult to be had, the Project fell. I will not guess at the Duke's Charge any further than to tell you, that besides the Charge of the Elaboratory, and paying *Italian*, *German* and *French* Operators, and their Philosophical attendants, one of the most inconsiderable Operators by Name —— *Huniades*, carried off from the Duke's Service about this Project above Sixteen Thousand Pounds, which he improving by *Usury*, *Extortion*, dying a *Debtor* to his Back and Belly, and Lodging in a *Garret*, enabled him at his Death, which happened about Four Years since, to leave his Sister, a poor Woman that sold Earthen Ware in *Shorditch*, above Thirty Thousand Pounds Sterling.

Caius Caligula was of such an odd kind of Humor, that he contemn'd all Things that were common, tho' never so Advantageous to the Publick, and his great Delight was in doing or attempting Things

Suetonius. l. 4 c. 37. p. 187.

which were thought impoſſible to be accompliſh'd; and therefore would erect ſtately Palaces on Piles, where the Sea was moſt Tempeſtuous and Deep. He hewed down Rocks of the hardeſt Stones: Plains he raiſed to a great height, by levelling the adjoining Mountains, and diging down the Tops of Hills: He turn'd the Courſe of Rivers into new Channels, of Deeps made Shallows, and of ſhallow Places rendred them unfathomable, and all this at vaſt Expences, without any kind of Profit, only to gratifie an ambitious Humor of contending with Impoſſibilities, and doing what other Men could not.

Dr. Harris's *Translat.* Lemery's *Courſe Chymiſtry. p.* 49, 50, 51.

But among all Attempts in this kind has been the endeavours of ſome Men to make *Gold by Art*, in which they have ſpared no Time, nor Pains, nor Coſt in exalting and perfecting other Mettals, and turning them into Gold, which they call the *Grand Operation*, or ſearch after the *Philoſophers Stone*. Some of them have thought to compaſs their end by *mixing Metals*, with ſuch other matters as ſerve to purifie them from their groſſer Parts, and work their Preparations with great Fires; others digeſt them in *ſpirituous Liquors*, and ſo draw out their Mercury which they think to have the apteſt Diſpoſition *to make Gold*. Others again ſearch after the Seed of *Gold* in *Gold* it ſelf, and expect to find it there as the Seed of a *Vegetable* in a *Vegetable*, &c. than by Heat to draw out the Mercury of Gold, which if they could once obtain, ſowing this *Mercury* in the Earth, they fancy it would bring forth *Gold* as certainly as Seed does a Plant. I ſhould never make an end of this Subject, if I ſhould ſpeak of the Labours and Pains, Watchings, Vexations and Frettings, and eſpecially the Coſts theſe unfortunate Men do plunge themſelves into in following their ſeveral Fancies; they are ſo extreamly prepoſſeſſed with the conceit of becoming *Rich all of a ſudden*, that they are altogether incapable of any ſober Admonition, and ſhut their Ears to any thing that can be ſaid to *diſabuſe them*, and ſo run themſelves into the loweſt Degree of Poverty. *Penotus* will ſerve us for an inſtance of this Nature, among Thouſands of others. He died at Ninety Eight Years of Age, in the Hoſpital of *Sierdon* in *Switzerland*, and was us'd to ſay before he died, having

ving ſpent his whole Life in vainly *ſearching after the Philoſophers Stone, that if he had a Mortal Enemy that he durſt not Encounter openly, he would adviſe him, above all things, to give up himſelf to the Study and Practice of* Alchimy. This Man did indeed at laſt perceive his Error and Folly, and acknowledg'd he had ſpent his time moſt unfortunately and idly; but there are few Men of this Kidney who prove ſo Ingenuous, as by their Confeſſion to retreive others from ſinking; for they think their Honour is concern'd in maintaining whatever error they have once openly defended, and are quite aſham'd to have it believ'd, that they had labour'd ſo long in vain, and ſpent their *Subſtance* in an Enterprize that had no good probability of Succeſs.

CHAP XII.

Of Atheiſts, and Irreligious Perſons, their Actions and Puniſhments.

THO' 'tis an Ill Man's Intereſt there ſhould be no God, becauſe then there could be no puniſhment for Sin, and tho' this Intereſt paſſes into Argument, yet 'tis never ſo concluſive as to paſs into an entire Satisfaction; for I cannot believe any Perſon that has the uſe of his rational Faculties, and gives himſelf the Liberty of thinking, can deny the *Exiſtence of a Deity*, both as to *Creation* and *Providence*. Then if every Man believes there is a God; not to live in Obedience to his Precepts, is to enhance one's guilt, and bring Conſcience as a Witneſs to convict the Offender of *Wilfull* Tranſgreſſions. As for profeſs'd *Atheiſts*, or ſuch as have pretended to be ſo, and durſt preſume to Affront their Deities, let others read the blackneſs of their Sin, in the exemplary Puniſhment that attended it.

Lord Renny *his civil Consiaerations, c. 59. p. 152.*

A young Gentleman of the City of *Florence* in *Italy*, being accounted Brave and dextrous at Single-Sword, was to *Duel* another young Man called *Forchebene*. They were accompanied into the Field with several of their Acquaintance, where a Friend saluted the former with his good Wishes, saying, *I pray God give you Victory over your Antagonist.* The insolent Spark answered, *How can he fail to do otherwise.* *Forchebene* over-hearing them, reply'd, *Those blasphemous Words will render me the Executioner of Divine Vengeance.* To't they went with equal fury, when the Combat, for some time, was very doubtful; but at length *Forchebene* made such a Home Thrust into his Adversary's mouth, that he fix'd his Tongue to his Neck, the Sword appearing above six Inches on the other side, of which Wound he died immediately, and had his Death in the Part that offended.

Herod. *l.* 3. *p.* 187. Fulg. *Ex.* *l.* 1. *c.* 2. *p.* 52.

Cambyses, King of *Persia*, having subdued *Egypt*, and seeing the *Ox* in the likeness of whom they Worshipped their God *Apis*, to whom he was Consecrated, he gave him a Wound in the *Hip* with his Sword, of which the *Ox* died. A wicked Action! Not that I imagine that *Idol Beast* had a greater share of Sanctity than the rest of the Herd, and for that reason Stigmatize the Action as infamous; but because what he did to the horn'd *Idol*, he did *in Contempt, and perfect Hatred to all Religion*, and agreed with the rest of his Life, which was *a continued Violation of Things Sacred.* But, in a short time after, the Impostor *Smerdis* rebelled, and made himself Master of the best part of *Persia*; and as *Cambyses* was getting on Horseback to stop his Career, his Sword dropt out of his Scabbard, *the very same Sword with which he kill'd the Ox*, and gave him a Wound in his Hip, *in the same place he had pierced the Ox*, of which Wound he shortly after died unregretted.

Vulgos. Ex. *l.* 1. *c.* 2. *p.* 157.

Urracha, Queen of *Arragon*, making War with her Son *Alphonsus* wanted Money, and knowing no other way to supply her emergent Occasions, resolved to plunder the Shrine of St. *Isidore* at *Leon* in *Spain*; and those she took with her, dreading to attempt robbing the *Saint*, she made bold with the sacred Place, and took away, with her own hands, many valuable

things

things; but as she was returning out of the Church, *dropt down dead.* So unwarrantable and perilous it is, to attempt committing what we our selves believe is *Sacrilege*, tho', in truth, it is not; for, what we think is sinful, is so to them that believe it is.

Pope *Leo* X. seeing what vast Sums of Money were brought into the Treasury of the Church, by the Popish Artifice of cheating the World by *Pardons* and *Indulgencies*; said to Cardinal *Bembus*, *Vide quantum hæc Fabula de Christo nobis profuit. See what heaps of Coin we get by abusing the Ignorant with the Fable of Christ*: And when the Pangs of Death were upon him, and the same Cardinal offer'd him Advice and Comfort, by reading some Texts of Scripture to him, he answer'd, *Apage has Nugas de Christo. Away with those trifling Stories concerning Christ.* Clark. *Mir. c.* 88. *p.* 386.

John, King of *England*, having long oppos'd the Authority of the See of *Rome*, and at last being compell'd to make a Dishonourable submission; said, *That his Affairs were all unsuccesful, since he was reconcil'd to God and the Pope.* At another time having diverted himself at the Chase, and Hunted down a very Fat *Buck*, *See*, saith he; *how well fed the Rogue is, and yet I dare be Sworn he never was at Mass in his Life*: Nay, so little regard had he for Religion, that when he had receiv'd several Defeats from his Enemies, he sent Sir *Thomas Hardington*, and Sir *Ralph Nichols* to *Miramumalim*, King of *Morocco*, promising to Surrender his Kingdom to him, and turn *Mahometan*, if he would assist him with Forces to subdue his *Barons*; but the Infidel Prince answer'd his Ambassador, *That if their Master could be of any Religion, he was certainly of none, and consequently not to be trusted.* King *John* being driven from place to place, and taking shelter in a Convent, was poyson'd by a *Monk* of *Swinstead* Abby in *Lincolnshire*. A Poet stains his Memory with this Distick. Bake. Chron. *p.* 107. Stow's *Annal. p.* 157. Kingston's *compleat Hist. of* England, *Vol.* 1. *p.* 152.

Anglia sicut adhuc Sordes fœtore Johannis,
Sordida fœdatur fœdant Johanne Gehenna.

A *French* Cardinal making his Solemn entry into the City of *Paris*, in extraordinary State and Magnificence, seeing the People croud about him for his Blessing, Clark *Mir. p.* 120.

Blessing, he bestow'd it on them very gravely; but added, *Quando quidem hic populus vult decipi, decipiatur in nomine Diaboli; since these silly Animals have a desire to be deceiv'd, let them be deceiv'd in the Devil's Name.*

Ath. Or. *Vol.* 1. *p.* 221. There was a Man living in the Town of *Bedford*, of a quick Wit, a bold Spirit, and a fluent Tongue, but of a loose and Debauch'd Behaviour, who, in my hearing, affirm'd that he did not believe there was either *God or Devil, Heaven or Hell.* Not long after he was Apprehended, and for a notorious Crime Condemn'd to be *Hang'd.* A day before his Execution I went to him, on purpose to know if the thoughts of approaching certain Death, had made any Alteration in his former *Atheistical* Principles: And being admitted to him, I found he was now quite of another Mind; for with many Tears he bewail'd his former delusions, and told me, *That a Prison, and the serious thoughts of Death, had open'd the Eyes of his Understanding, and that when he formerly told me there was no God, yet he did not then heartily believe what he said; but that he being of a lewd and wicked Life, thought it necessary to blind his Conscience, and Outbrave the World, with a pretence that it was his Principle, and that he was assur'd of what he said; of which he now heartily repented.* There may be many practical, but there are very few or no Speculative *Atheists.*

Ricaut. Turk. *Hist. l.* 2. *q.* 246. *Mahomet Effendi*, a Man well seen in the Eastern Learning, most impudently in all places where he came, inveighed bitterly against the *Being of God*, and one of his principle Arguments to uphold this Blasphemous Principle, was, That if there was a God, and he so Wise and Omnipotent as his Priests declar'd him to be, he would never suffer him to live, *That was the greatest Enemy and Reproacher of a Deity in the World, but would strike him dead with Thunder, or by some other dreadful punishment, make him an Example to others.* He was at length Condemn'd to die, but might have sav'd his Life, by acknowledging his Crime, and promising a Reformation; but he rather chose to dye a Martyr for his wicked Principle, and so was Executed.

Aproyis,

Aproyis, an Egyptian *Tyrant*, grew to ſuch a Pride and Contempt of God and Men, that he ſaid neither of them could take his Kingdom from him, and a Blaſphemous King of *Spain*, as *Lanſius* Reports, made an Edict, that none of his Subjects for Ten Years ſpace, ſhould believe in, call upon, or Worſhip a God. In our days there are ſome that never uſe the Name of God but to ſwear by it. Their *Bellies* are their Gods --- *Quibus in ſolo vivendi cauſa palato eſt.* The Idols they worſhip and adore are their *Miſtreſſes*, with him in *Plautus*, *Mallem hæc Mulier me amet quam dij.* They had rather have her favour, than the Gods. Satan is their Guide, the Fleſh their Tutor, Vanity their aſſociates, Impudence their Art, Fear their Sickneſs, and Damnation (without true Repentance) their End. Herodot. *l.* 1. Montan *l.* 1. *c.* 4. *Lib. de* Mor. Germ.

Under the Reign of Queen *Elizabeth* 1591. appeared a great *Blaſphemer*, nam'd *Hacket*, born at *Oundle* in *Northamptonſhire*, who, with *Wiggington*, *Coppinger* and *Arthington*, labour'd to introduce the *Presbyterian* diſcipline of *Geneva* into *England*, declar'd that he was Divinely inſpired, nay, was the *Meſſiah* himſelf, ſupreme Monarch of the World, and that he alone was to be Obey'd, and Queen *Elizabeth* Depoſed; for which he was Indicted, Confeſs'd himſelf Guilty, and by his Blaſphemous Anſwers ſtruck the Auditors into Horror and Aſtoniſhment. Being Condemn'd, he was laid upon a Hurdle, and drawn through the Principal places in the City, inceſſantly roaring out *Jehovah Meſſias, behold the Heavens open, behold the Son of the moſt High deſcending to deliver me.* Being at the Gallows, and admoniſh'd to acknowledge his Sin againſt God and the Queen; the execrable Wretch, inveighing bitterly againſt the Queen, call'd aloud to God, *To ſhew ſome Miracles from the Clouds to convert the Infidels, and to reſcue him from his Enemies; but if thou wilt not do it* (ſaith he) *I will ſet the Heavens on Fire, and with theſe Hands put thee from thy Throne.* Then turning to the *Hangman*, as he was putting the Rope about his Neck, he ſaid, *Thou Baſtard, wilt thou Hang* Hacket *thy King*? And when the Rope was about his Neck, he caſting up his Eyes to Heaven, and Grinning, ſaid, *doſt thou pay me with this inſtead of a Kingdom, I am coming to Revenge it?* Kingſton Hiſt. Engl: *Vol.* p. 83.

Query,

Query, Whether a late Book Entituled, *Second Thoughts concerning Humane Soul*, is not deſign'd to promote *Irreligion* and *Atheiſm.*

CHAP. XIII.

Of Beauty both in Men and Women.

AN unaffected *Beauty* always carries with it a Reſpect and Superiority, that proceeds from the impulſe of Nature, and not from the Artifice and Affection of thoſe that have it. Every one ſubmits to the Power and Force of its Charms without knowing why. Its native excellency captivates the Sences, excites Veneration, and gains a Preheminence over Valour, Diſcretion, Prudence and Majeſty it ſelf. It humbles the *Proud*, turns a *Miſer* into a *Prodigal*, and converts a *Savage Nature* into *Dread* and *Compaſſion.*

Hiſtory World. *l.* 2. *c.* 13. *p* 371.

Sir *Walter Rawleigh* tells us, That *Parthenopæus* one of the Seven Warlike Princes of the *Argives*, was ſo tranſcendently Beautiful and Charming, that when he was in the bloodieſt Engagement; if his Helmet was up high enough for his Face to be ſeen, his very Enemies would not attempt to ſtrike at, or do him the leaſt Injury.

Plut *in* Alcib. *p.* 139.

Alcibiades a Nobleman of *Athens*, of whom it was ſaid he could conform himſelf to all Companies, was alſo ſo incomparably Beautiful, that he was admired by all Men; and which more augments the Wonder, it contiuned without any Cloud or Diminution from his *Cradle* to his *Grave.*

Diod. Sicul. bibliothec. *l.* 20. *p.* 694.

Demetrius Poliorcetes Son of *Antigonus* King of *Aſia*, was accounted a Maſter-piece in Nature; he was tall, ſlender and well proportion'd; of a ſweet yet grave Behaviour, a *Lamb* and a *Lion* in the ſame Perſon; was of a Familiar and Majeſtick Deportment at the ſame time; but above all the lovelineſs of his Countenance was in ſuch Perfection, that it attracted the Eyes and Admiration of all Men, inſomuch that the beſt Painters were unable to reach the curious Lines and Graces of his *Mien*, and

where-

whereſoever he came, he was followed by the Multitude, meerly to pleaſe themſelves with viewing him.

Maximilian I. Emperor of *Germany*, was of ſuch a well adjuſted Stature and Beautiful aſpect, that Strangers who had only heard of him, knew him to be Emperor, and could diſtinguiſh him from Thirty other Great and Hanſome Princes that were in his Company; there was a *je ne ſe quoy*, ſo Magnificent, Auguſt and Diſtinguiſhing, which always adorn'd his Countenance, that made him known from other Men. Zuing. Theat. *Vol.* 2. *l.* 2. *p.* 285.

Spuria, a young Gentleman of *Hetruria*, was a Perſon of ſuch rare Beauty, that firſt carried the Eyes and the Hearts of ſeveral Ladies of Quality to love and deſire him, tho' wholly unſought by him; but having notice that he lay under the ſuſpicion of their Parents, Guardians and Husbands, he cut ſuch rude Gaſhes in his Face as utterly deform'd and ſpoyl'd his formerly raviſhing Viſage; chuſing rather by an ill Face to declare his Innocency, than by a hanſome one to tempt any of the fair Sex to acts of Diſhonour and Unchaſtity, Valer. Max. *l.* 4. *c.* 5. *p.* 113.

Owen Tudor of *Wales* Eſq; of good *Birth* but narrow *Fortune*, being extraordinary hanſom, and every way a comly Perſonage; after the Deceaſe of King *Henry* V. Eſpouſed Queen *Catherine* his Widow, who had ſo much Eſteem for his Perſon, that ſhe overlook'd all other Circumſtances. Bak. Chr. *p.* 255.

King *Edward* IV. ſaies *Comines* and Sir *Thomas Moore*, was every way one of the Compleateſt Perſons of the Age he liv'd in; very Tall, fair Complexion'd, and of a moſt Majeſtick and Awful Preſence. In the XIV. Year of his Reign a *free Benevolence* being granted, to maintain a War againſt *France*, he pleaſantly demanded of a rich Widow what ſhe would give him towards bearing his Expences in that War. *By my Troth* (quoth ſhe) *King thou'rt een a honſom Man, and for thy lovely Face thou ſha't ha Twonty Pounds:* That Sum being great in thoſe Days, and more by half than the King expected, he gave the Widow Thanks and kindly ſaluted her; which had ſuch effect upon the old Woman, that ſhe reply'd, *Neay now King by'th Meſs thou ſha't ha Twonty Pound more*, and paid it accordingly.

Cleopatra,

Suet. *in* Auguſto, *p.* 62. *Cleopatra*, Daughter of *Auletes*, Siſter and Wife to *Ptolomy* the laſt, and Queen of *Egypt*, was the moſt Beautiful Woman of all *Egypt*, and as her Name imports was the Glory of that Country; as an addition to her great Beauty, ſhe was endowed with Eloquence to Admiration, and had ſuch a Charming and Affable way in Speaking, that ſhe ſubdued the great Soul of *Julius Cæſar*, after he had Conquer'd *Pompey*. And after both their Deaths, and *Auguſtus* and *Mark Anthony* had divided the *Roman* Empire between them: She employ'd her Charms ſo effectually, that ſhe won the Heart of *Mark Anthony*, and oblig'd him ſo entirely in her Service, that for her ſake he loſt his Dominions, his Honour and his Life.

ÆlianVar Hiſt. *l.* 12. *c.* 1. *p.* 288. *Aſpaſia*, Daughter of *Hermotimus* the *Phocenſian*, was of ſo exquiſite a Beauty, that ſhe far excell'd all her Sex in the elegancy of her *Shape* and *Mein*. She employ'd none of the little Female Arts to ſet her off to greater Advantage; for as ſhe wanted none of thoſe Embelliſhments, ſo ſhe deſpiſed them. She was Deſcended from and Educated by poor but honeſt Parents, and took care to keep her ſelf as Chaſt, as ſhe was Beautiful; ſo that having irreproachable and certain Teſtimony of both, King *Cyrus Junior* took her to Wife, and after his Deceaſe, ſhe Eſpouſed *Artaxerxes* the ſucceeding Monarch of *Perſia*.

Kingſtons Hiſt. Eng. *Vol.* 1. *p.* 296. *Jane Shore*, who was Miſtreſs to King *Edward* IV. and after his Deceaſe to the *Lord Chamberlain Haſtings*, was a Woman of incomparable Beauty, inſomuch that when ſhe took Pennance before St. *Paul's Croſs*, on a *Sunday*, with a Taper in her Hand; tho' ſhe was in an *Undreſs*, appear'd ſo lovely a Creature, and behav'd her ſelf ſo Modeſtly, that many who abbored the lewdneſs of her Life, could not forbear pitying her in the miſerable Condition ſhe was reduced to: And indeed 'tis ſaid in her Commendation, tho' ſhe was in extraordinary Favour with King *Edward*, ſhe never employ'd it to the Prejudice of any Perſon, but did all the good ſhe could for every one. She liv'd to be a meer *Skeleton*, and in her latter Days was reduced to ſuch extreme Poverty, that ſhe was forced to ask Alms of ſome, *who might have*

begg'd

begg'd all their Life times if she had not been their Friend and Benefactress when she was in Prosperity.

Phryne a Woman of extraordinary Beauty, but of an ill Character, for her lascivious Life in *Athens*, having a Tryal before the Judges, and fearing to be cast; while she was pleading for her self, pull'd up her Breasts, and discover'd some pieces of her Beauty to the sight of her Judges, who being charm'd with her Allurements, possibly forgot their own Characters and acquited her; but not without making a Law, *That no Woman for the future should be allowed to plead her own Cause.* Herdse'd *in* Sphing. *c*, 15, *p*, 349,

Lais the famous *Corinthian* Curtizan, was of such a singular Beauty, that she enchanted all that saw her, with ardent desires to enjoy her Conversation; but being her self surprised with the Love of her dear *Hippolochus*, she bid adieu to the Mountain *Acrocorinthus*, where she inhabited, and flying from a shoal of other Admirers, journied to *Megalopolis* to him; where the Women out of mere revenge and spight to see themselves out done, and their own Faces disparaged and decry'd by the surpassing Beauty of a Stranger, with all imaginable Rage and Fury, dragg'd her into the Temple of *Venus*, and Stoned her to Death. Plutarch Mor, l, de Amor, *p*, 1145,

Such Respect is generally paid to *Beauty*, except by one malicious fair Woman to another, that all conspire its Preservation. When *Constantinople* was Sack'd, and the Inhabitants cut off, the Beautiful *Irene* escap'd, and was so far from being made a Slave, that she captivated the *Grand Signior* himself, and so did fair *Rosamond* our *Henry* II. *Jane Shore* King *Edward* IV. and the Countess of *Castlemain Charles* II. When *Troy* was taken, and the War at an end, *Menelaus* threaten'd to kill *Helena* as the cause of all their Miseries; but when he saw her, as one amazed at her Divine Beauty, he had no Power to strike so sweet a Creature. *Athenæus* says, *That* Helena *was worth the Ten Years Contention of the* Trojans *and* Greeks: Knowles Turks Hist, *p*, 160, Deipnos. Hist, *l*, 13, *c*, 7,

Ob talem Uxorem cui præstantissima forma,
Nil mortale refert.

That one Woman was worth a Kingdom, a Hundred Thouſand other Women a World it ſelf.

CHAP. XIV.

Mean Beginnings, *the Honour and Benefit of remembring them.*

FRom mean *Beginnings* to arrive at great things, tho' it commends the Induſtry of the Agents, or their luck in having *Friends*; yet a ſudden and unexpected *Riſe*, is always attended with the extremes of *Envy* or *Applauſe*; the former with deſign to riſque or ruin ones Reputation, the other to raiſe it to a more ſteady and higher Pitch; and one of theſe two things never fail to happen, agreeably to ones own Management. The undubitable method to avoid the danger of the former, and poſſeſs the happineſs of the latter, is, to remember ones *obſcure Original*, and to have on all occaſions our low Beginnings in ones own Mouth, to keep them out of other Mens; for few Mens Advantages are remembred to their Diſparagement, till they create Enemies by forgetting themſelves. Humility continues Reſpect, but Pride and Arrogance extinguiſhes it.

Drex. oper. *l.* 3. *c.*8. *p.*425. Cauſins *Holy Court Tom.* 1. *l.*3. §. 31. *p.* 95.

Pope *Benedictus* XI. was deſcended from an obſcure Family, and continued the remembrance of his Primitive Poverty in his moſt exalted Circumſtances. At his firſt admiſſion into the Convent, his Mother ſubſiſted by being *Laundreſs* to the *Monks*, and continued ſo many Years after. When he was Elected *Pope* he ſent for his Mother to him, and being come to *Rome* the Ladies of Quality, thinking it was below the Dignity of his *Holineſs*, to bring her to him in her plain, homely, Country Apparel, trickt her up according to the *Mode*, in a coſtly Habit. Thus transformed, ſhe was conducted in State to the Pope, who look'd a skue upon her, ſaying to the Ladies that brought her, *You have miſtaken my Meſſage, I ſent for*

for my Mother, pray bring her to me, that I may pay my Duty to her; as for this fine Lady she is a Stranger to me, my Mother is a Washer-woman, and 'tis her that I have a great desire to see. The Ladies understanding his meaning, retired into another Appartment, uncased her, dress'd her up in her Country Garb, and then presented her again to his Holiness, who Embraced her, saying, *In this sort of Dress I left my Mother, in this I acknowledge her to be my Mother, and receive her with a hearty Welcome.* The same thing was done by Pope *Sixtus Quintus* to his Sister. Gregor. *Let. in Vit.* S. Q.

The Emperors of *China* look no further for their Wives, but among their own Subjects, and if they are *Vertuous* and *Handsom* have no Respect to their *Birth* or *Fortune*, so it often happens, that they marry Artificers Daughters. One of them was a *Masons* Daughter, and always kept a *Trowel* by her when she was dignified with the Character of Empress, and if at any time the young Prince her Son, carried it too proudly, she humbled him with the sight of that Instrument, wherewith his *Grand-father* subsisted himself and Family, which would bring him to Reason.

Agathocles the Son of a Potter, tho' by indirect means he became King of *Sicily*, yet would never wear the Crown belonging to that *Monarchy*, nor have any Guards to attend him; but in remembrance of his low Extraction, made use of *Earthen Vessels* with his Name Engraved on them for that purpose.

Willegis Archbishop of *Mentz*, was the Son of a *Wheel-wright*, in the Town of *Schoningen* and Province of *Brumswick*, and from that low Estate by hard *Study* and a *Holy Life*, rising to the highest Preferments in the Church, that his former *Pauperous* Circumstances might not slip his Memory, or an eminent and wealthy Post betray him into *Pride* and *Vanity*, he caused *Cart-Wheels* to be Painted in the Glass Windows of his *Cathedral Church*; in the Windows of his Palace, and in his Bed-Chamber caused these Words to be written in Capital Letters, Willegis, Willegis, *recole unde veneris*; Willegis, Willegis, *call to mind from whence thou camest.* The Humility of this Reverend and Pious Prelate was afterwards in such high Esteem, that to Perpetuate his Camer. *op. subci. siv. cent. 2. c. 54. p. 232.*

Memory, a *Cart Wheel Argent* in a Field, *Gules* was appointed to be, and continues to this Day, the *Enſign* or *Bearing* of that *Archiepiſcopal See.*

Camer. oper. Subciſiv. *cent* 2: *p.* 232. *Leſc* II. King of *Poland*, elected to that Monarchical Dignity for his celebrated Virtues, from a very mean Condition, yet he demean'd himſelf in the Adminiſtration of the Government, with as much Prudence and Policy as if he had iſſued from the Loins of a whole Race of Ancient Kings. On all Feſtivals and Solemn Occaſions, when he was attired in his Royal Robes, he ſtill put on a great Coat made of courſe Home ſpun Drapery, which he wore before he was made King, caſt over his ſumptuous Apparel, to refreſh his mind with the remembrance of his primitive Eſtate.

Camer. op. Subciſiv. *cent.* 2. *c.* 54. *p.* 133. *Premiſlaus* III. King of *Bohemia*, was a *Husbandman*, or Tiller of the Ground, but being firſt entred in the Catalogue of the Nobility, and afterward married by *Libuſſa*, Princeſs of *Bohemia*, he in remembrance of his late Employment, when he was to be *crowned* and inveſted with the *Regalia*, brought with him a pair of *Wooden Shooes*, which were wont to be worn by the *Peaſants* of that Country, as well as in *France*, and ſome one taking the Liberty to ask what he meant by that *Soleciſm*; he anſwer'd, That they might be hung up in the Caſtle of *Viſegrade*, to put his Succeſſors in Mind that the firſt *Bohemian* Prince of that Family, was taken from the *Plow* to that ſublime Dignity, and that he who was but a mean *Husbandman*, being brought to wear a *Diadem*, had nothing to boaſt of. Theſe *Wooden Shooes* are ſtill kept in *Bohemia*, as Relicks of great Eſteem, and the Clergy of *Viſegrade* ſtill carry them in Proceſſion upon every *Coronation* Day. This King was Founder of the City of *Prague*, encloſed it with a Wall, had a long and happy Reign, and was bleſs'd with a numerous Iſſue, that long fill'd the Throne of *Bohemia.*

Clark. *Mir. c.* 64. *p.* 280. *Iphicrates*, that renowned *Athenian* General, at the inſtant when he was honour'd with all the remarkable Pomps of a Triumph, could not forbear crying out, Ἐξ οἵων εἰς οἷα, *From what to what? From what extream Miſery and Wretchedneſs, to what ſublime Honours and Happineſs are we arrived.* Another Argument of

of this great Man's Humility, is, that he baniſh'd himſelf, becauſe the *Athenians* would not be ruled by him, in providing for their own Safety.

Thomas Cromwel Earl of *Eſſex*, whoſe other Dignities and Offices are already mention'd, was Son of a *Blackſmith*, and being rais'd to the higheſt Honours of the Kingdom, was ſo far from forgetting *what he was, and from whence he came*, that he took all Occaſions to remember them. Riding in his Coach through *Cheapſide*, accompanied by the Archbiſhop of *Canterbury*, he ſaw a poor Woman an Inhabitant of *Hownſlow*, which put him in mind, that in his younger Years he had run in Debt to her in the Sum of Forty Shillings. He caus'd her to be brought to him, and ask'd her if ſhe was not his Creditor; ſhe ſaid, *Yes, But was afraid to ask it, tho' ſhe was in great Neceſſity.* His Lordſhip bid her go to his Houſe, and ſtay till he came, and then he did not only pay her Debt with Intereſt, but *gave her an Annual Penſion of Four Pounds a Year, and a Livery once a Year for her Life.* Mr. *Freſcobaldi*, a Merchant of *Florence*, who had aſſiſted him in his younger Days, being fallen in Poverty, he not only relieved with a liberal Hand, but gave him Money to pay his Debts, and live hanſomely in the World. Another time being at Dinner with other great Men at the Monaſtery of *Sheen*, he ſaw far off a poor Fellow that rung the Bell, and did the Drudgery of the *Convent* for his Bread; his Lordſhip called him to him, and before all the Noblemen at the Table, *ſhaked him by the Hand*, ſaying, *My Lords, This poor Creatures Father was a good Friend of mine, and gave me many a meals Meat when I wanted it.* Then he ſaid to the poor Man, *Come to my Houſe, my Friend, and I will make a hanſome Proviſion for thee for thy Life*, and did it accordingly. Clark's *Marrow of Eccl. Hiſt.* part 2. l. 2. p. 46.

Mr. *Ignatius Jordan*, Born at *Lime* in *Dorſetſhire*, was ſent when young to *Exeter*, and bound Prentice to a Merchant, and from an inconſiderable Beginning, arrived to a plentiful Eſtate, bore the Office of *Mayor*, and of Juſtice of the Peace Twenty Four Years together. When ſome litigious Perſons, threatned they would plague him with Law Suits, till they had not left him worth a Groat. He anſwer'd ſmiling, *Then I ſhall be but Two Pence poor-* Clark's *Mar. of Eccl. Hiſt.* p. 2. p. 471.

er than when I came to Exeter, *for I brought but Six Pence with me hither.* He admired what rich Men design'd, that gave nothing to relieve the Poor, but heaped up great Sums for their Children. *Dont you see,* said he, *What becomes o'nt!* And would give Instances in this kind: On the other side he would tell of small Beginnings, and afterwards by being Industrious and Charitable arrived to competent Estates, and would give an Example in himself. *I came,* said he, *But with Six Pence in my Purse to this City, had I had a Shilling in my Purse, I had never been Mayor of* Exeter.

A Man rising from low Circumstances to great Things is no matter of Reproach, if he does not forget what he was; for 'tis more Honour to *Raise,* than to be the *Ruin* of a Family. Of all Vanities and Fopperies, to boast of Gentility is the greatest; for what is it they boast so much of, and challenge so great a Superiority over those they think their Inferiors, that a Man must forfeit his *Ears* to the *Pillory,* for his *Tongue* taking the liberty to tell them the Truth. Birth;

Tantane vos generis tenuit fiducia vestri?

Its a meer *Non Ens,* a Flash, a Ceremony, a Toy, a thing of no real Value. Consider its Beginning, present State, Progress and End, and then tell me what it is? Oppression, Deceit, Knavery, Usury, Pimping, Murder and Tyranny were the Beginnings of many ancient Families. *Tiberius* preferred some to Honours for being renowned *Whore Masters,* and others for being sturdy *Drinkers.* Many have been enrolled in the Court of Honours, for *Flattering* their Prince, and *Defrauding* and *Robbing* their Country. One makes a *Fool* of himself to make his *Lordship* merry, another Courts the favour of *little Master,* dandles him in his Arms, and at the price of a *Sparrow Hawk,* a *Whistle,* or a *Hobby-horse,* introduces himself a Dependant on the Family, and a third by Marrying a *crack'd Female,* enters himself into the List *to be provided for,* in the next Post that falls, which he has Assurance enough to take, tho' he has neither Wit or Discretion to manage it. Thy great Grand-

father

father it may be was a wealthy *Citizen*, and then in all likelihood a *Usurer*, a *Lawyer*, and then a -------; a *Courtier*, and then a -------; a *Country Gentleman*, and then scraped it out of Sheep, &c. So that when all is done, *Muck* and *Money*, no matter how got, was the rise of thy Gentility and Nobility, and possibly *the Father went to the Devil to make his Son a Gentleman*, who shews it in talking *Big* Words without *Sence*, and insulting o'er his Neighbours with a *bonne Grace*.

The *Ragusian* Commonwealth, *Switz* Cantons, and the States of the *United Provinces*, exclude all Degrees of Hereditary Honours, and admit none into Offices but such as are Learned, Wise, Discreet, and well Educated. Among the *Chineses* they are only counted *Noble*, that have rais'd themselves by their personal worth; *For why should not he be as much honoured that leaves a noble Posterity behind him of his own raising, as he that descended from noble Ancestors.* *Catheseius* Sultan of *Egypt*, was by his Parentage a *Slave*, but by his Valour was inferior to no King, and therefore was made Emperor of the *Mamalukes*. *Pizarro*, a poor inconsiderable *Spaniard* for his Courage, was made by *Charles* V. Marquis of *Anatillo*. *Pertinax*, *Philippus Arabs*, *Maximinus*, *Probus*, *Aurelius*, &c. from private Soldiers became *Emperors*. Pope *Sixtus Quintus* kept Hogs. Pope *Adrian* IV. was a Bastard. *E tenui casa sæpe vir magnus Exit, many a worthy Man comes out of a poor Cottage.* *Castruccius Castrucanus* was a *Foundling* in the Field, and yet became Prince of *Luca* and *Senes* in *Italy*, whom for Courage and Conduct *Machiavel* compares to *Scipio* and *Alexander*. Who thinks the worse of *Tully* for being an *Upstart*, or of *Agathocles* King of *Sicily* for being a *Potter*'s Son. A *Diamond* is of no less Esteem for being found upon a Dunghil. To conclude, let no true Gentleman or Nobleman take Offence, I detract from none that are well deserving, truely Vertuous and Noble, but say they ought to be preferred (if capable) before others; for Learning and Virtue in a Nobleman, is like *a Jewel set in Gold, and is as great an Honour to his Family, as his noble Family is to him.*

CHAP. XV.

Beaſts, and other Creatures, their Love to Mankind.

SOME Men wondering at the Knowledge of *Brute* Creatures, by which they are directed in the Election of Objects, and in the Proſecution, or avoidance of them, have concluded from thence, that they are endued with *Rational* Souls, which with Submiſſion I think a great Miſtake; for according to that common ſaying of the Schools, *Non tam agunt, quam aguntur*; they Act rather by neceſſary impulſe or conſtraint, than freely, and of their own accord. All the Knowledge perfect *Brutes* have, is either *Innate* or *Adventitious*. The former is called *natural Inſtinct*, and the other is *acquired* by the daily *Perception* of new Objects, by *Immitation*, by *Experience*, by Man's *Teaching*, and by ſome other Ways: And in ſome *Brutes* is advanced to a higher Degree than in others. Nevertheleſs, this ſame *acquired Cognition* and *Cunning*, alſo depends in ſome of them altogether upon *natural Inſtinct*, and the frequent Uſe of it; which as by an eternal Rule, or Law engraven upon their Hearts, are urged and directed to do all Things that conduce either to their own Defence and Converſation, or to the Propagation of their Species. And hence it is neceſſarily conſequent, that in order to the obſervance of this *Congenite* Law, they muſt all by the Dictates of the ſame *natural Inſtinct*, both know, what Things are *Convenient* and *Beneficial*, and what are *Inconvenient*, *Hurtful* and *Deſtructive* to them; and according to this Knowledge, proſecute theſe with *Hatred* and *Averſion*, thoſe with *Love* and *Delight*, as in the following Examples.

Ep. 3. p. 52. *Busbequius* reports that a *Lynx* which was brought out of *Aſſyria*, and kept up; was ſo fond of a Man-ſervant in the Family, that he would Careſs him like a Lover, rejoice in his Preſence, grieve in his Abſence, and never ſeem pleas'd till he ſaw him again

again. At length the Man going over Sea, the *Lynx* took it to Heart, fell from his Meat, and languiſh'd away till he died.

Titus Sabinus, and his Servants, being Executed for Aſſaulting *Nero* Son of *Germanicus*, One of them had a Dog, which by no means could be kept from the Priſon-door, while his Maſter was in Cuſtody, and when he was put to Death, lay continually Howling by his dead Corps, and a Spectator throwing the Dog a morſel of Meat, he immediately took it up, and laid to his Maſter's Mouth, and when the dead Body was thrown into *Tybur*, the Dog with great diligence Swam after it, and endeavour'd to keep it above Water, till his Strength failing him, he Sunk with it, and was Drowned. Plin. *Hiſt. l.* 8. *c.* 40. *p.* 219.

There was a *Boy* named *Hermias*, living in the City of *Jaſſos*, that uſed to ride Familiarly upon the Back of a *Dolphin*, ſporting himſelf in the Sea, on whom the *Dolphin* was ſo enamour'd, that he would come whenever the Boy called him; but at laſt a ſudden Tempeſt riſing, and the Waves running over him, he was Drowned. The *Dolphin* brought his dead Corps to the Shore, and to give himſelf a Puniſhment for being the Cauſe of the Boy's Death, would go no more to Sea, but threw himſelf upon the Sands, and died for the loſs of his Play fellow. Plin. *Hiſt. l.* 9. *c.* 8. *p.* 239.

As ſome young Virgins were ſporting themſelves in the Field, in a certain Province in the Kingdom of *Sweden*, a great *Bear* ſeiz'd One of the Prettieſt among them, and carried her to his Den, where he was ſo far from devouring her, that he fell paſſionately in Love with her, Careſs'd her as his *Miſtreſs*, fed her with his own *Prey*, and by this kind of Courtſhip, dallied ſo long with her that he got her with Child, and was deliver'd of a Son, which ſome, and they of no mean Authority, ſay, Gave Beginning to the Houſe of the *Urſines*, who for ſometime carried all before them in *Rome*. Text. *Off. l.* 5. *c.* 66. *p.* 678.

A *Spaniard* of *Majorca*, was ſo entirely beloved by a *Crane*, that ſhe was never at Peace with her ſelf, but in his Company, would mourn in his Abſence, and give over ſeeking till ſhe found him; and when his Affairs obliged him to leave that Country, ſhe fell from her Food, Sickned, and Died. Burt. *Mel. p.* 404.

CHAP.

CHAP XVI.

Of Births, Strange, Monstrous and Numerous.

NOthing in nature is truer than that saying of *Tully*, *Mille modis morimur, uno tantum nascimur.* There are many ways to conveigh us to our long Homes, but there is but One to bring us into the World, and that One is often attended with such variety of Accidents, that make Exceptions to the general Rule. Sometimes Nature will please her self by going out of the common Road, and yet her Production shall be agreeable: And other whiles by a Defect, or redundancy of Materials, she miscarries in her main Design of *Perfection in its kind*, and exhibits what is Præternatural or Monstrous; as will be found among the following Examples.

Plin. *Nat. Hist. l. 7. c. 16. p. 167.*

Zoroastres, King of the *Bactrians*, is the only instance we meet with in History that came *laughing* into the World, and if he had foreseen his Destiny, he would have cried like other Infants. His Head, or rather Brains did beat with such Force, that they repell'd the Midwife's Hand; a sign says *Pliny*, that he would prove a very learned Man, and indeed he excell'd in all the abstruse Parts of Learning, *viz.* Natural Magick, Astronomy, Mathematicks, *&c.* for which he got no better Name among the Vulgar, than that of a *Conjurer*, and was kill'd by *Ninus*.

Omitting a discourse of such Births as came into the World with their *Feet foremost*, as the Tyrant *Nero*, and such as were Born with *Teeth* in their Heads (as *M. Curius*, who was therefore Surnamed *Dentatus*, *Cn. Papyrius Carbo*, and our own *Richard* III. all great Men) and such as were *cut out of their Mother's Wombs*, (as was *Scipio Africanus* our *Edward* VI. and many others) as being almost of every Days notice in one place or other; I shall hasten to what is more remarkable.

Of

Of *Lovis* II. King of *Hungary* and *Bohemia* it is observed, that he was too forward in Four Things. He grew very big in a ſhort time, he had a Beard very early; he had white Hairs before he was Seventeen, and that he was too haſty in his Birth, for he was Born without that Skin which is called *Epidermis*, or the *Scarf-skin*, which yet was not long in coming, by the Aſſiſtance which Art gave to Nature. Camerar. hor. Subciſiv. *cen.* 1. *p.* 245.

When *Spinola* beſieged *Bergen-op-zoom*, a Woman near her *Time* fetching Water, was cut off in the Waſt by a Cannon Bullet, and her lower Parts fell into the Water. People ran immediately to her, and ſaw a Child ſtir in his Mother's Womb. It was drawn out, and carried to *Don Cordua*'s Tent, where it was carefully attended: Afterwards it was carried to *Antwerp*, and the *Infanta Iſabella* cauſed it to be Chriſtened by the Name of *Albertus Ambroſius*. Barthol. *Hiſt. Anat. cen.* 2. *hiſt.* 8. *p.* 159.

Jacobus Egh of the City of *Sarda*, in the *Low Countries*, kept a Bull tedder'd in a Meadow to feed; who being anger'd by the Boys, broke his Tye, and ran to the Cows. The Field-keeper endeavouring to force him back again, ſtruck him with his Staff, which ſo enraged the ſurly Beaſt, that he run at him with his Horns, wounded him, and threw him down. His Wife (being within a Month of her reckoning) ſeeing her Husband over power'd by the Bull, and his life in Danger, run to help him; the Bull left her Husband, and running at her, toſs'd her high over his Head, tore her Belly, and out came the Child in a ſoft piece of Ground; which being carried Home, and carefully tended by a Widwife, was Chriſtened *September* 1ſt, 1647. and was very like to live. The Man died in Thirty Six Hours, and the Woman in Four. The Bull was killed the next Day by the command of the Magiſtrates of the City. To this Relation give me leave to add another of the ſame kind on my own Knowledge. Barthol. *hiſt.* ibid. *p.* 157.

A Woman big with Child, living in *Little Harcadon* near *Wellingborough* in the County of *Northampton*, being Milking in thoſe Grounds, a Cow taking ſome diſtaſt, ſtruck the Woman with One of her Horns, which blow at once ript her Belly, laid her for dead upon

upon the Ground, and the Child lying by her, but the *Navel-ſtring* was not broke. This diſaſter ſoon brought all the Women in the Pariſh to her aſſiſtance, who gave her *Aqua Vitæ*, carried her Home, laid her and her Child upon the Bed, and then could only pity her, for more they could not do. Some would have a *Chirurgeon* ſent for, others ſaid they would both be dead before one could come. While they were thus debating the Point, ſome Women at the Door ſaw Dr. *Boles* (an Eminent Phyſitian in that Country) by accident riding through the Town. They ran to him, told the Caſe, and begg'd his help *for God's ſake*. He modeſtly refuſed to ſee her, ſaying, he could do her no good; but at their repeated Importunities with ſhowers of Tears, he went in, viewed the ſad Spectacles, and immediately fell to Work; put the Child into its Mother's Womb again, after it had been above an Hour out, ſewed up the Wound, ſent to a Chirurgeon to follow his further Directions, and left her to take ſome reſt. The *Doctor* hearing ſhe was alive, came Two Days after to viſit her, and gave her further Directions, with a handful of Money to buy her Neceſſaries, and pay her Nurſes: For ſhe was but a poor Woman. In ſhort, the Woman and the Child did both well, ſhe went abroad in a Fortnight, was ſafely deliver'd of a Son Eleven Weeks after, to whom the *Doctor* was *Godfather*, and named him *Boles*. He likewiſe very Charitably paid the Parents for Nurſing his Godſon; at his own Charge maintain'd him at School, put him Prentice in *London*, and left him a Legacy when he died.

Val. *Max.* *l.* 1. *c.* 8. *p.* 30. Zuing. *Theat vol.* 2. *l.* 1. *p.* 270.

Gorgias, a renowned Perſon in *Epirus*, had a remarkable Birth, his Mother being near her *Time*, ſickned and died, and as ſhe was carrying to her Grave, the Bearers and Mourners were aſtoniſh'd to hear the Cry of an *Infant* in the *Coffin*; whereupon they return'd, and opening the *Coffin*, found *Gorgias* had ſlipt from the Womb in the *Funeral* Solemnities of his Mother. Her *Coffin* was his Cradle, and her Death gave a great *Hero* for the ſervice and ſafety of *Epirus*.

Thus

Thus far of *different* kinds of Births, I now proceed to *preternatural* Ones.

Buchanan gives us a Relation of a ſtrange preternatural Birth, which below the Navel was one entire Body, but in the ſuperior Parts was Two. When any member below the Navel was hurt, both Bodies had their ſhare in the Pain, but if above, the Body that which was hurt only felt the Pain. Theſe Bodies would ſometimes diſagree, and thwart one another in Opinion to the raiſing mutual Heats. The one dying before the other, the Body that ſurvived ſenſibly pined away till it followed the others ſteps to a ſingle Grave. Roſſe Arcan. Microcoſm. *l.* 3. *c.* 7. *p.* 89.

Bartholinus in his Anatomical Hiſtory, tells us he ſaw at *Hafnia*, and afterward at *Baſil* in *Switzerland*, *Lazarus Colredo* the *Genoueſe*, then about the Twenty Eighth Year of his Age, who had a little Brother growing out of his own Breaſt which came into the World with him. He had Two Arms, and but only Three Fingers on each Hand, which he ſometimes moved, as alſo his Ears and Lips. The little Brother voided Excrements at his Mouth, Noſe and Ears, but no where elſe; and has its Nouriſhment only by what the greater Brother takes; the little One has diſtinct Vital and Animal Parts from the other, as is apparent, becauſe he wakes and ſleeps when the other does not, their natural Bowels, *viz.* the *Liver*, *Spleen*, &c. are the ſame in both. The Mouth of the little Brother is generally open and wet with Spittle, and his Head is ſomewhat deform'd, and bigger than that of *Lazarus*. The greater Brother is well proportion'd in his Limbs, of an affable Behaviour, and very modiſh in his Cloths; he covers the Body of his little Brother with his Cloak, and none could ſuſpect he had a Monſter about him. He always ſeem'd a Man of Courage, but could not forbear being Solicitous about his Death, becauſe he was apprehenſive if his Brother ſhould Die before him, the Putrefaction of that Body, muſt alſo occaſion his Death, and therefore took greater Care of him, than of himſelf. *Cent.* 1. *Hiſt.* 66.

Pope

Camer. hor. Subciſiv. *Cen.* 6.

Pope *Nicholas* III. had a Miſtreſs, who was brought to Bed of a Monſter, in the Shape of a *Bear*. After his Death this Lady was kept by Pope *Martin* IV. who dreaded ſhe might alſo bring him *Nephews* or *Nieces* of the ſame Figure and Complexion; he cauſed all the Carv'd or Painted *Bears* in his Holineſs's Palace to be Defac'd, leſt thoſe Pictures ſhould make any Impreſſion upon his Miſtreſſes Imagination, at the time of her Conception, which he thought was the cauſe of her bringing forth that *Monſter*, for when the Family of *Urſini* had all the Authority in *Rome*, many of thoſe Creatures were Carv'd and Painted in the Pope's Pallace, and remain'd there till this Accident put an end to 'em,

Cmerar *ibid.*

At *Tsertoghenboſch*, a City in *Brabant*, in a ſolemn Proceſſion on a great Feſtival, according to the Cuſtom of that Place, ſome of the Citizens dreſs'd themſelves in the Faſhion that *Angels* are commonly painted, and others like *Devils*. One of theſe Mock Devils having acted his part a great while, ran home to his Spouſe in that Dreſs, threw her upon the Bed, ſaying, *he would get a young Devil upon her*. His Jeſt turn'd to Earneſt, for from that Conjunction was brought forth a Child, in the ſame Figure that the Man was dreſs'd up in when he got it, which friſk'd and danc'd up and down the Room till the good Women ſtiff'd it with Pillows.

P. N. *Hiſt. l.* 5. *c.* 6. *p.* 190.

When *Ser. Fulvius Flaccus*, and *Q. Calpburnius Piſo*, were Conſuls, a female Servant in *Rome* brought forth a Child, having four Feet, as many Hands; four Eyes, four Ears, and two Inſtruments of Generation.

Licoſth. de Prodigiis *p.* 582.

At *Cracow*, upon the *Viſtula*, the Capital City of the Kingdom of *Poland*, in the Year 1543, was born a Child of no mean Parentage, with Eyes ſparkling like fire, a Mouth and Noſtrils reſembling that of an Ox, long Horns, and hairy on the Back like a Water-Spaniel. On its Breaſt were Faces of Apes, and Cats Eyes under the Navel annex'd to the *Hypogaſtrium*, or that part of the Belly which reaches from the Navel to the Privy Members. Upon both Elbows and Knees it had Heads reſembling thoſe of Dogs, the Feet were like Swans feet, and it had a Tail turn'd towards the Back about two Foot long; it

it liv'd but two hours, and at the Point of death uttered theſe Words; *Watch, for the Lerd cometh.*

At *Heyford Purcel* in *Oxfordſhire*, a Child was heard to Cry very audibly in its Mother's Womb ſome Days before it was born, which ſo terrify'd the Female Neighbourhood, who had been taught by their Grannums that it was a Prognoſtick of ſome publick Calamity, that with great difficulty they were ſcarce perſwaded to come and aſſiſt at the Woman's labour. Dr. Plot. *nat. Hiſt. Oxf. p.* 192.

There was a Seaman's Wife in *Holmiana* was eight Months gone with Child, after which time the Child was heard to Cry in her Womb three ſeveral times, *viz.* on *Chriſtmas Eve*, the *Calends* of *January*, and on the Feaſt of *Epiphany*, and that ſo very loud, that it was heard by the Neighbourhood. The thing was ſo uncommon, that the Magiſtrates gave Orders the Woman ſhould be diligently watch'd, and every one ſpent their Verdicts about what a ſtrange Monſter the Woman would bring forth; but when her time was come, the Woman was deliver'd of a fine Girl in due ſhape and proportion. Barthol. *Anat. Hiſt. c.* 1. *p.* 4.

A *Cheſhire* Lady, who was ſev'n Months gone with Child, ſitting with her Husband, and other Company, in the Dining-Room after Dinner, felt an extraordinary Motion in her Belly, which heav'd up her Cloaths viſibly to all that were preſent, and on a ſudden a Voice was heard, but from whence none could imagine; it was heard a ſecond time, with the ſame amazement to the Audience; but at the third, it was perfectly known to proceed from the Womb. This Account was given by the Lady her ſelf to Dr. *Walter Needham*, and that the Child was at the ſame time in good health, and no ill Accident attended the Mother in her Travail. Diſquiſit. *Anat. c.* 3. *p.* 84.

Auſonius gives us a relation of a certain *Roman* Lady named *Callicrata*, who had 29 Children, and tho' ſhe lived to a Hundred and five Years of Age, yet none of them died before her. Full. worth. *p.* 138.

John Francis, Earl of *Mirandula*, acquaints us, that a Woman named *Dorothy*, was deliv'd of Ten Sons at one Birth, and Eleven at another. Schink. *obſ. p.* 565

Ier-

Camer. Hor. Subciſiv. *Cen.* 2. *c.* 66. *p.* 274.

Iermentrunes, the Wife of *Iſenbard* Earl of *Altorf*, hearing of a Woman that had three Children at a Birth, caus'd her to be proſecuted as an Adultreſs, and ſaid, *She deſerv'd to be tied up in a Sack, and thrown into the River.* The next Year the Counteſs her ſelf proved to be with Child, and the Earl her Husband being abſent, was deliver'd of Twelve Sons in right ſhape, but very ſmall ones: And now ſhe fearing, by way of retaliation, that, according to her own *Doctrine* ſhe muſt be counted an *Adultreſs*, gave order that *Eleven* of them ſhould be Drowned, and only one kept alive; but Providence ſo order'd it, that Earl *Iſenbard* met the Woman that was carrying the Infants to their watry Graves: He demanded what ſhe had in her Apron; ſhe anſwer'd *a Company of Guelphs (Whelps)* that ſhe was going to Drown in the next River. The Earl deſir'd to ſee them, but the Woman refus'd to ſhew them, and would have been going from him; but he grew the more importunate, and ſhe finding herſelf unable to eſcape his Hands, ſhew'd him the Eleven Children, and told him the whole Story. The *Earl* immediately ordered them to be carried to *Nurſe*, and took care for their Education, without acquainting his Lady with it. When they were grown pretty big, he cauſed them to be brought home, and ſet in the *Hall* with him whom his Mother had bred up. Their Countenances were all ſo alike, that their Mother could not but know them, and being troubled in Conſcience for the Crime ſhe had Committed in her Intention, tho' the Action was prevented; *She fell on her Knees to her Husband, Confeſs'd, and begg'd Pardon for her unnatural Guilt*, and by the Clemency of her Husband obtain'd it. And ſo began the Honourable Name of the *Guelphs*, that Warred ſo long againſt the *Gibellines* in the Wars of *Germany and Italy*.

Camer. Hor. Subciſiv. *Cen.* 2. *c.* 66.

Matilda, Wife of Count *Herman* of *Henneberg*, ſaw a poor Widow Woman with a Child in each Arm, which ſhe had at one Birth by her deceas'd Husband, asking the Charity of well diſpoſed People, towards her, and their Subſiſtance; and addreſſing her ſelf to the Lady, ſhe ſlighted her importunity as a diſhoneſt Woman, ſaying, *it was impoſſible a Chaſt Wife could have two Children at a Birth by her Husband:*

The

The Poor Woman being diſappointed of the Lady's Charity, and alſo Reproach'd with *Diſhoneſty*, Pray'd to God in Vindication of her own Chaſtity and Integrity, *That the Counteſs, whom ſhe thought was with Child, might be delivered of as many Children at one Birth, as there were days in the Year.* The Lady was brought to Bed on the *Friday* before *Palm Sunday* in the Year 1276. and was delivered of 365 Children, half Boys, half Girles, and the Odd one a *Hermophradite*, and were all Chriſten'd by *Guido* the Suffragan Biſhop of *Utrecht*; the Males were all nam'd *John*, and the Females *Elizabeth*, who died ſoon after.

C. Criſpinus Hilarius, in the Twelfth Conſulſhip of *Auguſtus Cæſar*, came into the Capitol, attended by Seven Sons, and Two Daughters, with Twenty Seven Grand Children Sons of his Sons Sons, and Twelve Grandaughters, who all join'd in performing a Solemn Sacrifice.

In St. *Martin's* Church in *Leiceſter*, is this Inſcription. Here lies the Body of *John Heyrick* of this Pariſh, who departed this Life *April* 2*d.* 1589. Aged about 76 Years. He Married *Mary*, the Daughter of *John Bond*, of *Wardend*, in the County of *Warwick*, Eſquire. He liv'd with the ſaid *Mary* in one Houſe Fifty two Years, and in half that time never buried Man Woman or Child, tho' they were ſometimes 20 in his Houſhold. He had Iſſue by the ſaid *Mary*, Five Sons, and Seven Daughters. He was *Mayor* of this Town in 1559 and 1572. *Mary* liv'd to 97 Years, and departed *September* 8th 1611. She ſaw before her Death, of her Children, and Childrens Children, and their Children, to the number of One Hundred Forty Two.

The Lady *Heſter Temple*, Daughter of *Miles Sands*, Eſq; and Wife of Sir *Thomas Temple* of *Stowe*, in the County of *Buckingham*, Baronet, had four Sons, and Nine Daughters, from whom deſcended, before the Lady's Death, Seven Hundred Children. Full. Worth. Bucks. p. 138.

Sir *Paul Rycaut*, in his preſent State of the *Ottoman* Empire, ſays, that in the Eaſtern Parts, ſome great Men in *Egypt* have been attended in the Wars, by an Hundred Sons, deſcending from one Father, by ſeveral Mothers. p. 291.

CHAP. XVII.

Of the Signal Loves, and Unnatural Hatred between ſome Brethren.

WHere Brotherly Love is grounded on Vertue and Religion, and is kept up by the ſame Principle, it reſembles a true *Diamond*, that is of great Duration, and very hard to be broken. But ſince the beſt things corrupted become the worſt in Nature, care ſhould be taken againſt imbibing any kind of Prejudice, and that a Door be left open to Reconciliation; for if that be barr'd, the moſt endear'd and tender Affection will ſoon run into exceſs of Hatred, with all its diſmal Conſequences.

Fulgos. *l.* 5. *c.* 6. *p.* 627.

A falſe Report being ſpread Abroad, that *Eumenes*, King of *Aſia*, was kill'd, caus'd his Brother *Attalus*, who thought it was true, to Aſcend his Brother's Throne, Seize his Crown, and Eſpouſe his Wife; but being better inform'd, and that *Eumenes* was coming Home, *Attalus* went to meet him, and Congratulate his happy return, tho', at the ſame time, he had his Fears about him, of being ill Treated for his former Actions in the King's Abſence. *Eumenes* diſcovered no ſigns of Anger, only whiſper'd in his Ear, *That he ſhould take care not to Marry another Man's Wife, before he was ſure her former Husband was in his Grave.* *Eumenes* died a little while after, and tho' he had a Son of his own by his Wife, yet he bequeath'd the Kingdom to his Brother, together with the Queen his Wife. *Attalus*, on the other Hand, to ſhew his Love equaliz'd his Brothers, tho' he had many Children of his own Wife, yet took particular care in the Education of the Son ſhe had by *Eumenes*, and when he came to Maturity of years, freely reſign'd the Kingdom to him, and retired to a private Life.

When

When the Emperor *Auguſtus* had overcome, and made *Adiatoriges* Priſoner, and after leading them to *Rome* in *Triumph*, Sentenc'd the Father, and the Elder Brother, to be put to Death; when the Executioner came to the Priſon to do his Office, and enquiring which was the Eldeſt Brother, there aroſe ſuch a hot diſpute between the two young Princes, both aſſerting their *Seniority*, that they might preſerve the Life of their Brother, that the Perſon who was to kill him, knew not which to lay his Hands on, till their Mother perſwaded *Dyetentus* that he would let his younger Brother Dye for him, that ſhe might the better be provided for, and then the fatal Blow was given; but as ſoon as *Auguſtus* heard of this great example of Fraternal Love, he griev'd at his ſeverity, and gave an honourable Subſiſtence to the Mother, and her ſurviving Son. Sabel. *ex. l.* 3. *c.* 7. *p.* 155.

That famous *Britain Heliodorus*, was Sirnam'd *Pius*, upon this remarkable Occaſion, the People having depos'd his Brother *Archigallus* for Rapine and Tyranny, and given the Crown to *Heliodorus*; he being a Hunting found his Brother *Archigallus* in a deplorable Condition in the Woods. The King knew him, affectionately Embrac'd him, and ſent him privately into a ſafe place in the City, with a Reſolution, if poſſible, to effect his Reſtoration. In this view the King pretended to be Sick, and as often as any of the Nobility came to viſit him, he confin'd them one by one, and threatned them with Death, if they would not immediately aſſiſt in the *Re-Inauguration* of his Brother. And having by this Stratagem gain'd all their conſents, he Summon'd them all together, gain'd his point, *Archigallus* was reſtored to his Monarchical Dignity, and dying a little while after, *Heliodorus* Succeeded him by a juſt Title. Fulgos. *exemp. l.* 5. *c.* 5. *p.* 634.

A Soldier in the Camp of *Cn. Pompeius*, finding one of his Enemies preſs hard upon him, redoubled his Force, and having Kill'd and Stript him, found he was his Brother; and having with bitter Words revil'd the Gods, for ſuffering him to be guilty of *Fratricide*, he carried his Brother's Corps, with all the Pomp he could, into the Camp, Erected a *Funeral Pile*, and ſet it on fire; which laſt Office being perform'd, he drew out the ſame Sword with which he had Valer. *Max. l.* 5. *c.* 5. *p.* 146.

had unhappily kill'd his Brother, thruſt it into his Heart, and falling upon the Body of his Brother, they were both burnt to Aſhes at the ſame time and place.

Now follow the Examples of Hatred.

Boleſlaus, King of *Poland*, having Murdered his Brother *S. Stanilaus*, Biſhop of *Cracovia*, as he was Officiating at the Altar; upon the Thoughts of what he had done, fell into ſuch a height of Diſtraction, that he kill'd himſelf alſo. Hiſtorians ſay, the cauſe of his Hatred to his Brother, was, becauſe the Biſhop took the Liberty to Reprimand him, for ſeveral Enormities he had committed unworthy his Royal Dignity.

Speed's *Hiſt. p.* 413. *Robert*, Duke of *Normandy*, being Elected King of *Jeruſalem*, would not accept that Royalty, being buy'd up with the expectation of wearing the Crown of *England*; but he encountred nothing but diſappointments: His Brother *William Rufus* taking advantage of his Abſence, aſcended the Throne: After his Death, *Henry Beau Clerk* took the Crown of *England*, ſubdu'd *Normandy*, put out his Brother *Robert*'s Eyes, and made him Priſoner in the Caſtle of *Cardiffe* in *Wales* Twenty ſix Years; where, upon his being Inveſted with a *Robe* that was too little for his Brother King *Henry* I. his Life became a burthen to him; for finding himſelf Mock'd and Affronted with his Brother's *Caſt Garments*, he refuſed to Eat, and ſo Famiſh'd himſelf to Death.

Clark. *Mir. c.* 14. *p.* 55. *Alphonſus Diazius*, a Biggoted *Spaniard*, being inform'd that his Brother *John Diazius* had Renounc'd the *Popiſh*, and Eſpous'd the *Proteſtant* Religion, was ſeiz'd with ſuch an implacable Hatred againſt his Brother, that he kill'd him with his own Hands, and was extoll'd by the *Papiſts*, as one that had done a noble Action; but he was ſo tormented by the Stings of his own Conſcience, that he Hang'd himſelf at *Trent* about the Neck of his *Mule*, for want of a better conveniency.

Clark. *Mir. c.* 9. *p.* 404. Sir *George Sands*, Bart. of the County of *Kent*, had two Sons, arriv'd almoſt to the Age of Manhood, who had each a new Suit of Cloaths, made of the ſame Cloath, and Trim'd alike in every thing, ſaving,

ſaving, for Diſtinction ſake, that the Eldeſt had *Gold* Buttons, and the youngeſt but Silver; for which he bore his Brother ſuch a Grudge and Hatred (for nothing elſe could be aſſign'd as the cauſe of it) that he barbarouſly Murder'd him in his Bed, as he lay ſleeping by him: He clove his Head and Brains aſunder with a *Clever*, and not ſatisfied with that inhumanity, gave him Seven or Eight Stabs to the Heart with a *Stiletto*, and having finiſh'd that bloody Scene, went next way to his Father's Bed-ſide and told him of it, rather pleaſing himſelf with the diſmal Tragedy he had Acted, than diſcovering any kind of Remorſe or Sorrow. He was immediately Apprehended, Committed to *Maidſtone* Jail, Condemn'd at the *Aſſizes* following, and Executed accordingly.

Selymus I. and Third Emperor of the *Turks*, having Aſcended the *Ottoman* Throne, by firſt Depriving his Father *Bajazet* of the Government, and then of his Life by Poyſon, and reſolving to rid his Hands of all Competitors, cauſed *Orchanes*, the Son of *Alemeſcia*, *Mahomet* the Son of *Sciemſcia*, *Orchanes*, *Emirſa* and *Muſa*, the Sons of his Brother *Mahomet* to be Strangled, upon the Opinion of the great Doctors and Lawyers, *who ſaid, it was better that Five, Eight or Ten Perſons ſhould be taken off, than the Empire ſhould be ruin'd by Civil Wars.* There remain'd now of the *Ottoman* Family only *Selimus* and his Son *Solyman Corcutus*, and *Achmet* with his Sons *Amurath* and *Aladin*. His Brother *Corcutus* hearing *Selymus* was in the Throne, haſtened to *Magneſia*, where he had ever ſince given up himſelf to the Study of Philoſophy and other Learning, without ever attempting any thing againſt his Brother; but having Intimation that *Selymus* ſought his Life, he fled with two Servants towards the Sea, in hopes to find a Paſſage either to *Crete* or *Rhodes*; but being then prevented by his Brother's Gallies, he conceal'd himſelf in a Cave near *Smyrna*, where he was diſcover'd by a Peaſant to *Caſumes*, one of the Tyrant's Captains, who giving Notice of it to his barbarous Maſter, the Innocent Prince was immediately ordered to be Strangled. *Selymus* having view'd his Brother's Dead Body, burſt out into Tears, and grievouſly lamented

Epit. Turk. *Hiſt. Vol.* I. *p.* 233.

his Death; after which he Beheaded Fifteen of those that had so diligently search'd for him, telling them, *That he question'd not, but they would do the like to him, if he, by the extremity of Fortune, was reduc'd to the same Condition*; yet he soon return'd to his cruel Nature, and afterwards Murder'd his Brother *Achmet* also.

CHAP XVIII.

Vain glorious Boasting, the Folly and Shame of it.

EMpty Vessels make the greatest sound in a Vault, Shallow Brains the greatest Noise in Company, and both are equally disesteem'd; for those that think to Establish a Reputation in *Arts* or *Arms*, by vain glorious *Boastings*, do not only Build upon Sand, but involuntarily engage both *Truth* and *Time* to demolish it. Men and Things may have a commendable Esteem in a Mediocrity, but straining the Point by Proud *Boasts*, discover a Sordid disingenuity, and commonly end in Contempt and Derision.

Howel's Ger. *Diet.* Sit. Spain. p. 26.

This Foolish humour of *Ranting* is more peculiar to the *Spaniard* than any other Nation, because they never talk like what they are, but what they fancy themselves to be; witness the following *Rodomantado* of a *Castilian* Captain, which goes far beyond that of *Pirgopolinices* in *Plautus*; *Quando yo Pienso en mi mesmo, demi terribilissima terrible terribilad, de tal manero me espanta que no puedo caber en mimesmo, Pienso que 22 Maestros de guarismo, no podrian contar en tres annos*, &c. When I descend into my self, and contemplate my most *Terrible, Horrible Terribility*, I can hardly contain my self, within my self; for I believe that all the Publick *Notaries* in *Biscay* are not able, in Three Years, to Sum up the Account of those miraculous Atchievements which this *Toledo Blade*, this

this Scourge of *Lutherans*, this Converter of *Pagans*, this Peopler of *Church-Yards*, has perform'd *&c.* To conclude, I am that invincible Slaughterer of Mankind, that tranſcendent great Captain *Baſiliſco Eſpheramonte*, Generaliſſimo of all the Militia of *Europe*. I am he who uſes to ſwallow Mountains, to breath out Whirlwinds, to ſpit Targets, ſweat Quickſilver, *&c.* Add to this that vapouring Saying of themſelves, in point of Valour, that *Tres Eſpanolis ſont Quatro Diables en Francia*, Three *Spaniards* are Four *Devils* in *France*.

When *Mendoza* was Ambaſſador in *France*, he would often break out into this prophane Oſtentation, *Dios Poderoſo en el Cirlo, y Don Felipe en Tierra*; God's Power is in Heaven and King *Philip*'s on Earth; he can command both Sea and Land, with all the Elements to ſerve him; yet that Invincible *Monarch* was overcome at laſt by a Regiment of poor contemptible Vermin, and *Herod* like went out of the World by the *Pediculary* Deſeaſe. *Ibid.*

Mr. *John Carter*, Incumbent of *Bramford* in *Suffolk*, who had a great ſhare of Learning, and no leſs Modeſty to conceal it, Dining among others of the *Clergy* at an Alderman's Houſe in *Ipſwich*, one of the Company being full of himſelf, boaſted of his own extraordinary Parts, and challenged any Man preſent to ſtart a Queſtion in *Theology* or *Philoſophy* and he would make a full and ſatisfactory Anſwer to it. All the Company but this noiſy *Talker* were ſilent for a time; then Mr. *Carter*, when he ſaw no body elſe would check his Careire, calling him by his Name, ſaid, *My Trencher furniſhes me with Subject to gravel you; here is a Fiſh*, ſaith he, *that has always lived in ſalt Water, pray tell me why he ſhould come out a freſh Fiſh and not a ſalt one?* This ſhort Queſtion put this buiſy Talker to ſilence, he could make no Anſwer to it, and thereby expoſed himſelf to be ridicul'd by the Company. Clark's *Lives of Ten Eminent Divines.* *p.* 12.

Oromazes a confident Opiniator in unintelligible things, boaſted that he had an Egg in his poſſeſſion, which contained in it all the Felicities and Deſirables in the World; but when it was broken to diſcover the Treaſure that the Impoſtor ſaid he had incloſed in it, *there was nothing found but Wind.* Cauſ. *Holy Court. Tom.* 2. *p.* 12.

Fuller's *Holy Stat. l. 2. c. 4. p. 57.* The Arch-Heretick *Eunomius*, and Leader of that Sect, boasted he knew the *Nature* and *Essence* of the Deity, and yet was so ignorant, that St *Austin* at the same time puzzled him in One and Twenty Questions about the Body and Production of an *Ant.*

Fuller's *Holy Stat. l. 2. c. 3. p. 471.* *Paracelsus*, that great Chimical Physitian, boasted in one of his *Enthusiastick Rants*, that he had attain'd to such an extraordinary Knowledge in that Art, that he could make a Man *Immortal*; and yet could not prolong his own Life to the common Standard; for Death carried him off before he was Forty Seven Years old.

Lucan. *Phar. p. 22.* *Pompey*, hearing that his Competitor *Cæsar* had pass'd the *Rubicon*, was so little concern'd at the News, that he said, If he did but stamp with his Foot upon any Ground in *Italy*, an Army would immediately rise up to defend him, and yet was routed and shamefully put to Death after the Battle of *Pharsalia.*

Spots. *Hist. Ch. Scotland. l. 2. p. 44.* *Abel*, a *Scotch* Priest, by Bribing the Court of *Rome*, from Arch-Dean of St. *Andrews* in *Scotland*, rose to that Bishoprick, and behaved himself so proudly that he despised all his Inferiors. He thought himself to be as Learned as Rich, and that others might think so too, wrote these Words upon the Doors of his *Cathedral* Church,

Hæc mihi sunt tria, Lex, Canon, Philosophia.

Boasting of his Uuderstanding in those Sciences; but going to Church not long after, he saw an Answer to them writ underneath his own, in these Terms,

Te levant absque tria, Fraus, Favor, Vanasophia.

Which wounded him so sensibly, that with meer Grief and Vexation he took his Bed, and ended his Days in a short time after, having enjoy'd that Bishoprick but Ten Months and Two Days.

Hist. Ger. Vol. 1. p. 519. *Chimin Janor*, Prince of *Transilvania*, finding himself every Day more and more oppress'd by the *Turk*, earnestly besought a speedy Relief from the present Emperor *Leopold* I. in the Year 1662. Hereupon

upon *Leopold* at the requeſt of the *Venetian* Ambaſſador, ſent a Gentleman to the Grand Signior to let him know, that he not only expected he ſhould quit *Peter Waradin*; but likewiſe ſuffer the Prince of *Tranſilvania* to whom he had promiſed Protection, to enjoy his own Peace, otherwiſe he reſolved not to ſheath his Sword till he had both done that Prince and himſelf Juſtice; to which the haughty *Turk* anſwered, calling the Emperor little King of *Hungary* and *Bohemia*; *That he would ſpeedily come and viſit him in his chief City* Vienna, *that he would either kill or keep his Chriſtian Captives in Chains like Dogs, would murther all the Women with Child, and utterly extirpate the whole Race of Chriſtians.* Next he threatned the *Pope*, and derided the Emperor for truſting to a Crucified *Deity*, whom he ſaid he ought to expect no Aſſiſtance from, *ſince he could not defend himſelf, nor hitherto deliver his Native Country from Servitude.* But in Two Years time, being often beaten by the Emperor, the Pride of the *Sultan* was ſo much abated, that he was as forward to *beg a Peace* of the Chriſtians, as he had been before to declare a War againſt them.

A *French* Count, being a Volunteir in *Turenne*'s French Army, deſired the Honour to Command a Party to attack ſome *Germans* that appeared in view of the *French*, and ſeemed to brave them; which being granted, he advanced toward the Enemy; but ſoon retreated to the General, who demanded, *why he did not charge the* Germans? The Monſeigneur told his Excellency, *That he came back to requeſt him to order him as many Bags as there were* Germans, *for he reſolved to make him a Preſent of every one of their Heads.* The General ſmiling ſaid, he need not give himſelf that trouble, for if he kill'd them or forced them to fly it was ſufficient; whereupon the Count made another advance a little nearer the *Germans*, but return'd with greater ſpeed than he advanced, upon which the General ſaid, *What, Monſeigneur, are you afraid of 'em? No Sir*, replyed the Count, *but I am aſhamed of them, for they are ſuch a Company of tatter'd Scoundrels, it would be a diſparagement to my Honour, and the Grandeur of my Family, to fight with ſuch a ragged Party; but if they will appear fine, and dreſs* *Hiſt. l. 4. c. 12. p. 298.*

a la mode de France, *I will engage them all my self.* Go and tell them so said the General; upon which he advanced alone, and the Officer that commanded the *Germans*, thinking he came to *Picquere*, rode to meet the *Frenchman*, who coming almost within Pistol-shot retreated as before; but the *German* pursuing, shot him dead as he was running away.

L' Homme de Cour. p. 319.

Baltazar Gratian in his Maxim entituled the *Man of Ostentation*, Number 267, shews us how to moderate this Humour, that one may neither over nor under value ones self; for says he, *'Tis now the custom of* Polititians *to talk of nothing else, and think it the greatest Wisdom to let other Men know they are Wise, for to know, and at the same time to know how to set it off to the best advantage is a superlative Cognition, and an Ounce of this* Courtly Art *serves them to better purpose, than a Hundred Pound weight of* Real Capacity *without it.* Of what importance is it that a thing is excellent, if it does not appear to be so by a modest kind of *Ostentation.*

That great lover of Learning and Ingenuity the Right Honourable the Earl of *Dorset*, hearing the advantageous Character of Mr. *Butler*, Author of that excellent Burlesque Poem Entituled *Hudibras*; ordered Mr. *Fleetwood Shephard* to bring him into his Lordships company to drink a Bottle; which being done, Mr. *Butler* appear'd while the first Bottle was drinking very *Flat* and *Heavy*, at the second Bottle extremely *Brisk*, *Vivacious*, full of *Wit* and *Learning* and was very *Facetious Company*; but at the third Bottle sunk again into *Phlegm* and *Dulness*, that none could have imagin'd him to be the Author of *Hudibras*, whose every Line is all *Wit*, *Mirth*, and *Pleasantry.* Next Morning Mr. *Shephard* ask'd his Lordships Opinion of Mr. *Butler*, who answer'd, *He is like a* Morefields *Nine-Pin, little at both ends, but very great in the middle.* He knew much but had not the Art to show it.

Ostentation gives a Genuine Lustre to Heroick Qualities, and adds as it were a *new Life* to all things that have Truth and Reality for their Vouchers; for without Merit 'tis but a *Vulgar Cheat*, which serves only to display Mens Faults, and consequently

to

to purchaſe Contempt inſtead of Commendation; ſome Men make a heavy buſtle to get out, and appear upon the Theatre in the open view of the World, and what does it tend to at laſt, but to diſcover their *Ignorance*, which their *Privacy* had civilly concealed to their Reputation.

CHAP XIX.

Of Bounty and Liberality.

THE great advantage of Wealth and Power is, that the Poſſeſſors of them are in a capacity of doing more good than other Men. Happy are thoſe great Men that employ them for that purpoſe; becauſe an open hand procures them certain Friends and faithful Dependants; ſecures them of ſound Advice in Proſperity, and Pillars to ſupport, and Heads and Hands to defend them in Adverſity. Men value themſelves and employ their Diligence and Fidelity, at the price their *Patrons* put upon them. A Prince that feeds uſeful Men only with *Wind*, laies them under the Temptation of hearkning to the next fair Bidder, to procure themſelves more ſubſtantial Aliment. Inclination may a formal Duty and Affection; a but the beſt way to ſecure Men intirely to Princes Devotion, is to buy them by Acts of *Bounty* and *Liberality*. Intereſt governs the World and every Man in it.

Cracus King of *Poland*, having plentifully rewarded the Services of a certain Courtier named *Vapavious*, when this Perſon was tempted by *Lechus* II. with a great Sum to betray his Maſter, he reſolutely refuſed it, ſaying, *My Maſter* Cracus *has bought me already by repeated Obligations, and I will not deſert him and ſell my ſelf to the Devil for your Money*; and when *Lechus* had barbarouſly Murthered his Brother *Cracus* in a Wood, *Vapavious* was the firſt Man that roſe up in Arms, to revenge what he could not prevent, and never laid them down till he had baniſh'd him the Country,

Micral. *l.* 2. Chron. Pomeran. *p.* 172.

Country, and ſet up *Venda* a Virgin of the Royal Family.

Fuller's *Holy Stat. p.* 297. *Francis Ruſſel* the Second of that *Surname* that was Earl of *Bedford*, was ſo Charitable and open handed to the Poor and Needy, that Queen *Elizabeth* ſaid, *He made more Beggars than all the Noblemen in the Kingdom*, which the Noble Earl being acquainted with, ſaid, *Then he had a greater ſhare of Bleſſings, and thought it more agreeable to his Quality, to make a Thouſand Beggars by Liberality, than one by racking his Tennants, or by Covetuouſneſs or Oppreſſion.*

Plut. Publicola. *p.* 107. *Porſenna*, King of *Hetruria*, making War againſt the *Romans*, in order to bring in *Tarquinius Superbus*, and laying Siege to *Rome An. V. C.* 246. a great Famine was in the City; but a Treaty of Peace being concluded between them, *Porſenna* commanded his whole Army at the raiſing the Seige, that they ſhould take nothing with them but their Arms, and ſo left his whole Camp ſtored with plenty of all manner of Proviſions for the Mouth, with abundance of other Riches, as a charitable Donation to relieve the neceſſities of the *Romans*, which continued them in a ſtrickt Friendſhip with that obliging Monarch.

Sir *Julius Cæſar*, Chancellor of the Dutchy of *Lancaſter*, and a Privy Councellor to Queen *Elizabeth*, was a Perſon of ſuch extraordinary Charity, to all deſerving Perſons under neceſſitous Curcumſtances, that his Fame, like his Bounty, was ſpread over all the Kingdom. A Gentleman once Borrowing his Coach, which was well known to all ſorts of Mendicants, was ſo importuned with *Beggars* in *London*, that it coſt him more Money to acquit himſelf from the noiſe they made about him, than would have paid the hire of Twenty Coaches for a longer time.

Fulgoſus *l.* 4. *c.* 8. *p.* 424. *Cymon* the Noble *Athenian*, being raiſed to a great Eſtate by Warring againſt *Barbarians*, laid it all in *common*, for People to carry away what they pleaſed. If any Perſon of real worth were reduced to want, he would Liberally ſupply them; which cauſed *Leontinus Gorgias* to ſay, *That* Cymon *was one of the wiſeſt and beſt Men in the World, for as he knew how to acquire Riches, ſo he employed them ſo happily, that he procured*

Procured himſelf and his Memory, immortal Honour and Glory.

Alexander the *Great* merited that Addition, as well by his Princely *Bounty*, as his Conqueſts. When *Perillus* requeſted his Aſſiſtance to make up a Portion for his Daughter, he gave him no leſs than Fifty Talents. *Perillus* ſaid Ten were enough: *Alexander* anſwer'd, It may be ſo for the *Receiver*; but a leſſer Sum would not have agreed with the Majeſty of the *Donor*. He commanded his Treaſurer to give *Anaxarchus* the Philoſopher as much Money as he ſhould ask for; but when he demanded a Hundred Talents, the Treaſurer would not pay it before he had told the King of it; who replied, That *Anaxarchus* knew of whom he ask'd it, and would not undervalue his Benefactor by demanding a leſs Sum then was fit for him to give, becauſe he knew he had a Friend that was able and willing to give him that, and a greater Sum if he had occaſion for it. Another time ſeeing a *Muleteir* that had over laden his *Mule* with Gold, take the burden upon his own Back, and being ready to ſink under it; he ſaid to the poor Man, thy Burthen is too heavy for thee; but that it may ſeem lighter and leſs troubleſome, carry the Gold to thy own Tent, I freely give it thee. Fulgos: *l.* 4. *c.* 8. *p.* 538.

Pope *Alexander* V. was ſo very Liberal to Perſons of *Ingenuity* and *Probity*, and ſo Magnificent in Buildings applied to the uſe of the Publick, that he us'd to ſay, *When he was a Biſhop he was rich, when he was a Cardinal, and had greater Comings in he grew poor, and now being Pope he was a mere Beggar.* Fulgos. *l.* 4. *cap.* 8. *p.* 554.

Alphonſus, Senior, King of *Sicily*, always wore very rich Rings upon his Fingers, and when he waſh'd that he might not damnifie the Stones, us'd to put them into the Hands of the Servant that ſtood neareſt to him. His Majeſty once gave them to One that ſuppoſing the King had forgot them, employ'd 'em to his own Benefit. The King took no notice of it, but put on other Rings, and going another Day to waſh his Hands, he that had not reſtored the former, put forth his Hand to receive thoſe he was pulling off; but *Alphonſus* putting his Hand back, ſaid to him very ſoftly, I will give thee theſe Rings to keep, when thou reſtoreſt them I formerly entruſted thee with, and

and proceeded no further againſt him for his Deceit.

Howel's *Ep. Vol.* 1. *p.* 59. *Sannazarius*, was the Ingenious Author of the following witty *Hexaſtick*, made upon the celebrated City of *Venice*,

Viderat Adriacis Venetam Neptunus in undis,
Stare Urbem & toti ponere Jura Mari,
Nunc mihi Tarpeias quantum vis Jupiter Arces
Objice, & illa tui mœnia Martis, ait,
Sic pelago Tibrim præfers, Urbem aſpice utramque,
Illam homines dices, hanc poſuiſſe Deos.

For which the Poet was rewarded with a hundred *Zechins* out of the publick Treaſury for every Verſe, which amounts to Three Hundred Pounds *Engliſh*.

Cambden's *Remains*, *p.* 210. *Henry* of *Lancaſter*, generally called the good Earl of *Derby*, having taken *Bigerack* in *Gaſcoigne* in the Year 1341. he gave to every Soldier the Houſe he ſhould firſt make himſelf Maſter of. One Soldier ſeizing upon the Houſe of one of the Maſters of the *Mint*, found ſuch a vaſt quantity of Money, that he thought too much for his ſhare, and therefore went to the Earl to know his Pleaſure about the diſpoſing of it. The *Earl* generouſly anſwer'd, *I muſt not play Childrens play, to give and take, 'tis all thy own if it were Three Times more than it is.*

Speed's *hiſt. p.* 402. At the Fight of *Poictiers*, *James* Lord *Audley* being terribly wounded, the Black Prince with great Thanks for his good Service, made him a Preſent of Four Hundred Marks a Year in Land, which he gave as freely to his Four *Eſquires* that waited on him in the Fight; which the Prince being adviſed of, and thinking his Preſent was ſlighted, the Lord *Audley* gave him Satisfaction to the contrary in this Anſwer. *I muſt reward thoſe that do well by me; my* Eſquires *with the hazard of their own Lives, ſaved mine in the heat of the Battel, and I, God be thanked, have a plentiful Eſtate derived from my* Anceſtors, *ſufficient to ſupport me in your Highneſſes Service.* The Prince commending his Bounty and Generoſity, confirm'd his Grant to his *Eſquires*, and gave the Lord *Audley* Lands of Six Hundred Marks a Year in *England*.

Nicho-

Nicholas King of *Cyprus*, the Son of *Evagoras*, gave *Iſocrates* the Rhetorician for one *Oration* that he Dedicated to him, the Sum of Twenty Talents in Silver. Plut. *Moral. p.* 924.

Virgil repeating to *Auguſtus Cæſar* Three Books of his *Eneids*, *Octavia* his Siſter, and Mother of *Marcellus*, whom *Auguſtus* had adopted, (but died in the Eighteenth Year of his Age) being preſent; when the *Poet* was lamenting the Loſs, and deſcribing the Mourning for *Marcellus* in theſe Words, Camer. *Oper. Subciſiv. c.* 4. *p.* 49.

Heus miſerande Puer, ſi qua fata aſpera rumpas:
Tu Marcellus eris------

Octavia died away, and being brought to Life again, ordered the *Poet* to deſiſt; but gave him Ten *Seſterces* for every Verſe he had repeated; which being Twenty One, amounted in *Engliſh* Money to above Fifty Thouſand Crowns.

CHAP XX.

Chaſtity and Unchaſtity: Examples of them, both in Men and Women.

CHaſtity is a great and ſhining Virtue, of which the Utility is ſufficiently known both in the peace of Conſcience, preſervation of conjugal Affection, and the quiet of Families. Religion infuſes it into the Soul, and nothing leſs than a pious, firm and conſtant Reſolution can maintain it without Spot or Blemiſh; becauſe the contrary Vice confederating both with Body and Mind is very hard to be conquer'd, and there is neither Continence nor Virtue, where there are no oppoſing Deſires. Many make profeſſion of Chaſtity, but there are but few that practiſe it. Words are too faint a proof of this Virtue; for when they inveigh againſt Unchaſtity with an affected Look, their Eyes give the lie to their Tongues,

Tongues, and ſpeaking in a looſe kind of Cant which always goes againſt the Grain; ſhews their deſires are Extravagant, and that they only want importunity or opportunity to be Unfaithful.

Polyd. *Virg. l.* 1. *c.* 30. *Thomas* Archbiſhop of *York*, who lived under the Reign of *Henry* I. falling into a Diſtemper, and adviſing with his Phyſitians upon it, they ſaid he could recover his Health, by no other means than the Company of a Woman, to which he anſwer'd, *That the Remedy was worſe than the Malady*, and ſo died as he lived a *Virgin*.

Plut. *in Demetr. p.* 899. *Demetrius* King of *Athens* ſo admired a beautiful Youth, called *Democles* the *Fair*, that he left no way unattempted either by kind Words, great Promiſes, conſiderable Preſents, and other whiles by Menaces to debauch him Sodomitically; to avoid which the Boy retired from publick Places, and the *Bathes* and waſh'd himſelf in private. *Demetrius* was no ſooner inform'd where he was bathing, but he broke in upon him, and the Youth finding an utter impoſſibility to eſcape the Violence of the King's unnatural Luſt, he uncover'd the *Furnace* where the Water was boiling, leapt into it, *and put an end to his Life, rather than violate his Chaſtity.*

Lips. *Monit. l.* 2. *c.* 17. *p.* 378. A *Spaniſh* Youth named *Pelagius*, of a beautiful Countenance, being a Hoſtage to the *Moors*, *Abderamine* King of *Morocco* was ſo ſmitten with him, that he diſcover'd his baſe Deſires, by repeated laſcivious Actions; which the noble Youth as frequently and ſcornfully rejected; which the King reſenting, reſolved to gain by Compulſion, what he could not obtain by Perſwaſion; which the Youth being apprehenſive of, and excited by a generous Indignation, ſtruck the *Brutiſh* King with his Fiſt upon the Face, ſaying, *Now, infidel Dog, thou may'ſt kill me, but thou ſhalt never rob me of my Chaſtity.* This Blow cooled the Barbarian's unnatural Amours, but inflamed him with ſo much anger, that he cauſed the Youth to be caſt into a military Sling, threw him over the River *Bætis*, and daſh'd him to pieces upon the Rocks on the other ſide.

Lips. *Monit. l.* 2. *c.* 17. *p.* *Panthea*, a Lady of ſurpaſſing Beauty, being taken Priſoner by *Cyrus*'s Soldiers, to whom they were conducting her; *Cyrus* commanded they ſhould not do

it,

it, leſt he by ſeeing her ſhould be tempted to violate his own or her Chaſtity, *tho' it proceeded no farther than the Eyes*: And when *Araſpes* one of his Intimates urged him to make her a viſit in her Tent, as a Lady worthy of that Honour. He anſwer'd, *For that Reaſon he ought to ſhun her company, leſt frequenting her Society ſhould make him neglect the great Affairs of his Country.*

Romilda, tho' a laſcivious Princeſs in her Converſation, yet ſhe had Two lovely Daughters, as renowned for their Chaſtity as their Mother was for wantoneſs; for when by the Mother's perfidy, the *Venetians* had entred the City of *Triol*, and committed all kind of Barbarities, they preſerved their Honours unblemiſh'd, by keeping raw Horſe fleſh under their Arm pits, which made them ſtink ſo horribly, that no Man would approach them, for fear of being ſuffocated with the loathſome ſmell, and ſo by this honeſt device, kept their Virginities from being attempted by the barbarous Conquerors. Camer. hor. Subciſiv. *cent.* 1. *c.* 7. *p.* 39.

Timoclea, a vertuous Lady of *Thebes*, when that City was ſacked, ſhe was raviſh'd by a rude Prince of *Thracia*; but ſhe reſolving to take a Revenge on the Raviſher, proportion'd to the injury he had done her, diſſembled her Reſentments, told him ſhe would direct him to a place where a great deal of Riches was buried, and immediately led him to a Room in the Houſe where there was a very deep Well, and the rapacious *Thracian* lying down upon the Brink to look into it, ſhe took him by the Legs, and threw him Headlong into the Well, with a quantity of Stones after him to prevent his climbing up again. Being ſometime after brought before *Alexander*, and accuſed with deſtroying One of his Captains, ſhe confeſſed and juſtified the Fact, as an act of *Juſtice inflicted upon an inſolent Raviſher*. And being ask'd who ſhe was? She ſaid ſhe was the Siſter of *Theagenes*, who bravely loſt his Life fighting againſt *Alexander's* Father in the Battel of *Cheronæa*; at which undaunted Anſwer, *Alexander* gave her Liberty with Commendations of her Courage and Chaſtity. Plut. *par.* *rel. p.* 670.

Rad. in viri dacio. Cauſ. hol. Cour. *p.* 1. *l.* 38. *p.* 106.

A Maid of tranſcendent Beauty, whoſe name was *Lucia*, and of as ſignal Chaſtity, lived among others in the Territories of a powerful Lord, whoſe Luſt being heightned by Authority, ſent his Agents in miſchief to ſieze this innocent Creature; who being at the Gate of the place of her abode, threatned to kill her if ſhe was quickly put into their Hands. The Maid her ſelf came forth, and demanded, *If there was any thing in her Power to oblige their Lord*; they anſwer'd in a ſcoffing manner, her *Eyes* had captivated their Lord, and he could have no content without them; *Well* ſaid the Virgin, *Give me leave to retire a little to my Appartment, and I will gratifie him in that particular*, which the Meſſengers conſenting to, *ſhe pull'd out her Eyes with her own Fingers, and reaking in Blood, ſent them as a preſent to him*, ſaying, *here take what your Maſter deſires, theſe he may have, but I will preſerve my Virgin Chaſtity*; at the ſight of which, the Lord was ſo ſeized with Shame and Confuſion, that he withdrew into a Convent, and there ended his Days in ſorrow.

Valer. *Max. l.* 6. *c.* 1. *p.* 561.

Manlius, the *Roman Conſul*, having conquer'd the *Gallogrecian* Forces, among others the Wife of Prinee *Orgiagon* was taken Priſoner, who was a Woman of exquiſite Shape and Beauty, and was raviſh'd by a *Centurion*; but being ranſomed, and the place appointed to deliver her and receive his Money; when the Princeſs ſaw him employed in weighing the Gold, ſhe commanded her Friends in her own Language *to cut of his Head*; which being done, ſhe took it up, carried it to the Prince her Husband, threw it at his Feet, and at once told him the injury ſhe had ſuſtained, and the juſt Revenge ſhe had taken on the Raviſher.

Petron. Arb. *in Satyr. p.* 140, 141.

A Matron of *Epheſus*, was of ſuch a celebrated Character for her *Chaſtity*, that ſhe became the Diſcourſe and Admiration of all the Country. When ſhe buried her Husband, ſhe was not contented with the uſual Expreſſions of Grief, in following him to his Grave, but ſhe followed his Corps into the very Vault, and there continued lamenting whole Nights and Days together, againſt the Power of the Magiſtrates, and the perſwaſions of her Friends: All People lamenting the ſeverity ſhe impoſed upon her ſelf, in being

there

there Five Days without any kind of Sustenance, or any Company but her Servant-maid, who assisted her sorrow, and repair'd thither as occasion served, insomuch that the whole City thought her the *Non pereile* of her Sex in conjugal Affection. While this doleful Scene was acting, the Governour of the Province had commanded some notorious Thieves, to be crucified near that Dormitory, and appointed a Soldier to watch there Day and Night, that their Friends might not take them down from the Cross and bury them. The Soldier perceiving a Light among the Tombs, descended the Vault, and seeing a beautiful Woman sitting by her Husband's Corps, in a very mournful Posture, he fetch'd his Supper into the Vault, and used such Words to abate her Sorrow, and give her Comfort, as are commonly employed on such doleful Occasions; but she was rather exasperated, and tearing off her Hair, laid it upon the Breast of her dead Husband. The Soldier continued to give her Consolation, and her Maid joining with him, at length the Soldier prevailed with her to eat, then attempted her Chastity also, and succeeded according to his wishes, *They lay together Three Nights successively.* In this time the Relations of one of the crucified Thieves, seeing they were very negligently watched, they took down their Relation and buried him. The Soldier in the Morning seeing One of the Thieves were stolen from the Cross, grew desperate upon the Thoughts of being hang'd up in his place, and therefore to punish his Negligence, told the Woman he would kill himself with his own Sword, beseeching her to let him after Death find a place in that Vault by her Husband. The Woman commiserating her Friend, *and being altogether as Compassionate as she was Chast, and unwilling after she had dried her Eyes for her Husband, to fall into a second Mourning for a Friend that had brought her out of her first Melancholy*; she demurely told him, *That she had rather part with a dead Husband, than occasion the Death of a living Friend*; and immediately commanded her Husband's Body to be taken out of the Coffin; his *Nose* to be cut off to disfigure his Face from being known, and gave him to supply the

place of the Thief that was ſtolen away. The Soldier admiring the Woman's wit, that had found out an Expedient to ſave his Life, went about his work immediately, and having fill'd the empty place; left the People to wonder by what means the Thief was got upon the Croſs again.

Hiſt. Engl. *Octav. Vol.* 1. *p.* 66. Queen *Emma* Mother of *Edward* the Confeſſor, being ſlandered with a report of an unchaſt Familiarity with *Alwyn*, Biſhop of *Wincheſter*, her Son giving Credit to it, diſpoſſeſt her of all her Goods, and for her *Purgation* ordered, ſhe ſhould paſs the Fire *Ordeale*, which was to be perform'd in this manner. Nine Plow-ſhares red Fire hot, were laid in unequal Diſtances, over which ſhe muſt paſs Bare-foot and Blind-fold, and if ſhe paſs'd over them unhurt, then ſhe was pronounc'd Innocent, if otherwiſe Guilty. This Trial ſhe underwent, and came off untouched, to the great Aſtoniſhment of all the Spectators; in remembrance whereof, ſhe gave Nine *Mannors* to the *Miniſter* at *Wincheſter*, and King *Edward* to commute for the Injury he had done her, gave to the ſame Cathedral Church the Iſland of *Portland* and *Dorſetſhire*.

Heylen. *Geogr. p.* 162. *Joan* Queen of *Naples*, was of ſo debauched a Life, and inſatiate in her Luſt, that ſhe cauſed Prince *Andrew* a *Hungarian*, her firſt Husband to be hang'd at her Bed-Chamber Window for Inſufficiency. *Lovis* of *Tarentum*, her ſecond Husband, waſted himſelf to Death by endeavouring to ſatisfie her. *James* of *Tarracon*, was her third Husband, whom ſhe cauſed to loſe his Head for lying with another Woman. *Otho* Duke of *Brumſwick*, was her fourth and laſt Husband; for the King of *Hungary* in Revenge of his Son's Death rais'd War againſt her, and having taken her Priſoner, hung her up at the ſame Window where ſhe hang'd her firſt Husband.

CHAP.

CHAP XXI.

Cheats Impudently and Cunningly contrived.

A Great Stock of Confidence, Covetouſneſs, and common Ingenuity, unallayed with Principles of Juſtice and Honeſty, generally turn into Fraud and Villany; and taking the Whipping Poſt and Pillory in their Way, have their Ends at the Gallows, if committed by little *Scoundrels*; but if acted by great Men, who can break through *Cobweb Laws*, yet their ill gotten Wealth, being attended with the Curſes of the *injured Sufferers*, and the wrath of *Heaven*, they ſeldom continue in the Poſſeſſion of the Defrauders to the third Generation. *Hiſt. Engl. Octavo. Vol. 2. p. 101.*

Robert de Evereux, the brave, but unfortunate *Earl* of *Eſſex*, by the ill Advice of ſome about him, and his own ill Uſage at Court, having incurr'd the guilt of High Treaſon, complain'd at his Trial, that the *Letters* produced againſt him were counterfeited, and upon diligent enquiry into that matter, a bold and impudent Cheat was diſcovered. The Counteſs of *Eſſex* fearing as their Circumſtances ſtood, her Husband being beſet with powerful Enemies, that he might fall into Trouble, put ſome Letters which her Ladyſhip had received from him into a Cabinet, and intruſted it in the Hands of a *Dutchwoman*, called *Ribone*, who was under all the Obligations in the World to be faithful to the Lady. She accordingly hid them as ſhe thought ſecurely in her own Houſe; but by ill Chance her Husband *John Daniel* found them, read them over, and obſerving that there was ſomething in them, that might incenſe the *Queen*, and endanger the *Earl*, cauſed them to be tranſcribed by One that was expert in Counterfeiting Hands, and when the Timorous *Counteſs* was ready to lye in, he went to her, and told her, that unleſs her Ladyſhip would give him Three Thouſand Pounds, he would deliver them into the Hands of her Husband's Enemies. The good Lady who had a tender Affection for the Earl, was deſirous to pre-

vent that danger at any Rate, and for that purpoſe gave him immediately Eleven Hundred and Seventy Pounds, and yet notwithſtanding that great Sum of Money, the *Villain* gave her only the *Copies*, and kept the *Originals* to get another Sum for them from the Earl's Enemies; for which being Tried and Convicted, he was Condemned to perpetual Impriſonment; fined Three Thouſand Pounds, Two whereof were to be paid to the Counteſs, and Sentenced to ſtand Two Hours with his Ears *nailed to the Pillory* with this Inſcription on his Breaſt: *A wicked Cheater, Forger and Impoſtor.*

Swed. *hiſt. cent.* 4. *l.* 12. *p.* 483.

A Merchant in *Sweden*, whoſe Name was *Wolfange*, having gained a great Eſtate, took an Affection to a poor Man's Son in the Town where he lived, and without any Conſideration but his Service made him his *Apprentice*, and when he was out of his Time, lent him Money *Gratis* to Trade for himſelf, in which he was ſo ſucceſsful, as in a ſhort Time to arrive to a plentiful Eſtate alſo, and ſtill carried it ſo fair to his Maſter, that when the Merchant died, he left this his *Quondam* Servant his ſole Executor, with the management of an Eſtate of Sixteen Thouſand Pounds for the Benefit of Three Children, One Son, and Two Daughters, he left behind him. The Merchant being dead, the Executor married the eldeſt Daughter, and gave himſelf Three Thouſand Pounds with her; the other Siſter by ill Practices (as it was afterwards ſuſpected) fell into a Conſumption, made her *Will*, gave her Three Thouſand Pounds to her Siſter, and died. Being thus poſſeſſed of Six Thouſand Pounds of his Maſter's Eſtate, his Buſineſs was to get the reſt; to that end, under pretence of great Kindneſs he ſent the Son to be his Factor beyond Sea, but ſo contrived the matter with the Maſter of the Ship in which he went, that he was ſold *a Slave into* Turkey, and ſoon after a report was ſpread that he died at *Livourna* in *Italy*. Now the Executor in Right of his Wife is Maſter of the whole Eſtate, lived at Eaſe, and enjoyed his Pleaſure, while his poor *Brother-in-law* underwent a miſerable Slavery among the *Barbarians*. Three Years were elapſed ſince the young Man left *Sweden*, and a Brief being read in the Executor's Pariſh Church for the Redemption

tion of *Slaves* out of *Algeires*, which in apt Expreſſions ſet forth their miſerable Condition, it ſtruck this Executor to the Heart, *Conſcience* flew in his *Face*, and the Horror of what he had done to his good *Maſter*'s only Son, and by Marriage his *Brother*, kindled ſuch a Fire in his Breaſt, that he could neither Eat or Drink, or Sleep, and finding Death approach, he ſent for the chief *Magiſtrate* of the Town with the *Miniſter*, confeſſed his Fault, gave Money into their Hands to Redeem young *Wolfange*, and Thirteen Thouſand Pounds to give him at his Return: Then all of a ſudden he recover'd his Health to Admiration; but his Wife grieving for what her Brother ſuffered died quickly after, and his Two Children within a Year, He lived till his Brother being redeemed, returned to his Native Country, and having delivered into his Hands all his Father left behind him, he relapſed into his former Diſtemper, made his Will, gave *Wolfange* every Penny of his whole Eſtate, to recompence the Injury he had done, and died a ſincere Penitent.

Richard Smith of *Shirford*, in the County of *Warwick* Eſquire, having an only Daughter named *Margaret*, and being out of hopes of Male Iſſue, treated of a Match with Sir *John Littleton* of *Frankley*, in the County of *Worceſter*, between his Daughter and *William Littleton*, third Son of Sir *John*, and offered to ſettle all his Lands in Reverſion after his Death, in defect of other Iſſue, upon *William* and *Margaret*, and their Heirs begotten in lawful Wedlock; but in caſe they ſhould have no Iſſue, then the Land ſhould return to his own lawful Heirs. On theſe Terms the Marriage was agreed on, and Deeds of Settlement being drawn; Mr. *Smith* left them with Sir *John Littleton* to have them engroſſed, and ready to Seal on a certain Day appointed for that purpoſe. Accordingly Mr. *Smith* came to *Frankley*, and as the Deeds were reading, in comes Sir *John Littleton*'s Keeper very abruptly, and acquaints the Gentlemen there preſent, that there was a Brace of *Fat Bucks* at *Lare* in the Park, who had Glaſſes in their Tails, for Mr. *Smith*'s Dogs to ſee their Faces in; whereupon Sir *John*, who laid the Plot, entreated Mr. *Smith* to Seal the Writings without reading them any further, proteſt-

Dugdale's *Antiqu. Warwickſhire p.* 38.

ing they were the ſame to a tittle with the draught he left with him. *Mr.* Smith *meaning no ill, ſuſpected none*, ſealed the Writings, and went into the Park with his own Dogs to Courſe the Bucks, a Sport he much delighted in. The Two Children; for they were but each Nine Years old, were married, and lived with Sir *John* till about Six Years after, and then the Youth falling from a Horſe died. Mr. *Smith* reſolved to take his Daughter home to him; Sir *John* intending to marry her to his ſecond Son *George*, refuſed to deliver her, for he had ſo contrived the *Deed* of Settlement, that for want of Iſſue, the Lands were to come to that Son, contrary to all intents and purpoſes to the firſt Agreement. But ſee what attended this Fraud and Jugling: Theſe Lands deſcended from *Gilbert* to *John*, and from him to the Crown, as being one of the Conſpirators with the Earl of *Eſſex* in the Forty ſecond of Q. *Elizabeth*, he died in Priſon. *Muriel* Widow to the ſaid *John*, Petition'd *James* I. to have theſe Lands reſtored, and obtained it; but ſhe apprehending that ſhe ſhould be involved in Suits at Law with Mr. *Smith*, ſold them to Serjeant *Hele* an Eminent Lawyer; he divided them among his Five Sons, who conſumed them in *Lawing* one againſt another about the Dividend: And as none of the Iſſue of *Gilbert Littleton* to whom they deſcended by the *Fraudulent Conveyance*, do enjoy one Foot of them; ſo 'tis remarkable, that the Son and Heir of *George* by the ſame *Margaret*, viz. *Steven Littleton* of *Holbeach* in *Worceſterſhire*, was followed by a very hard Fate, for being One of the Conſpirators in the *Gunpowder Treaſon*, in the ſecond of *James* I. he loſt his Life and Eſtate.

Full. *Ch. Hiſt. l.* 2. *cen.* 11. *p.* 142.

Earl Godwin in the Reign of *Edward* the Confeſſor, coveting the rich and well ſcituated *Nunnery* of *Berkley*, in the County of *Gloceſter*, contrived to get it for himſelf in this manner. He left a proper handſome young Man among the Nuns, who was either really or pretendedly indiſpoſed in his Health to be recover'd by them; who quickly grew ſo briſk and gameſome, that by his youthful Allurements, ſeveral of the *Nuns* loſt their Chaſtity, and were gravidated. The young Spark, if he had been Sick at all, return'd not long after to Earl *Godwin* in perfect Health;

Health; but told him, he had left the Siſters *Breeding Sick* and *Puking* behind him; the noiſe whereof having fill'd the Country, became alſo the publick diſcourſe at *Court*. Earl *Godwin*, who contriv'd their Violation, complain'd of it to the King, *as a horrid Abuſe and Reproach to the Order*. Officers are ſent down to make inquiſition of the Report, who return'd it to be true: The *Nuns* are turn'd out, the *Convent*, with its Revenue, being Eſcheated to the Crown, were granted in *Lay Fee* to Earl *Godwin* as a gratuity for making the diſcovery; So *Frailty was Puniſh'd, and Wilful Wickedneſs Rewarded.*

The ſame Earl, notorious in Hiſtory for ſeveral evil Practiſes, having a greedy deſire to the Rich Mannor of *Boſeham* in the County of *Suſſex*, wheedled it out of *Robert*, Arch-biſhop of *Canterbury* by this little Artifice. One day meeting the Arch biſhop, he ſaluted him after this manner, *Da mihi Baſium, give me a Kiſs*, an uſual favour to ask ſo great a Dignitary in the Church; the Arch-biſhop anſwer'd, *Do tibi Baſium, I give thee a Kiſs*, but intending nothing elſe; now *Baſium* in *Latin* ſignifying *Boſeham*, the *Mannor* abovementiond, as well as a *Kiſs* or *Buſs*, the Earl immediately took poſſeſſion of it, and tho' there was no Intention in the Proprietor, nor valuable conſideration promiſed or paid for it, but that all was *Trick* and *Cheat*; yet, by *Godwin*'s great Authority at Court, and the wretched *Cowardize* of the *Mean Soul'd Prelate*, he quietly enjoy'd it, till long poſſeſſion grew into a *Right, and Alienated it from the Church for ever.* Full. Ch. Hiſt. *Ibid.*

From theſe exploded Cheats I take leave to deſcend to one of another kind, *viz. Knaviſh Chimiſts*, which is grown ſo common, it callsaloud for a timely Detection, before more Families are Ruined by the pretended *Tranſmutation of other Mettals into Gold and Silver*, by their Powder of Projection as they call it, and their *Aurum Potabile*, which is all but *Cheat* and *Tricks* of *Legerdemain* to impoſe upon the Ignorant and Covetous. Theſe *Alchimical Quacks*, ſuch as *Moſes Stringer* is, ſay, their *Powder of Projection is the Seed of Gold it ſelf*, and has the faculty of multiplying or encreaſing the Gold, when ſome ſmall quantity of it is mix'd with other Metals; and Dr. Har. *tranſla. of* Lemer. p. 49.

to

to give a proof of their Art, they put ſome melted *Gold* over the Fire, then they caſt ſome of their *Powder of Projection* into it, ſtirring the matter about with a Rod of *Iron*, or ſome other Mettal for ſome little time, then caſt their *Gold* into an *Iron Mould*, and it proves to have receiv'd a conſiderable *Augmentation*. At firſt this Experiment ſtrangely ſurprizes the Spectators, and they are ready to cry out *a Miracle, a Miracle*. Then ſome are ready to buy this *Powder of Projection*, which the *Cheater* ſells them at a great Price, and ſo has ſerved his own purpoſe. The *Purchaſer* hugs himſelf with the opinion of being vaſtly Rich by this Art on a ſuddain. Home he goes to multiply *Gold*, melts it, flings in the *Powder*, ſtirs about the matter, obſerving the ſame Circumſtances which he ſaw the *Alchimiſt* do before him; but at laſt finds his *Gold* has made no increaſe of its weight, he tries again, and again, and at laſt finds he was wretchedly impos'd upon. Now the Myſtery of this Egregious piece of *Knavery* was thus,

He that ſtirs the matter is privately provided with ſeveral little pieces of *Gold*, to convey dexterouſly into the *Crucible* or *Coppel* at different times, ſo cunningly, that none of the Spectators can perceive it; but when he finds he is ſo ſtrictly obſerv'd, that he cannot paſs that *Cheat* upon them, without being diſcover'd, he then takes a Rod of *Iron* or *Copper*, in the end of which he has inlaid *Gold*, ſo as not to be diſcover'd, then ſtirs about the *melted Gold* with his Artificial Rod, the *Copper* or *Iron* melts, and with it the other *Gold* mixes with the reſt, and ſo makes an *Augmentation*. Now if any body asks what is become of the end of the *Iron* Rod, he ſhews it you among the Droſs, for *Copper* cannot mix with the body of *Gold*. And ſo the *Cheat* paſſes currently, and the Impoſtor gets more *Gold* into his own Pocket.

That their *Aurum potabile*, which they extol ſo much in *Phyſick*, is alſo a mere *Cheat*, any Man may Experiment, for if tried by a *Coppel*, the whole flies away in *Fumes* like *Quick-Silver*.

Their turning of *Cinnabar* into *Silver* is another of their *Chimeras*; for if the *Granulated Silver* be examined, the Abuſe begins to be diſcover'd; for it's found

found to be exceeding light, and tho' it's encreas'd in *Bulk*, yet it weighs no more than the Silver did, before it was put into the *Crucible* to be incorporated with the *Cinnabar*.

CHAP XXII.

Of Children Dutiful, Degenerate and Unnatural.

THey who can wholly neglect, or remiſly and careleſsly perform the Duty they owe to their Parents, will ſoon forget what they owe to their God and their Country. Relative Duties are the firſt ſteps to a fair Character in the World, and a Conſciencious performance of them, has a good Title to the choiceſt bleſſings it can beſtow; but they that by vicious Lives degenerate from the Virtues of their Anceſtors, are Stains to their Families, and a Reproach to themſelves, but eſpecially undutiful and unnatural Children; for they are wretched Excreſcencies, that ought to be cut away, for fear of propagating *Monſters* in the World.

Boleſlaus IV. King of *Poland*, had ſo great a Veneration for his Father's Memory, that he always wore his Picture in a Plate of *Gold* in his Boſome, and when he was to Conſult, or do any thing of weight, would take out the Picture, and Saluting it, would ſay, *My dear Father, God grant I may do nothing unbecoming the Name of thy Son.* Cauſ. Hol. Court. *Tom.* 1. *l.* 3. *p.* 5.

Pomponius Atticus, making a Funeral Oration at the Celebration of his Mother's Funeral, ſolemnly proteſted, *That in Sixty Seven Years he was never reconciled to her*, becauſe, ſaid he, in all that time we never had jarr or difference, and therefore no cauſe of Reconciliation. Plut. *in vita Attici.*

When *Antipater* had wrote long Letters of Complaint to *Alexander the Great*, againſt his Mother *Olimpias*; *Alexander* ſaid, *The Duty of a Son is not to be*

be Cancell'd by the testy humour of a Mother, nor does Antipater *know, that one Tear falling from my Mother's Eyes, is able to deface Six Hundred of his best compos'd* Epistles.

Caus. Hol. Cour. *Tom.* 1. *l.* 3. *p.* 113. When a terrible Eruption of Mount *Gibel* in *Italy*, forc'd every one to fly from it, with the best Goods they could carry with them, two Sons, one call'd *Anapias*, the other *Amphinonius*, employ'd in the same work, suddenly call'd to mind, that their Aged Father and Mother were unable to save themselves, and therefore left their Wealth to be destroy'd by the Flames, and one took his Father upon his Back, the other his Mother, and carried them out of danger; and the way they went being *Green*, as by a Miracle, while all about them was nothing but devouring Fire and Flames, it obtain'd to succeeding Posterities, the name of, *The Field of the Pious*, in Memory of this dutiful Action.

Lon. *Theat. p.* 357. In the unhappy Civil Wars between *Octavianus* and *Antonius*, *Metellus* the Son was for the former, and his Father *Metellus* for the latter; and in the Victory at the Battle of *Actium* being taken Prisoner, was brought before *Octavianus* to have the Sentence of Death pronounc'd against him. *Metellus* the Son knew him, tho' much broken by Sorrow and Confinement, and ran, with Tears of Joy in his Eyes, into his Father's Arms, and turning to *Octavianus*, said, *This thy Enemy has forfeited his Life, but I have merited a Reward for the Service I have done thee in War; I entreat the therefore give this Venerable Aged Man his Life, and put me to Death instead of him.* *Octavianus* moved by his filial Piety (tho' he had been a considerable Enemy) gave the Son the Life of his Father.

Lonic. *Theat. p.* 373. *M. Pomponius*, Accus'd *L. Manlius*, the Son of *Aulus*, that he had added a few days to his *Dictatorship*, and had proscrib'd his Son *Titus* into the Country from the Society of Mankind; which, when the young Man had notice of, he hastened to *Rome*, and got to the House of *Pomponius* by break of Day, who, being told that *Titus* was there, in hopes he had brought further matter to Accuse his Father of, call'd him into a private Room; but as soon as he entred, the young Man drew his Sword, and vowed to kill him imme-

immediately, unleſs he ſwore not to Proſecute his Father. *Pomponius* in dread of his Life, gave his Oath, and Aſſembling the People, Aſſign'd it, as a reaſon to give over his Accuſation. Indulgence is a great Obligation to filial Duty; but this is an example of natural Affection to a Moroſe Father, that Treated his Son with all imaginable Unkindneſs and Severity.

Of Sons Degenerating from the Virtues of their Fathers.

Caligula was as Infamous for his Vices, as his Father *Germanicus* was Renown'd for his Virtues, and tho' the Son was advanced to the Empire, yet the *Romans* rather deſired *Germanicus* as a private Perſon, than an Emperor of ſo wicked a Life. All Nations lamented the Death of *Germanicus* as a common Benefactor to Mankind; but *Caligula* they never Mourn'd for at his Death, nor would the *Romans* afford him the Honour of a publick Funeral. Fulgent. *l.* 3. *c.* 5. *p.* 388.

Marcus Antonius Philoſophus, Emperor of *Rome*, was Celebrated for his extraordinary Virtues; *Commodus* his Son ſucceeded him, ſo Infamous for his Vices, that the *Romans* ſaw the Father's exemplary Piety exchang'd for publick Debauchery, and Clemency degenerated into Cruelty; inſomuch, that they thought themſelves oblig'd to quit their Hands of him, out of the Reſpect they ow'd to the Memory of *Marcus*, thinking it impoſſible that ſo wicked a Son ſhould proceed from ſo incomparable a virtuous Father, and therefore, they commonly reported him to be the Son of a *Gladiator*, and not of *Marcus*, whoſe Glory was never ſtain'd but in ſuch a degenerate Iſſue. Fulg. *l.* 3. *c.* 5. *p.* 388.

Theodoſius, Sirnam'd the *Great*, was a rich and ſucceſsful Emperor, but very unhappy in leaving behind him two Sons, *Honorius* Emperor of the *Weſt*, and *Arcadius* of the *Eaſt*; ſo wholly unlike their Father in addicting themſelves to *Luxury* and *Inactivity*, that by their Sloath, and the Treachery of *Ruffinus* and *Stilichon*, the Empire was miſerably torn in pieces by the *Goths*, *Hunnes* and *Vandals*. Zuing. *Theat. Vol.* 3. *l.* 11. *p.* 1075.

Conſtantine the Great, excell'd all other Princes in Piety and Magnanimity of Soul; but was unhappy in his Three Sons, for none of them follow'd the Zuin. *Theat. p.* 1075.

Examples

Examples of their Father, either in Knowledge, or an excellent Genius. *Conſtantinus* his Son, was of a careleſs and unactive Life. *Conſtans* his Second Son, threw away his time in unnatural and undecent Pleaſures, and *Conſtantius*, his Third Son, was unſufferably Arrogant and Wavering.

Zuin. *Theat. p.* 1075.

Herodes Atticus, was eſteem'd a Non pareile in a happy Genius, and an eloquent Tongue, yet was ſo unfortunate in a Son of his own Name, who was ſo horribly dull and ſtupid, that he could never be Taught to know the Letters of the Alphabet.

Athen. *Orac. Vol.* 2. *p.* 399.

A Boy in *Durham*, Son of a very Ingenious Gentleman, went to School Nine or Ten Years, and yet, in all that time, could never be brought to know his *Letters*; and if that were all, it might be thought no great matter; but here's the *Myſtery*, that in one thing he ſeems to have a great *Memory*, and in another none at all: He knows the *Powers* of Letters, but can remember nothing at all of their *Figure* or *Shape*: He can pronounce Words plain enough, and ſpell Sillables, and put them together, if one tell him the *Letters*, but otherwiſe he cannot remember what ſuch Letters are call'd; but as ſoon as he hears them nam'd, will preſently tell you what they Spell, which commonly is the hardeſt task to Children. Let him be told a Thouſand times, that a round Letter is call'd o, and that a ſtrait Letter, with a point over it is call'd i, if you turn the Leaf, he remembers nothing of it, nor knows any difference between a Circle and a Right Line, and yet he is no *Fool*: He Sees and Hears as well as any body, he can play at ſuch *Games* and *Sports* as Boys uſe in this Country, and knows the Rules to be obſerv'd in them, ſome of which are not very eaſy, and require a Memory, and will now and then give an Anſwer that looks like ſomething of Wit. He can Write his Name, and make all the Letters of the Alphabet pretty fair, but yet he does not know them: He can name them forward and backward as they ſtand in the Row, but ask him one of theſe Letters in another place, and he knows no more what to call it, than if it were a *Syriack* or *Arabick* Character. This Account was ſent to the *Athenians* by the Boy's *School-maſter*, to deſire their Opinions, *wherein the defect of this Boy's Capacity*

Capacity did consist, and how the same might be so far remedied, that if possible he might be taught to read; who assign'd as the Cause, that the *Fribres* running from the *Eye* to the *Brain* were defective in their Situation, or obstructed: Or possibly the Defect might be owing to the Fancy of the *Mother* in the Act of *Coition*, she imagining some unaccountable *Antipathy* to Letters, &c. and if so, there was no Remedy but Patience.

CHAP. XXIII.

Undutiful and Unnatural Children.

IT was Six Hundred Years after the Building of *Rome*, before the abominable Sin of *Parricide* was known among them. *Lucius Ostius* was the first wretched Monster that Murthered his Father, and was hated in all succeeding Ages. *P. Malleolus*, as we have it from *Livy*, was the first among the *Romans* that laid violent Hands upon his Mother; for which he was first whipt to Blood, then sewed up in a Sack, with a Dog, a Cock, a Viper, and an Ape, and so cast into the Sea.

Carcallus a certain *African*, of an Ambitious Mind and a working Head, by insinuating himself into the Esteem of the People, was chosen to a high place of Honour, and by Accident sent Ambassador into a place whither his Father and others were Baniſh'd. This Post had blown him up to such a height of Pride, that he refused to see his Father, tho' he earnestly desired it; which so much enraged his unfortunate Father, that gathering together a tumultuous Rout of *Banditoes*, he made an Insurrection; fell desparately upon his Son, tho' under a Publick Character, took him Prisoner, sentenc'd him to Death, hang'd him upon a high Gibbet, dress'd as they found him in Gold and Scarlet, with a Crown upon his Head, and fastened him to the Gibbet, as an Object for the Multitude to Gaze at. Justin. l. 18. p. 151.

Tullia,

Liv. *Hiſt. l. 1. p. 18.* *Tullia*, Daughter of *Servius Tullius* King of the *Romans*, and Wife to *Tarquinius Superbus*, with her Husband formed a Conſpiracy againſt her Father, and *Tarquin* watching his opportunity in the Senate Houſe, threw him down headlong from the top of the Stairs to the bottom; his Servants took him up almoſt dead, and as they were carrying him home to his Pallace, in order if it were poſſible to recover him; others in the ſame Conſpiracy Murthered him in the *Cyprian* Street. *Tullia* had been in the Senate Houſe to give her Husband joy of being King, and returning home happened to go that way. The Coachman aſtoniſh'd at the ſight of the Corps of the Murthered King lying in the middle of the Street, ſtop'd his Coach in a horrible fright. *Tullia* look'd out of her Chariot, and perceiving what the matter was, commanded the Coachman *to drive the Wheels of her Chariot over the Body and Face of her own Murthered Father*; whereupon that Street which before was called the *Cyprian* or *Good Street*, was from that Action called the *Wicked Street*.

Suet. *in Neron. c. 34. p. 254.* The Emperor *Nero* had ſeveral times, but in vain, attempted to Poyſon his Mother; he therefore contrived falſe Roofs ſupported by an Engine, which being taken away the Floores might fall, and cruſh her to Death while ſhe was aſleep; but being alſo diſappointed in that and ſeveral other Stratagems, he committed the Murther of his Mother *Agrippina* to *Amicetus*, one of his Centurions, who hiring others fit for that purpoſe, went to the *Villa* of *Agrippina*, ſurrounded the Houſe, broke open the Door, and with his Sword in his Hand went to her Bed ſide: She apprehending what he came for, ſhew'd him her Belly, and bid him wound her in that part which had brought forth ſuch a barbarous Monſter as *Nero* was: After many wounds ſhe dyed, and *Nero* coming to view her Corps, took her Limbs into his Hands, commending ſome and diſpraiſing the make and ſhape of others. Then he cauſed her Belly to be rip'd open, that he might ſee the place where ſometime he lay, and being thirſty was ſo unconcern'd at the hideous ſight, that he drank in the ſame Room and then departed ſaying, He did not think he had had ſo fine a Woman to his Mother.

Orodes King of *Parthia*, who conquered *Craſſus*, and kill'd him in the Field of Battle, growing old, his Son *Phraates* thought he liv'd too long, and therefore cauſed a Doſe of Poyſon to be given him, but that being not ſtrong enough it turn'd to a Purge, and did him good. His bloody minded Son enraged at this diſappointment, cauſed him to be ſtifled Publickly; then aſcended the Throne, and ſending back the Enſigns and Plunder of *Craſſus*'s beaten Army to *Auguſtus*, he in return ſent him a very fine *Italian* Lady to be his Miſtris, of whom he begot his Son *Phrataces*, who when he came to Years of Maturity, by the Advice and Aſſiſtance of his Mother, Murthered his Father, mounted the Throne, and exemplified the Copy his Father ſet him. Lips. *Monit. l.* 2. *c.* 5. *p.* 206.

Manlius gives us the Hiſtory of a very old Man almoſt bended together with Age, and ſtarved for want of Food and Cloaths, that addreſs'd himſelf to his Son, who abounded with Riches, to ſupply his Neceſſities; but his ungracious Son, thinking it would be a diminution to his Honour to acknowledge himſelf to be deſcended from ſo mean a Parentage, denyed him to be his Father, and drove him away without Relief; but not long after the undutiful Wretch fell Diſtracted, and ſo continued to his Death. Enguer *de Monaſt. V.* 2. *p.* 120.

Sir *Edward Leptwich*, late one of the Judges of the *Common Pleas*, told Sir *P. Pett*, now living, that when he was Recorder of *Cheſter*, a Father in that County who had two Suns, entailed an Eſtate upon the Elder, and enjoin'd him not to cut off the Entail, but let it deſcend to his Brother if he ſhould dye without Male Heirs, which the eldeſt Brother faithfully promiſed; but the younger Brother ſuſpecting, notwithſtanding his Promiſe, that he had an inclination not to do it; as they were taking a walk in the Field, made uſe of that opportunity to requeſt his Brother not to *Dock the Entail to his prejudice*, but let it remain as his Father had ſettled it. His Brother in great ſhew of Kindneſs ſaid, *Brother, if ever I cut off the Entail, I wiſh that Bull*, pointing to one in the Field, *or ſome other may kill me.* However, for Reaſons beſt known to himſelf, he did cut off the Entail, and not long after walking in the ſame Field

again, *was there assaulted and gored to Death by a Bull.* This happened within Twenty Years last past.

CHAP. XXIV.

Of Clemency, Commiseration and Pity.

BY how much the greater and better Men are, so much the more are they enclined to shew *Mercy*, and commiserate the deplorable Condition of those that stand in need of it. *A great Soul* will do all in his Power to Conquer and Subdue his Enemies, and after that will double his Conquest, by extending his *Clemency* to those whom he had power to destroy. 'Tis a matter of great difficulty to determine which of these Acts, either of *Valour* or *Mercy* redound most to his Honour; tho' some without Hesitation, give the Crown to *Clemency*, as a Vertue that most resembles the Deity. *Revenge* and *Cruelty* where Men cannot resist, is offering Violence to *Humane Nature*, and usurping that of *Devils*; for *Justice* it self, never appears in a brighter Orb, than when it is intermixt with *Mercy*, shewing Compassion to the *Man*, and punishing the *Crime*.

Sabel. ex. l6. p.313. *Agesilaus* the *Spartan* General, was so Humane and Merciful, that he commanded his Soldiers not to treat their Prisoners hardly; but to use them with the same Respect and Civility, *as themselves would desire if they were in the like Condition.*

Lips. Monit. c. 12. p. 302. *Titus Vespasian*, who was justly stiled *The Delight of Mankind*, took the Office of Supreme Pontificate, that he might not be concern'd in Blood or inflicting Punishments upon Offenders; and as often as cause of *Revenge* was offer'd him, he constantly declin'd it, saying, *He had rather be kill'd himself than that any Man should perish by his Consent or Procurement.*

Hist. Eng. Vol. 1. p. 136. *Widomore*, Viscount of *Limoges*, having found a great Treasure of Gold and Silver under Ground, sent a considerable part of it to our King *Richard* I. which

which he refused, and laid claim to the whole, as found in his Dominions. *Widomore* refusing to comply with his Demand, the King besieged his Castle, where he imagin'd the Treasure was hid. Those within the Castle defended themselves, and King *Richard* going with his General about the Castle, to find in what place to make the Assault; *Bertram de Gourdon* shot a Barbed Arrow from the Walls, that hit the King in the Arm with such a deadly force, that he was immediately carried off to his Lodgings, however the Castle was taken and all put to the Sword but *Bertram*, who was preserv'd by the King's special Command. The Arrow was drawn out with great Torment, but the Head was left behind, which being cut out by unskilful Chirurgeons, so mangled his Arm that he despair'd of Life: And having disposed his Estate to his Brother Earl *John*, he commanded that *Bertram* should be brought before him; of whom he demanded, *what Injury he had done him that provoked him to do that Mischief?* *Bertram* answer'd, *Thou hast kill'd my Father and my two Brothers with thy own Hand, and now thou wouldst have kill'd me also; take what Revenge thou wilt, I shall willingly endure the utmost Cruelty thou canst inflict upon me, since I have kill'd thee that hast done so much mischief in the World.* The King notwithstanding his rough Answer, *freely forgave him his Death, caus'd him to be set at Liberty, and a Hundred Shillings Sterling to be given him.*

Julius Cæsar is as Renowned in History for his extraordinary Clemency as his great Victories; for by the former he conquer'd his Enemies, and by the latter he overcame himself, which is the noblest Conquest in the World. *Cornelius Phagita*, one of *Sylla*'s bloody Agents, having surpriz'd him in his Retirement, and with much ado let him escape at the price of *Two Talents*; when it was in *Cæsar*'s Power to take a dire Revenge, yet he would do him no Injury, saying, *He could not be angry with the Wind and Waves when the Storm was at an end.* He pardoned his utter Enemy *Domitius* and gave him his Life, Liberty and Estate. After his decisive Victory at *Pharsalia*, he allowed every one of his Soldiers to save one of *Pompey*'s Party; and by Proclamation licenced

Lips. *Monit. l.* 2. *c.* 12. *p.* 295.

licenced all that he had not then pardoned to return into *Italy*, and freely enjoy their Poſſeſſions, Dignities and Commands without Moleſtation. And when he had notice of *Pompey*'s Death, by the baſe Treachery and Barbarity of *Ptolomy* King of *Egypt*, was ſo far from rejoycing at it, that he ſhed Tears of Sorrow for the loſs of ſo great a Man, and purſued his Murtherers with Blood and Slaughter, till he had ruin'd them and their Country.

Lips. *Monit. l.* 2. *c.* 12. *p.* 306.

Louis XII. When Duke of *Orleans*, was ſeverely Perſecuted by *Charles* VIII. the then King of *France*, who put him in Priſon in danger of his Life, moſt of the Nobility and Populace complying with the Times, declared alſo againſt this unfortunate Prince, tho' next Heir to the Crown. *Charles* dying ſuddenly, *Louis* aſcends the Throne, without taking any notice of the Injuries and Diſhonours he had formerly ſuſtain'd; inſomuch that one that had been Conſtant and Faithful to him in all Conditions, begging the Eſtate of a Citizen of *Orleans*, who had been his Notorious Enemy, the King Anſwer'd, *Ask what elſe you pleaſe of me and I will ſoon convince you, that I put a real value on your Merits, and will reward the faithful Services of my Friends; but Diſcourſe no more of this, for the King of* France *will not revenge the Indignities offer'd to the Duk of* Orleans And further declared, that none of the dead King's Councillors, Officers or Guards ſhould loſe their Employments; but be kept in the ſame Honours, and under the ſame Salaries, which they had when the laſt King was living.

Qu. Curt. *Hiſt. l.* 6. *c.* 15. *p.* 144.

When *Alexander* the Great ſaw *Darius* Murthered by his Servants that were obliged to have defended their Maſter, he broke out into Tears, and pulling off his own upper Garment ſpread it over the Body of *Darius*, and afterwards attiring his Corps with Robes of Majeſty, ſent him to his Mother *Siſigambis* to be Entombed among his Royal Predeceſſors, with a Funeral Pomp agreeable to ſo great a Monarch as the King of *Perſia*.

Suet. *l.* 10. *c.* 15. *p.* 313.

Flavius Veſpaſianus the *Roman* Emperor, was ſo full of Commiſeration and Pity, that he never rejoyced at the Death of the worſt of his Enemies, *Etiam juſtis ſuppliciis ingemuit*, he would greive and afflict himſelf

himself when he sentenced any to Death, tho' the notoriety of their Crimes, and the publick safety requir'd it.

Publius Scipio Africanus, seeing the famous City of *Carthage* in its Ruins wept bitterly, and that sight putting him in mind of the mutability of all Terrene Glories he repeated that of *Homer*, Sabellic. *l.* 9. *p.* 410.

Jamque dies aderint quo concidat Ilion ingens,
Et Priamus Priamique ruat plebs armi potentis.

The time shall come, when towring Troy *shall fall,*
With warlike Priam, *and his People all.*

Polybius being present at the same time, as the Director and Associate in his Studies, ask'd him what his Thoughts related to in rehearsing those Verses: I mean it of *Rome*, said he, for whose fate I am obliged to be Sollicitous, *when I think of the Vicissitude of all terrestrial Affairs.*

Titus Vespatian, seeing *Jerusalem* lye in ruinous Heaps and Rubbish, and reflecting on its former Beauty, Riches and Glory, could not forbear Weeping, and cursing the Obstinacy of the seditious *Jews*, who forced him against his Inclination, to destroy so magnificent a City, and such a glorious *Temple* as was not to be parallel'd in all the World besides. Joseph. *Bel. Jud. l.* 7. *c.* 14. *p.* 721.

CHAP XXV.

Of Conscience, the Force and Effects of it.

SO wonderful is the Power of Conscience, that it will bear it self up against all Opposition, and tho' Men to gratifie their sinful Lusts, or sensual Appetites may silence it for a while, yet it will find a time to speak so loud, that it will be heard in despite of all endeavours to stifle it. 'Twill make us betray

and fight against our selves, and for want of other Witnesses, give Evidence against its owner.

Occultum quatiens animo tortore flagellum.
Juven. Sat. 13.

Conscience the torturer of the Soul, unseen
Does fiercely brandish a sharp Scourge within.
Severe Decrees may keep our Tongues in awe,
But to our Thoughts what Edict can give Law?
Even you your self to your own Breast shall tell
Your Crimes, and your own Conscience be your Hell.
(Dryd.

Mont. *Eff.* Eng. *vol.* 2. *c.* 5. *p.* 57. *Bessus* the *Pæonian*, being reproach'd with ill Nature, for pulling down a Nest of young *Sparrows*, and killing them, answer'd, that he had Reason so to do, *Because these little Birds never ceast falsly to accuse him of the Murder of his Father.* This *Parricide* had been till then conceal'd and unknown, but the revenging Fury of *Conscience* caused it to be discover'd by himself, who was justly to suffer for it.

------ *Prima est hæc ultio, quod se*
Judice nemo nocens absolvitur.

------ *'Tis the first punishment of Sin,* Juv. Sat. 13.
That no Man does absolve himself within.

Clark's *Mir. c.* 29. *p.* 103. A *Jesuit* in the County of *Lancaster*, as he was walking along the Road, had the misfortune to drop One of his *Gloves*, which One travelling after him in the same way, perceiving, took it up and followed with great Diligence, with Intention to restore it. The more the Man mended his pace, the faster the Jesuit went before him, for knowing himself Obnoxious to the Law, he thought the Man pursued to Apprehend him, and seeing no other way to escape the Jesuit leap'd over a Hedge, fell into a Marl-pit on the other side, and was drowned. Conscience representing his Guilt, brought him to this untimely End.

A

A *Comedian* borrowed an old *Muſket* of one *Thomas Curſon*, an Armorer without *Biſhop's gate*, to uſe in his Part, which had long laid in the Shop neglected, not ſuppoſing it to be charged; the Stage player as directed in his *Cue*, preſented it againſt another *Actor* with Intention to ſcare him, but the Gun went off and kill'd him: which *Curſon* hearing of, and imputing the diſaſter to his own Neglect, was ſo troubled in Conſcience, that he gathered in his Debts, and carried ſome Hundreds of Pounds to the Court of *Aldermen* to be employed in Charitable Uſes. Full. *Worth. p.* 223. *Lond.*

King *Richard* III. after he had *Murdered* his Innocent Royal *Nephews*, was ſo tormented in Conſcience, as Sir *Thomas Moore* reports from the Gentlemen of his Bed Chamber, that he had no peace or quiet in himſelf, but always carried it as if ſome imminent Danger was near him. His Eyes were always whirling about on this Side, and that Side: He wore a Shirt of Mail, and was always laying his Hand upon his Dagger, looking as furiouſly as if he was ready to ſtrike. He had no quiet in his Mind by Day, nor could take any Reſt by Night, but moleſted with terrifying Dreams, would ſtart out of his Bed, and run like a diſtracted Man about the Chamber; which is incomparably deſcribed by Mr. *Dryden*, in another caſe. Stow's *Annals. p.* 460.

Amidſt your Train, this unſeen Judge will wait,
Examine how you came by all your State:
Umbraid your impious Pomp, and in your Ear
Will hollow, Rebel, Traitor, Murtherer.
Your ill-got Power, wan Looks and Care ſhall bring,
Known but by Diſcontent to be a King:
Of Crouds afraid, yet anxious when alone,
You'll ſit and brood your Sorrows on a Throne. Dryd.

Into the ſame fearful Agonies fell the Emperor *Nero*, after he had murdered his Mother *Agrippina*; *Kenneth* King of *Scotland*, after he had ſullied his Fame, by the Murder of Prince *Malcolme* his Nephew, with many other Examples of the Power of Conſcience.

Mont. Eſſ. Eng. Book 3. p. 193.

Lynceſtes, accuſed of a Conſpiracy againſt *Alexander*, the Day that he was brought before the Army, according to the Cuſtom, to be heard what he could ſay for himſelf, had prepared a ſtudied Speech, of which hagling and ſtammering he pronounced ſome Words; but ſtill being more perplexed, whilſt ſtruggling with his Memory, and that he was recollecting himſelf of what he had to ſay, the Soldiers neareſt to him, charg'd their Pikes againſt his Breaſt, and kill'd him, looking upon him as a Convict. His aſtoniſhment and ſilence ſerv'd them for a Confeſſion. For having had ſo much leiſure to prepare himſelf in Priſon, they concluded it was not his Memory that fail'd him, but that his *Conſcience* ty'd up his Tongue, and ſtopt his Mouth: But I think they were very Raſh and Unconſcientious Judges.

CHAP. XXVI.

Conſtancy of ſome Perſons, and Inconſtancy of others.

LEvity is pretty in an Infant, a ſhameful defect in Men at maturity, and a monſtrous Folly in old Age; becauſe they ſeem to have lived to no purpoſe, ſince they neither know what they are, or what they ſhould be; but like Weather Cocks ſhift the Scene as their Fears or Intereſt drives them. This Cautions other Men not to truſt them, becauſe they dare not truſt or confide in themſelves, but are always fluctuating in Uncertainties, eſpecially if the Storms of Adverſity blow hard upon them; but *Conſtancy* of Soul is like Balaſt to a Ship, and keeps the Man in a due Poiſe, betwixt the extreams of Obſtinacy and Levity, and renders him fit to be a *Friend*, and dreaded to be made an Enemy.

Pomponius,

Pomponius, a *Roman* Knight, being in *Lucullus*'s Army againſt *Mithridates*, had the Misfortune to be deſperately Wounded, and taken Priſoner, and being brought before the King, he demanded if he ſhould take care to cure him, he would be his Friend; to whom *Pomponius* anſwer'd, *If he would be a Friend to the People of* Rome, *he would be ſo to him, but if otherwiſe, notwithſtanding any Obligation he could lay upon him, he muſt expect him to be his Mortal Enemy.* Fulgos. *ex. l.* 3. *c.* 8. *p.* 420.

Sylla having made himſelf Maſter of the City of *Rome*, and expelled his Enemies, ſummoned the Senate to meet, and came with an armed Force, and demanded that C. *Marius* ſhould immediately be declared an Enemy to the People of *Rome*; and which was very ſtrange, there was none found in that grave Aſſembly, that had Courage enough to oppoſe his Motion, but by their Silence gave conſent; only Q. *Scævola* the *Augur*, being preſſed to declare his Mind, and terribly threatned by *Sylla*, if he ſhewed any Reluctancy, he then ſpoke in this manner. *Tho'* Sylla, *thou think'ſt to terrifie me with thy armed Troops, that have encircled the Senate Houſe, and have threatned me with Death it ſelf; yet I ſcorn to ſave a little ſuperannuated Blood, by pronouncing* Marius *an Enemy to this Eſtate, by whoſe Valour and Prudent Conduct, not only this City of* Rome, *but all* Italy *has been preſerved.* Val. Max. *l.* 3. *c.* 8. *p.* 91.

C. *Mevius*, a Centurion under *Auguſtus* in his War with *Marcus Antonius*, after the Performance of many brave Exploits, was taken Priſoner, and brought before *Antonius*, who demanded how he ſhould deal with him? *Then command me to be kill'd, ſaid* Mevius. *For neither the hopes of Life, or the fear of Death ſhall make me ceaſe to be* Cæſar's *Soldier, or begin to be thine.* Val. Max. *l.* 3. *c.* 8. *p.* 92.

Modeſtus, Deputy of *Valens*, the Emperor, ſeeking to win over St. *Baſil* Biſhop of *Capadocea*, among other Prelats to eſpouſe the *Arrian* Hereſie, he firſt tempted him with endeared Expreſſions of Kindneſs, and repeated Promiſes of great Rewards; but finding the good Biſhop was not to be ſweetned out of his Religion, he menaced him with Baniſhment, and cruel Torments that ſhould extend to Death it ſelf; *Biſh.* Cowper's *Sermon, p.* 103.

ſelf; but perceiving all theſe Attempts were equally inſignificant, he return'd to his Maſter, the Emperor, with this Character of the Biſhop: *Firmior eſt quam ut verbis, præſtantior quam ut minis, fortior quam ut blanditüs vinci poſſit. He is ſo firm that Words cannot prevail with him, ſo reſolved threats cannot move him, and ſo ſtrong that Allurements cannot Conquer him.*

Felth. *Reſoves, cent. 2. t. p. 183.*

When the venerable *Polycarpus* was tempted by *Herod* the Proconſul to Blaſpheme Chriſt, he anſwer'd, Eighty Six Years have I ſerved him, and in all that time he never did me Injury, and therefore in Conſcience I cannot reproach my King and Redeemer. And being threatned with *Fire*, if he refuſed to ſwear by *Cæſar's* Fortune, he reply'd, *'Tis your Ignorance that makes this demand, for if you believe me to be a Chriſtian, you know I cannot, dare not do it.* Being at the Fire they would have chain'd him to the Stake, but the Pious and Courageous Prelate, cried out, *Let me ſtand in the Poſture I am in now, for my God who enables me to endure the Fire, will give me Strength to continue ſo in the midſt of the Flames without being chained*, and ſo with his Hands behind him, ſtood ſtill, and received the Crown of *Martyrdom.*

Luth. *Colloq. p. 348.*

Henry Prince of *Saxony*, being told by his Brother *George*, that if he would abandon the *Proteſtant* Religion, and embrace *Popery*, he would leave him Heir of all his Dominions; he made him this Anſwer, *Rather than act againſt my Conſcience, and deny my Saviour Jeſus Chriſt; I and my* Kate, *with each a Staff in our Hands, will beg our Bread out of your Territories.*

Sabellic. *ex. l. 6. t. 3. p. 324.*

Marius, Junior, managing the *Roman* Wars with Succeſs, the People of *Rome* gave him the honourable Name of the Son of *Mars*, and erected Statues to his immortal Honour; but ſee the Fickleneſs and Levity of the giddy Mob, for tho' he ſtill employed the ſame Care and Courage as formerly; yet no ſooner did Fortune change her Smiles into Frowns, and put him under Diſappointments and Loſſes, but the *Romans* changed their Note, and in Deriſion call'd him the Son of *Puſillanimous Venus*, and broke down all the Monuments of his former Victories.

The

The World's a Scene of Changes, the Mob to be
Conſtant, in Nature were Inconſtancy.

Caius Caligula, was of ſuch a fickle humor, that every Man was at a loſs what to ſay or do to pleaſe him; becauſe he was never Half an Hour in the ſame Mind. The ſame *Plutarch* reports of *Alcibiades*, that he was frugal in *Sparta*; Prodigal in *Ionia*, a Drunkard in *Thrace*, ſober in *Egypt*, wore plain Cloathes in *Rome*, and when he kept Company with *Tiſſaphernes*, exceeded the *Perſians* themſelves in gaiety of Apparel. Xiphil. *in Caligul. p.* 95. Plutarch. *in Alcibiad. p.* 203.

Quod petit, Spernit, repetit quod nuper omiſit,
Æſtuat, & vitæ diſconvenit ordine toto.
Hor. l. 1. Ep. 1.
He now deſpiſes what he late did crave,
And what he laſt neglected, now would have:
He Fluctuates, and flies from that to this,
And his whole Life a Contradiction is.

The Vicar of *Bray* in *Berkſhire*, being a *Papiſt* under the Reign of *Henry* VIII. and a *Proteſtant* under *Edward* VI. A *Papiſt* again under Queen *Mary*, and a *Proteſtant* in the Reign of Queen *Elizabeth*. He was reproached as the ſcandal of his Gown, by turning ſo often from one Religion to another; *I can't help that*, ſaid the Vicar, *But if I changed my Religion, I am ſure I kept true to my Principle, which is to live and die Vicar of* Bray. Full. *Worth. p.* 82. Berks.

The *Earl* of *Arundel*, who lived in the Days of *Charles* I. was a Man of a very uncertain Humor, and ſeem'd to live as in another Nation. His Houſe was the common reſort of Strangers, or thoſe who affected to be thought ſo; he ſometimes went to *Court*, becauſe there only was a greater Man than himſelf, and went but ſeldom, becauſe there was one greater than himſelf. He was willing to be thought a *Scholar*, and a great *Antiquary*, tho' he was almoſt Illiterate as to all Parts of Learning, and thought no *Hiſtory* ſo conſiderable as what concerned his own Family. He was thought rather to have no concern for Religion in general, than to encline to this or that Party; *Hiſt. Rebel. Epit. p.* 25.

ty; and as little Affection had he for the Nation, from whence he withdrew as soon as the repose thereof began to be disturbed, and died in *Italy*, under that doubtful Character of Religion in which he had lived.

Hist. of Germ. p. 515. Nor can we excuse the present Emperor *Leopold* I. from discovering a very Fickle Humor in the following Instance. Sir *Bernard Gascoign* in the Year 1672. was Envoy from the King of *Great Brittain* to the *Emperor*, to Negotiate a Marriage for the Duke of *York*, with the Arch Dutchess *Claudia Felicitas*, Daughter of Arch-Duke *Ferdinand*. The Contract was soon concluded, and the Conditions agreed upon; but when all was over, and the *Envoy* about to return to *England*, the *Emperatrice* died in Child Bed, and this accident altering the Emperor's Resolutions, he sent for the *Envoy*, and told him, *That now he should have occasion to marry the* Arch-Dutchess *himself, therefore desired the Duke would excuse him, and provide himself of another Wife.* In short, the Emperor married her on the 15th of *October* following, in the City of *Gratz* in *Stiria*.

CHAP XXVII.

Of Counsel and Advice, and the benefit which accrues by hearkning to it.

SOME Men would be *wise*, if they did not think themselves so: for such a fond Opinion of ones self, hinders one from taking Council of such as are qualified to give it. *Nemo omnibus horis sapit*, no Man has his Wits about him at all Times, nor is fit to advise himself under every intervening and unexpected Accident. In *Prosperity* Men are too proud to be advised, for they think they don't stand in need of Council, having a Self-sufficiency for their Pilote. In *Adversity* Men's Understandings are generally so clouded by what they Feel or Fear, that

that they are unfit to adviſe themſelves, and therefore ſhould always be provided of a wiſe and faithful Friend to aſſiſt and direct them. Its neither a leſſening a Man's Grandeur, or a ſign of Incapacity, to take Council of others, but, according to *Solomon*, is the Character of a truly wiſe Man.

A Stranger having publickly ſaid that he could teach *Dionyſius*, the Tyrant of *Syracuſa*, an Infallible way to find out, and diſcover all the Conſpiracies his Subjects ſhould contrive againſt him, if he would give him a good Sum of Money for his pains: *Dionyſius* hearing of it, caus'd the Man to be brought to him, that he might learn an Art ſo neceſſary to his Preſervation, and having ask'd him by what Art he might make ſuch diſcoveries, the Fellow made Anſwer, that all the Art he knew, was, that *Dionyſius* ſhould give him a Talent, *and afterwards Boaſt that he had receiv'd a great Secret from him.* *Dionyſius* lik'd the Invention, and accordingly caus'd Six Hundred Crowns to be counted out to him, and this ſerv'd as well to keep his Enemies in awe, as if it had been Real. Mont. Eſs. Engl. Vol. 1. p. 188.

A certain great Officer in a Province of *China*, having, for ſome days, apply'd himſelf to Buſineſs, on a ſuddain ſhut up his Gates, and pretending to be Sick, would admit no body to ſee or ſpeak to him. A *Mandarine* and Friend of his, dreading the Conſequences of it, with much a do got leave to viſit him, and told him the great diſcontent the City was in for want of diſpatching Buſineſs. The Officer put him off with pretences of being indiſpoſed in his Health. I ſee no Symptoms of it, ſaid the *Mandarine*, but if your excellency will acquaint me with the true cauſe, *I will endeavour to ſerve you.* The *Chaquen* (for that was the name of his Office) reply'd, *Some body has Stolen the King's Seal out of the Cabinet where I us'd to keep it, and have left it lockt as if nothing had been taken out; ſo that if I ſhould give Audience, I can Seal no Diſpatches, and if I ſhould diſcover my Careleſſneſs in ſuffering the King's Seal to be Stolen, I ſhall loſe both my Government and my Head.* Who do you ſuſpect as the Author of this Miſchief, ſaid the *Mandarine*? *The Governor of the City*, reply'd the *Chaquen, who is my profeſs'd Enemy.* Go then, ſaid the *Mandarine*, Alvarez Semedo, *Hiſt. Chin. Par. 1. c. 4. p. 28.*

and

and Command all your beſt moveables to be carried into the Innermoſt part of your Palace, ſet fire on the reſt, and cry out for help to quench it, and the Governor muſt come by vertue of his Office in ſuch Accidents. When you firſt ſet Eye on him, *call to him with an Audible Voice, and give him the Cabinet lockt as it is, to ſecure it for you; for then if he has robb'd you of the Seal, he will return it with the Cabinet, or if he does not, your Excellency will have a fair opportunity to charge him with neglecting to ſecure it, and ſo both free your ſelf from the impending danger, and Revenge your ſelf upon your Enemy.* This Stratagem had the deſir'd ſucceſs; for the next Morning the Fire being extinguiſh'd, the Governor brought him the *Cabinet*, with the King's Seal in it; both concealing the Robbery of the one, and the careleſſneſs of the other, and all was well again.

Knowles's Turk. *Hiſt. p.* 107.

Bajazet I. being inform'd that his *Cady*'s or Judges were guilty of Bribery and Extortion, Summon'd them all to appear before him at *Neapolis*, where he deſign'd to confine them in a Houſe, ſet it on Fire, and conſume them all to Aſhes. *Haly Baſſa*, one of his wiſeſt Councellors coming to the Knowledge of it, took this Method to allay his diſpleaſure. *Bajazet* had a *Black-a-More* Boy of a facetious wanton Temper, in whoſe Brisk and Gay humour he much delighted: *Haly* having given him his *Cue*, ſent him to *Bajazet* in a more Fine and Airy Dreſs than he commonly wore. *What makes thee ſo Gay*, ſaies Bajazet, *contrary to thy cuſtom. I am going from thee*, ſays the Boy, *to the Emperor of* Conſtantinople. *To my Enemy*, ſaid the Prince, *what Buſineſs haſt thou with him? I go*, ſaith he, *to fetch ſome Old Monks and Fryars to ſupply the places of thoſe Judges thou deſigneſt to deſtroy.* But my pretty *Black*, ſaid the Prince, *they don't underſtand the Practice of our Laws.* Then *Haly* timely interpos'd, ſaying; *Why then will you deſtroy thoſe that do? Becauſe*, ſaid he, *they ſuffer themſelves to be Corrupted, and Scandalize their Office.* Give me leave, therefore, ſaid *Haly*, to diſcover from whence this Abuſe proceeds: *Our Judges have no Salleries allow'd them by the Publick, and therefore they take ſome ſmall Rewards of the Parties concern'd for their Subſiſtence; be pleas'd to mend the former by appointing them*

a Maintenance, and you will Reform them without taking away their Lives; which Advice ſo pleas'd *Bajazet*, that he deſiſted from his former Reſolution, and ſetled that Affair as it ought to be.

Two young Men of *Syracuſe* being very intimate Friends, one going a Journey left the care of his *Miſtreſs* with the other; but he abuſing his Truſt, the other in revenge Debauch'd his Wife, which introduc'd a great Feud between them, and the Affairs at length being brought before the Senate, a wiſe Senator Adviſ'd *the Baniſhment of them both, leſt their Perſonal differences ſhould terminate in a publick Inſurrection*; but this good Council was neglected, and now ſee the Iſſue of it. The Relations and Friends of the two young Men took up Arms on both ſides, and in a while their broils roſe to ſuch a height, that the whole City was enrag'd in a Civil War, that found no end till their State was utterly ſubverted. Fitz-herb *of Poland. par. 1. c. 7. p. 56.*

Francis the I. King of *France*, deſigning to march with his Army into *Italy*, call'd a Council of War, to adviſe with his Officers, which way he ſhould lead his Forces over the *Alps*; which *Amaril*, the King's Fool over hearing, told them, they ſhould rather conſult *how to bring them back again out of* Italy, as being an Affair of the greateſt Importance. Well had it been if they had taken the Fool's Wiſe Advice, for ſcarce a Man of them ever ſaw *France* again. Clark's *Mir. l. 54. p. 219.*

Three young Men that had got a great Eſtate in Money by Robbing on the Seas, retired to a City, with a reſolution to live honeſter Lives, and put their Money into the Hands of a *Banker*, with mutual Covenants, that he ſhould deliver none of it, *but when they were all three together.* One of them told the reſt, that there was occaſion to lay out ſome Money for the Advantage of them all, to which they conſented; and as they were riding out one day to take their pleaſure, they call'd at the *Bankers* Houſe, and gave him orders to deliver to that Perſon what Money he demanded; they Rode away, and he demanded the whole Sum, laid it on his Horſe, and Rode quite away with it. The two others threatned to Sue the *Banker*, as deliver'd in their Abſence; he in great perplexity, adviſ'd with *Gellius Aretinus*, J. Text. Feriar. Hægesinar. *c. 39. p. 182.*

a witty Lawyer, who gave him Advice to acknowledge he had the Money, and was ready to pay it according to their written Agreement, viz. *When all three came together to receive it*; but they never more saw the third Man, nor did the *Banker* hear any more of their Suit in Law against him.

Hist. Engl. It was good Council given by the *Lord Keeper*, in a Letter to the Earl of *Essex*, when he was under Queen *Elizabeth*'s displeasure, advising his Lordship to submit to the Queen's *Mercy*, and to remember that of *Seneca*: *If the Law punishes one that is Guilty, he ought to submit to Justice: If one that is Innocent, he should submit to Fortune.*

Hist. Engl. *Vol.* 2. *p.* 446. King *Charles* II. gave this as his last Advice to his Brother the Duke of *York*, *never to think of Introducing Popery into* England, *for it would be dangerous in the Attempt, and altogether Impracticable.*

Hist. Engl. *Vol.* 2. *p.* 446. *Don Pedro Ronquillo*, the *Spanish* Ambassador, at his first Audience of King *James* II. after the Death of King *Charles* II. having obtain'd leave to speak his mind freely, told that King, *That he saw several Priests about his Majesty that he knew would importune him to alter the Establish'd Religion in* England; *but pray'd him not to hearken to their Advice, least his Majesty should repent it when it was too late to Remedy it*, but the good Council running contrary to that King's designs, he was displeas'd at it, and with a little too much heat, ask'd the Ambassador! *Whether it was not customary in* Spain *to advise with their* Confessors? *Yes, Sir*, reply'd the Ambassador, *we do so, and that's the reason our Affairs succeed so ill.* A Prophetick saying, both with respect to King *James*, and the *Spanish* Affairs under the Management of Cardinal *Portocarero.*

CHAP.

CHAP. XXVIII.

Of Courage Expreſs'd in Words, Deeds and Contempt of Death.

PUſillanimity, Fear and Cowardize, in their own Natures invite Injuries and Enemies; for thoſe of their own ſize in point of Valour, will run headlong upon an Adverſary that has no Defence but in Flight or a mean Submiſſion; but a Courageous Soul, a brave Man, is not to be Dallied or Jeſted with. He deſpiſes a mean Soul'd Antagoniſt, and ſcorns to engage, but where Honour is the purchaſe of apparent Danger. He boggles at nothing but what is Unjuſt, Ungenerous or Cruel, and in all Heroick Enterprizes, never ſays *Go*, but *Follow me*; for his great Heart, like *Cæſars*, knows no Mean betwixt *All*, and *Nothing*.

A *Spartan* Lady hearing her Son complain that his Sword was too ſhort, and that he wanted one a ſize longer, ſhe made him this anſwer, That no Weapon was too ſhort for a Man of true Courage, *for advancing one ſtep forward would make it long enough to ſerve his purpoſe.* L'Homme de Cour. *Max.* 128.

Cæſar only oppos'd the Authority of his Countenance, and the ſharpneſs of his Reprimands, to his Mutinous Legions and Rebellious Army. Lucan. *l.* 5. *Engliſh'd by Mr.* Cotton. Mont. *Eſs. Vol.* 1. *p.* 185.

——— Stetit aggere fulti
Cæſpitis, intrepidus vultu, meruitque timeri
Nil metuens.

Upon a Parapet of Turf he ſtood,
His manly Face with Reſolution Shone;
And froze the Mutineers Rebellious Blood,
Challenging fear from all, by fearing none.

A Perſon Unnam'd in the Hiſtory, having conſpired to Murder *Malcolme*, King of *Scots*, who was a truly Valiant Prince; the King took no Notice of it, ſo Bak. *Chron. p.* 47. 48.

as to puniſh the Traytor by Law; but being one day a Hunting, he ſingled out the Fellow, and taking him into a remote place from the reſt of the Company, ſaid, *Here is a convenient time and place, for thee to do that like a bold Man, that thou deſignedſt to do Baſely and Cowardly: Draw thy Sword then, and if thou canſt kill me (being alone, thou'rt out of Danger of Puniſhment, becauſe there is no body to Accuſe thee;* which words being ſpoken with an undaunted Courage, ſtruck ſuch terror into the intended *Aſſaſſine*, that he fell down at the King's Feet, and humbly begg'd his pardon; which the King granting him, he became a very ſerviceable and faithful Subject to the King, the whole term of his future Life.

Alvarez. Semed. *Hiſt.* China *par.* 1. *c.* 12. *p.* 109.

A Calao, who had been ſome time Tutor to *Tham*, King of *China*, ingratiated himſelf into the favour of that Monarch, by acting the part of a *Flatterer*, telling the King what he knew would pleaſe him, and omitting what was fit for him to know; which generally offending the *Chinois*, one of the Captains took the Courage to go to the King, and kneeling before him, the King demanded *what he would have? Leave*, ſaid the Captain, *to cut off the Head of a Flattering Courtier that Abuſes you. And who is that Man*, ſaid the King: *The* Calao *that ſtands near you*, reply'd the Captain. *What*, ſaid the King in a great Paſſion? *Wouldſt thou cut off my Maſter's Head in my ſight too? Take him from my Preſence, and chop off his Head immediately.* The Officers laying hold of him in order to execute the King's Command, he laid hold of a Wooden Balanſter, which, with their pulling, and his holding faſt, broke aſunder; and the King's Anger by that time being abated, he commanded they ſhould let the Captain alone, and that the Balanſter ſhould be mended, and not a new one put in its place, *that it might remain to perpetuity, as a memorial that one of his Subjects had the Courage and Fidelity (with the hazard of his Life) to Adviſe the King what he ought to do, for his own, and his People's Safety.*

The greateſt proof of Courage we can give,
Is then to Dye, when we have power to Live;
But when true Courage is of Force bereft,
Patience the only Fortitude is left. Dryd.

Edward

Edward I. King of *England*, commanding ſeveral of his Lords to go to the Wars in *Gaſcoign*, and they all making Apologies to excuſe themſelves, the King fell into ſuch a Paſſion, that he ſwore *they ſhould go, or he would diſpoſe their Lands to ſuch as would*: *Humphry Bohun* Earl of *Hereford*, and High Conſtable of *England*, and *Robert Bigod* Earl of *Norfolk*, Lord Marſhal of *England*, being preſent, told the King, *They were not obliged to go to War out of their Country, unleſs his Majeſty went in Perſon, and if he did they would attend him, but not otherwiſe.* Whereupon the King in a great rage reply'd, *By God Sir Earl you ſhall either go or hang. By God Sir King*, ſaid the Earl Marſhal, *I will neither go nor hang* and ſo went away without leave, aſſembled many Noblemen and other Friends, and ſtood in their own Defence, and the King like a Prudent Prince who knew his times, inſiſted no more upon that matter, and the Noblemen laid down their Arms. *Hiſt. Eng. Vol. 1. p. 174.*

L. Sylla finding his Army almoſt broken to pieces, and ready to give way, in a Battle againſt *Archelaus* General of King *Mithridates*, diſmounted, laid hold of an Enſign, and ruſh'd among his Enemies, crying out, *Here, Roman Soldiers, I reſolve to dye, tho' you ſhould leave me; and if any Man hereafter ſhall ask you how and where you left you General, tell them you left him fighting alone in the Field of* Orchomenum: The Soldiers ſhamed with theſe Words, ſtood their Ground, renewed the Fight, and won the Victory. *Fulgoſus l. 3. c. 2. p. 301.*

Henry Earl of *Holſatia*, ſurnamed *Iron*, by reaſon of his extraordinary Strength and Courage, being a Favourite to *Edward* III. King of *England*, was hated by the Courtiers, who taking advantage of the King's Abſence prevailed with the *Queen* to make tryal whether he was nobly Deſcended, by expoſing him to a Lyon, alledging the Lyon would not hurt him if he was truly Noble; for this purpoſe a Lyon was turn'd looſe in the Night, and *Henry* having a Night-Gown over his Shirt, with his Girdle and Sword, in which poſture he uſed to walk in the Morning in the baſe Court of the Caſtle to take the Air, met with the Lyon roaring and frizling his ſhaggy Creſt; but the Earl being undaunted, ſaid in a harſh and angry Tone, *Stand you Dog*, at which *Crantz. Hiſt. Saxon. l. 3. c. 24. p. 91.*

the Lyon couch'd at his Feet, and the Earl took him by the Neck and put him into his Den, leaving his Night Cap upon the Lyon's Back, and ſo walk'd off unconcern'd; and looking up to the Windows where the Courtiers were, ſaid, *Now let the proudeſt of you all, that boaſt ſo much of your Noble Birth, go and fetch my Night Cap and take it for his Pains*; but they ſhamefully pull'd in their Heads and made no reply.

Theodorus being threatned with a cruel Death by *Lyſimachus*, ſlighted all his Menaces, ſaying, *Thou mayſt talk at this rate to thy Flattering Courtiers, whoſe leud Lives make them ſtand in fear of Death; but to me it ſignifies nothing, for I value not whether my Body rots under Ground, or in the open Air upon a Gibbet.*

Bak. Chro. p. 408. Queen *Anne*, Wife of King *Henry* VIII. and Mother of Queen *Elizabeth*, as ſhe was going to be Beheaded in the Tower, ſeeing a Gentleman there of the King's Privy Chamber, call'd him to her, and with a chearful Countenance, and a Soul undaunted at approaching Death, ſaid to him, *Remember me to the King, and tell him he is conſtant in advancing me to the greateſt Honours; from a Private Gentlewoman he made me a Marchioneſs, from that Degree made me a Queen, and now becauſe he can raiſe me no higher in this World, is tranſlating me to Heaven to wear a Crown of Martyrdom in Eternal Glory.*

Bak. Chro. p. 458. Dr. *Fecknam* being ſent by Queen *Mary* I. to the Lady *Jane Gray*, then a Priſoner in the Tower, to tell her ſhe muſt dye on the Morrow, made uſe of that opportunity to perſwade her to renounce the *Proteſtant Religion*, and embrace *Popery*; but obtaining no other Anſwer from her, than *that ſhe had no time for any thing but to recommend her Soul to God by fervent Prayer*; the Doctor thought ſhe deſired a longer time, therefore went to the Queen and procured a *Reprieve* for Three Days longer, and came back and acquainted the Lady *Jane* with it; who ſmiling ſaid, *Doctor you are miſtaken if you think I deſire to live longer, for ſince the time you brought me that Meſſage, my Life has been a Burden to me, and I deſire nothing ſo much as Death, and ſince 'tis the Queen's pleaſure I care not how ſoon I ſuffer it.*

The

The Marquis of *Montroſs* being Sentenced by a *Scotch* Court of Juſtice, *May* 21. 1650. to be Hang'd at *Edinburgh* Croſs, upon a Gallows Thirty Foot high, for the ſpace of Three Hours; then his Head to be cut off and ſet upon the *Tolbooth*, and his Legs and Arms to be hung up in Four other great Towns in that Kingdom. He ſaid, *He was obliged to the Parliament for the Honour they had done him; for he accounted it a greater Glory to have his Head ſtand upon the Priſon Gate for this Cauſe, than to have his Picture in the King's Bed-Chamber: And leſt his Loyalty ſhould be too ſoon forgotten they had highly Honour'd him, in deſigning laſting Monuments to Four of the cheifeſt Cities to keep up his Memory to Poſterity: And he only wiſh'd he had Fleſh enough to have a piece ſent to every City in* Chriſtendom *as a Teſtimony of his* Loyalty *to his King and Country.* When at the Place of Execution, and his Declaration was hang'd about his Neck with a Cord, he ſaid, *He did not think himſelf more Honour'd by the* Garter, *which noble Order his Majeſty had beſtowed upon him, than by that* Cord *and* Book, *which he took with as much Joy as he did the* Garter *and* Chain of Gold. *Hiſt. Engl. 8 vo. Vol. 3. p. 307.*

Malcolme King of *Scots* beſieged *Alnwick* Caſtle, which being uncapable to reſiſt his Force, muſt needs fall into his Hands becauſe no Relief could be expected, whereupon a young *Engliſh* Gentleman, without any other Arms but a ſlight Spear in his Hand, at the end whereof hung the Keys of the Caſtle, rode into the Enemies Camp, and approaching near the King, and ſtooping the *Lance* as if he intended to make him a Preſent of the *Keys* of the Garriſon, made ſuch a home thruſt at the King, that running him into the *Eye* he fell down dead, and the bold Undertaker ſav'd himſelf by the ſwiftneſs of his Horſe: And from this deſperate Action came the Name of *Pierceye*. *Speed's hiſt. p. 440.*

When Queen *Elizabeth* had in her Paſſion given the Earl of *Eſſex* a Box on the Ear, and the Lord Keeper perſwaded him not to Reſent it but paſs it by, he Anſwered, *No Storm is more violent and outragious than the Anger of a paſſionate Woman; the Queen's Heart is hardened. I know what I owe as a Subject, and and what as an Earl and Earl Marſhal of* England; *but* *Hiſt. Engl. 8 vo. Vol. 2. p. 88.*

how to serve as a Drudge and a Slave I know not. If I should acknowledge my self Guilty I should wrong the Truth and God the Author of it. My whole Body is wounded by that one Blow, which I would not have taken from Henry VIII. *her Father, and having received this Indignity it were Impiety and Folly to serve longer. Cannot Princes Err? Can they not wrong their Subjects? Let them who make Advantages of Princes Errors take Injuries from them; but I that have been torn and rent with so many Wrongs, can endure them no longer.*

Belt. Grat. Agudeza. Disc. 47. *Peter* Count of *Savoy* a Soverign Prince, presenting himself before *Otho* Emperor of *Germany* to receive Investiture from him of his Dominions, came dress'd in a very odd maner. One side of him was clothed in very rich Attire, and the other side was all in Armour; and the Emperor asking him the reason of his Fantastical Garb, he Answered, *I put my self into this Habit to shew your Imperial Majesty, that as I was richly cloathed to do you Honour in paying my Homage; so I was also upon my Guard ready to defend my Right by Arms, against all that should deny me Justice, or endeavour to deprive me of my Lawful Inheritance.*

CHAP XXIX.

Of Covetousness, *the Mischief and Folly of it.*

Covetousness is truly said to be the Root of all *Evil*, Fraud, Deceit, Oppression, Lying, Swearing, Stealing and Perjury are all derived from that Original Vice, which is Offensive to God, as distrusting his *Providence*; Injurious to others by *Oppression*, and exceeding troublesome and vexatious to themselves, for a greedy desire to get, anxious care in keeping, and a sordid *Fear* in spending gives them no rest or quiet, but keeps the *Misers* as it were always upon the Fret, which is a kind of Hell of their own Creation.

Creation. Nor does it terminate in particular Perſons, but extends its wicked Effects to the ſubverſion of Governments, ruin of Families and whole Kingdoms. And when all is done, Covetouſneſs is *Folly* in the abſtract, for it makes a Man *Macerate* himſelf when he has no cauſe to do it.

Marcus Craſſus had above Three Hundred Talents left him to begin the World with, and by his exceſſive Covetouſneſs had ſcraped ſuch vaſt Sums of Money together, that when he was honour'd with the *Conſular Dignity*, beſides a Magnificent Sacrifice he made to *Hercules*, he made a publick Feaſt for all the People of *Rome* at a Thouſand Tables, and gave every Citizen as much Corn as would keep him Three Months. Then being willing to know what his whole Eſtate amounted to, it was ſummed up at Seven Thouſand and One Hundred Talents; but it ſeems this was not enough to ſatisfie his greedy Mind, but having an evil Eye upon the *Parthian* Treaſure, marched with a great Force againſt them, and being beaten and taken Priſoner, *Suvinas* the *Parthian* General gave order to cut off his Head, and power melted Gold down his Throat, to upbraid his exceſſive Covetouſneſs, that never thought he had enough. Plut. *in vita* Craſſi. *p.* 543.

So meanly Covetous was Cardinal *Angelot*, that he would go privately into the *Stable* and ſteal the Corn from his own Horſes, cauſe it to be ſold to his Avener, and the Money to be paid to himſelf. Accuſtoming himſelf to theſe little Pilferings, the *Gentleman* of his Horſe going into the Stable in the Dark, finding him there, and taking him to be the *Thief*, gave him a good Beating for his pains. He was likewiſe ſo niggardly to his Servants, that he would not allow them ſufficient Food, for which his *Chamberlain* took an opportunity and kill'd him. Clark's *Mir. p.* 113.

Arthur Bulkley, better known by the Name of the Covetous Biſhop of *Bangor*, poſſeſſing that See in the Reign of *Henry* VIII. ſold the Five Bells of his Cathedral Church to be carried over Sea, and went to the Sea ſide to ſee 'em ſhip'd off, and receive his Money; but they were no ſooner put on board but the Ship ſunk in the Harbour, and the Biſhop was immediately Fullers Worth. *p.* 84.

immediately struck Blind, and continued so till he died.

l. 10. cent. 15. p. 57. Mr. *Fuller* tells us in his Church History of a *Pasquin* made against Dr. *Bancroft* Archbishop of *Canterbury*, whom Fame reports to be a very Covetous Prelate, Penn'd in these Words.

Here lies his Grace *in cold Clay clad:*
Who dy'd for want of what he had.

Mont. Ess. Engl. p. 430. *Dionysius* the Younger, hearing that one of the *Syracusians* had hid a *Treasure* in the Earth, and thereupon sent to the Man to bring it to him, which he accordingly did, privately reserving only a small part of it to himself, with which he went to another City, where being cur'd of his appetite of *Hoarding*, he began to live at a more liberal rate, which *Dionysius* hearing, caus'd the rest of his Treasure to be restored to him, saying, *That since he had learn'd how to use it, he very willingly return'd it.*

l. 7. c. 10. p. 206. *Valerius Maximus* tells us, that when *Hannibal* had besieged *Cassilinum*, and reduced the Garrison for want of Food to the last extremity, a Soldier happened to catch a Mouse, and his Covetousness exceeding his Hunger, he sold it to one of his Comrades for more than Eleven Shillings *Sterling*; but it proved a very fatal Bargain to him, for he that bought the Mouse saved his Life hy his Purchase, and he that sold it dyed of Famine.

CHAP XXX.

Of Cowardize, *the Shame and Dishonour of it.*

A *Coward*, tho' he have never so many other good Qualities, yet for want of a good Heart he is look'd upon as a dead and useless Person, buried alive in the obscurity of Contempt and Derision. He can be

be no Man's Friend, he dares be no Man's Enemy, and is a Foe only to himſelf; for he that ſhuns Death by the Sword in Battle, commonly meets it in a ſhameful manner at the *Gallows*, as a Reward of his Cowardize.

When the *Turks* with a Powerful Army had beſieged *Strigonium*, and were ready to make an Aſſault, and the Chriſtian Captains to make a vigorous Defence, their Soldiers were unwilling to fight or put themſelves in order, chuſing rather to expect a certain Death by their *Cowardize*, than adventure their Lives to live or dye Couragiouſly. The Governor, Count *Dampeir*, and ſome of the Captains perſwaded them by Speeches, and ſometimes threatn'd them with Death if they neglected their Duty, but all in vain; for being hardened againſt all points of *Honour*, ſhamefully run upon the Governor, hurried him to Priſon, and delivered up the Garriſon, upon condition of marching out with Bag and Baggage, leaving all the Guns, Ammunition and Proviſions behind them. So this Important Garriſon was ſurrendred *October* 3. 1642. with a Thouſand whole and ſound Men in it, ſtored with all Neceſſaries for a longer Siege, to their Shame and Reproach, and the Governor's Eternal Honour. *Epitom. Turks Hiſt. Vol. 2. p.* 23, 24, 25.

Theſe baſe and cowardly Wretches, unworthy the Name of Soldiers, with Count *Dampoir* the Governor, being arrived at *Comara*, were depriv'd of their Honour and Arms, ſent back to *Presburg*, curs'd and abhor'd by all the World; the chief of them were committed to Priſon, and being convicted of *Treaſon*, were Executed after divers manners. Captain *Leonard Frederick Schleker* had his Hand cut off, his Tongue drawn out behind his Neck, both of them nailed to the Gallows, and afterwards he was hanged. *John Michael Schorer*, *John Hopfi*, *Adam Lindawar*, *Philip Dur* and *Caſpar Lielbartar*, all Captains, had their Hands cut off, nailed to the Gallows in their ſight, and then where hang'd. *John Lautenberger* was quartered alive, *John Diſcoff* with Eleven others were only hang'd. *Lawrence Marſhal* was condemn'd to ſerve two Years againſt the *Turks* as a common Soldier without Pay. *Jeremy Sterlin* with divers others who were fled or remained in *Strigonium*, were

Sentenced

Sentenced to have their Names ſet upon the Gallows and when they were caught, ſome of them to be Quarter'd, others their Hands to be cut off, nailed to the Gallows, and afterwards to be Hang'd. Thus theſe Infamous Captains, by ſhuning an honourable Death in the defence of *Strigonium*, brought themſelves to a ſhameful End, attended with perpetual Ignominy and Diſhonour.

Hiſt. Engl. Vol. 1. *p.* 118.

King *Henry* II. in his Expedition againſt the *Welſh*, paſſing a Streight among the Mountains in *Wales*, had the misfortune to loſe many of his Men, and *Euſtace Fitz John*, with *Robert Courſy*, and the King himſelf were reported to be kill'd; which ſo diſcouraged that part of the *Engliſh* Army that had not paſſed the *Streights*, that *Henry* Earl of *Eſſex* threw down the King's *Standard*, that he carried by *Inheritance*, and fled; but the King ſoon made it known, that he was alive, for he routed the *Welſh*, and brought them to ſeek their Peace by Submiſſion. The Earl of *Eſſex* was afterward accuſed of *Cowardize*, by *Robert de Mainfort*, and having the Combat granted him was overcome, and at the Interceſſion of his Friends pardon'd for Life, but was condemn'd to be *ſhorn a Monk*, to be put into the *Abby* at *Reading*, and all his Lands and Eſtate were Confiſcated to the King.

L' Homme de Cour. Max. 54.

The *Ephori* of *Sparta* impos'd a heavy Fine upon a Citizen for having ſuffer'd many Injuries to be done him without Reſentment; ſaying, *The State might ſerve it ſelf with his Fine, for they could not expect he would ſerve his Country by his Perſonal Valour, that would not right himſelf when baſely wronged.*

I knew an able bodied young Man, that living an *Idle Life*, and whom Work by no means would agree with, was perſwaded by his Friends to be a Soldier; but he was as *Cowardly* as *Slothful*, the very noiſe of a *Gun* would almoſt fright him to Death, and yet being *Preſs'd* into the late King's *Sea-Service*, by the Preſs-Maſters, he fought ſtoutly with a whole *Gang of them*, till they cut him to pieces. This was *Courage* miſplaced, or *Fear* with the wrong end uppermoſt.

CHAP.

CHAP. XXXI.

Of the Barbarous Cruelty *of Some Wicked Men.*

CRuelty is the extreme of all Vices, an Offence to God, Abhorrence to Nature, the Grief of good Men, and a Pleasure only to Devils and Monsters divested of Humanity. Justice may take away a Man's Life to punish his Offences, and to deter others by his Example from the commission of the same Crimes; but to do it by *Racks* and other Torments, savours little of Humanity, less of Christianity. Life is all that Justice can expect, and all that exceeds a simple Death (with submission) is horrid Cruelty in the *Process*: But for private Persons, either out of Malice, Revenge, or having an Enemy at ones Mercy, to be Cruel, is to be more Barbarous than *Cannibals*; for they only *Roast* and *Eat* the Bodies of the Dead, but Cruelty Persecutes and Torments the Living needlessly, for he can but *Dye*, and the sooner the better on both sides.

Amurath at the taking of the *Isthmus* immolated Six Hundred young *Greeks* to his Fathers Soul, in the nature of a Propitiatory Sacrifice for the Sins of the Deceased. And in those new Countries discovered in the last Age, this Practice is in some measure every where received. All their *Idols* reek with Humane Blood, not without various Examples of Humane Cruelty. Some they burn alive, and half broiled take them off the Coals, to rare out their Hearts and Entrails; others, even *Women*, they flay alive, and with their bloody Skins cloth and disguise others. Montag. *Essays* En. by Cotton, *Vol.* 1. *c.* 29. *p.* 314.

The Ambassadors of the King of *Mexico*, setting out to *Fernando Cortez* the Power and Greatness of their Master, after having told him, that he had Thirty *Vassals* of which each of them was able to raise a Hundred Thousand Fighting Men, and that he kept his Court in the fairest and best Fortified City under the Sun, added at last, that he was obliged Yearly to offer the *Gods* Fifty Thousand Men. *Ibid.* *p.* 314.

And

And it is confidently affirm'd, that he maintain'd a continual War with ſome Potent Neighbouring Nation, not only to keep the young Men in Exerciſe, but principally to have where withal to furniſh his *Sacrifices* with his Priſoners of War.

Ibid. p. 115, 116. At a certain Town in another place, for the Welcome of the ſaid *Cortez*, they Sacrificed Fifty Men at once. I will tell this one Tale more and I have done; ſome of theſe People being beaten by him, ſent to Complement him, and to treat with him of a Peace, whoſe Meſſengers carried him three ſorts of Preſents, which they delivered to him in theſe Terms, *Behold, Lord, here are Five Slaves, if thou art a Furious God, that feedeſt upon Fleſh and Blood, eat theſe, and we will bring thee more; if thou art an Affable God, behold, here is Incenſe and Feathers; but if thou art a* Man, *take theſe Fowles and Fruits that we have brought thee.*

Howel's Germ. Dyet. *p.* 36. How many Millions of Men have the *Spaniards* made away in *America? Bartholomew Caſa* affirms, that in Fourty Five Years they deſtroy'd above Ten Millions of Humane Souls; an unaccountable way *of converting thoſe poor Savages to Chriſtianity.* Theſe Millions were Butchered out right, and if we add thoſe who dy'd labouring in the *Mines*, doing the Drudgery of *Aſſes*, *Oxen* and *Mules*, what a vaſt Number will they amount to? Some of them carry Burdens upon their Backs of a Hundred and Sixty Pound weight, above Three Hundred Miles. How many of theſe poor Wretches have Periſhed by Water as well as by Land, by diving ſo many Fathoms deep for the Fiſhing of *Pearl*, who ſtay there ſometimes half an Hour under Water, panting and drawing the ſame Breath all the while, and are fed on purpoſe with *courſe Biſket* and dry things, to make them long Winded. And if what is reported be true, they *Hunt* the poor *Indians* with Dogs to make themſelves Sport. A Story goes of a *Spaniard* who to exerciſe his Dog in this Game, made a pretence to ſend a Letter to the Governor of the next Town by an *old Woman*, who being gone a flight ſhaft off, he let ſlip his Dog after her, who being come near, ſhe fell down upon her Knees, ſaying, *Good Signior Dog, Signior Dog, do not kill me, for I am going with a Letter*

a Letter to the Governor from your Maſter. The Dog, it ſeems, leſs *Curriſh* than the Owner of him, was moved with Compaſſion, and ſo only lift up his Leg and piſs'd upon her. 'Tis eaſie to imagine how deteſtable the *Spaniards* become to thoſe poor *Pagans* for theſe Cruelties. There is a Story goes of *Hathu Cacica*, a ſtout *Indian*, who being to dye, was perſwaded by a *Franciſcan Fryar* to turn Chriſtian, and then he ſhould go to Heaven; *Cacica* asked him, *Whether there were any* Spaniards *in Heaven?* Yes, ſays the Fryer, 'tis full of them; *Nay then*, ſaid the *Indian*, *I had rather go to* Hell *than have any more of their Company.*

Piſo a *Roman* General, obſerving a Soldier return from Foraging without his Comrade that went out with him, charg'd him with his *Death*, and condemn'd him to dye for it. At the moment the Executioner was lifting up the Ax to cut his Head off, the Soldier that was miſſing appears in the place; the Centurion bid the Headſman forbear, and carried both the Soldiers to *Piſo*, to clear him that was Condemned; but *Piſo* looking upon it as an Affront to his Authority, that he was not obeyed; Condemn'd them all Three, ſaying to the firſt *I condemn thee becauſe thou waſt condemn'd*, to the other Soldier he ſaid, *I condemn thee becauſe thou waſt the cauſe of his Condemnation*; and thou Centurion, *I condemn for diſobeying my Commands.* So Three Men loſt their Lives for the Innocent Behaviour of One. Senec. *de* Ira. *l.* 1. *c.* 16. *p.* 297.

During the *Uſurpation* of the Thirty *Athenian Tyrants*, they behaved themſelves with ſuch horrid and inhumane Cruelties, that they compell'd the Daughters of ſome Citizens, which they had Butcher'd, *to Dance before them in the Blood of their Parents*, and pleas'd themſelves with a ſight, that would have rais'd Horror in all the World beſide.

Four Legions of *Marius*'s Party, having ſubmitted to *Sylla* upon promiſe of their Lives, yet he perjured himſelf and cauſed them all, whoſe number amounted to Twenty Four Thouſand Men, to be cut in pieces in a publick place, whoſe Crys and dying Groans being heard in the Senate-Houſe, and putting the Senators into a dreadful Conſternation at the diſmal noiſe, *Sylla* ſaid, *Let us proceed in our Buſineſs* Lips. *de* Conſt. *l.* 2. *p.* 214. *and* Plut. *in vit.* Sylla.

ness, Fathers, 'tis nothing but the yelling of a few Seditious Fellows, that are Chastized by my Order; which put *Lipsius* into a wonder, that a Wretch *could be guilty of such a Barbarity, and a greater that he should scoff at it.* This *Sylla* in cold Blood kill'd One Hundred Thousand Men, Ninety Senators, Fifteen of Consular Dignity, and Two Thousand Gentlemen.

Knowles's Turk. *Hist.* *Mahomet* the first *Turkish* Emperor, was so taken with the Perfections of a Beautiful young *Greek Lady*, whose Name was *Irene*, that he spent his whole time in her Company, neglecting Publick Affairs, but hearing his great Officers were displeased at it, he summoned them to meet him in a great Room in his Palace, and *Irene* being dress'd to the best advantage, he handed her into the midst of the *Bashas*, who admiring her Beauty and charming Shape and Gesture, condemn'd themselves for censuring the *Sultan* for doating on such a lovely Creature; but the Emperor all of a sudden twisting one Hand in the downy Curles of her Hair, with the other Hand drew his *Sabre*, and with one drawing blow divided her Head from her Body, leaving all the Spectators in a frightful posture at the sight of such a *Cruel* Action, committed without any Provocation from the Innocent Sufferer.

Hist. Engl. 8vo. *Vol.* 2. *p.* 164. *Amboyna*, a Town in the *East Indies*, Scituate in an *Island* of the same Name, being the Market for collecting and buying *Cloves*, and other rich Spices. The *Dutch* grasping at the whole Trade of the *Spicery*, having worm'd out the *Spaniards*, and the *Portugueze*, endeavour'd to do the like by the *English*, who were their best Friends, and main Supports against the *Spaniards* in the *Netherlands*. This covetous Design caused many Bickerings between them, but at length they came to Terms of Agreement, and the *English* thinking themselves secure, planted their *Factories* in the Town, under the Protection of the Castle, held and well mann'd by the *Dutch*; but before they had lived there Two Years, the *Dutch* began to attempt their utter Extirpation, not by a Massacre. *for that had been a merciful Mischief*, but by such Horrid, Savage and Cruel *Tortures*, as if they had suck'd their Malice from *Indian Tygers*, or the

the worſer part of the Inhabitants of the *Infernal Regions*; for a *Blacker*, and more diſmal *Tragedy* was never ſeen or heard of. They pretending that the chief Agent, Captain *Gabriel Towerſon*, and the reſt of the *Engliſh* Factory, had conſpired to Seize the Caſtle, and expel the *Dutch* out of that Iſland, the *Dutch* ſeized the *Engliſh*, and having no other Witneſſes againſt them than their Racks, they extended their Sinews, drew them out at full Length, diſjointed all the Limbs of their Bodies, and by their *Water Racks*, making them ſuck in Water with their Breaths, they ſwell'd their Bodies to a monſtrous Proportion, till their Skins were ready to crack, their Cheeks blown up like Bladders, and their Eyes ſtarted out beyond their Brows: And thoſe whoſe Innocency and Courage, could not be forced by theſe cruel Torments to accuſe themſelves of Crimes they were no way guilty of, they burnt them with Torches under their Paps, their Armholes, Elbows, Hands and Feet, till the moiſture which dropt from thoſe burnt Parts, put out their Torches, and made ſuch Holes in their Sides, that they might have perceived their Intrals, tho' the Monſters in Cruelty would not diſcern their Innocency, but perſevering in their *Deviliſh* Barbarities, threw them into *Dungeons* where their Fleſh putrified, and Maggots engendred in their Sores; which being horrible to expreſs, what was it for theſe poor Innocent *Engliſhmen* to ſuffer? Having thus wearied them out with new and repeated Tortures for Eight Days and Nights together, Ten of them were executed in *March* 1623. there being but Twenty *Engliſh* in the whole; the reſt with Rack'd, Swell'd, Burnt and Macerated Bodies, were ſent to the *Engliſh* Plantations, and ſo the *Dutch* ſeized that whole Trade into their own Hands, and have kept it ever ſince; and all this done at the ſame time, that the *Engliſh* were fighting for the *Dutch* at their own Doors. The Names of the *Engliſh* thus inhumanely treated, were Captain *Towerſon*, *Tompſon*, *Beaumont*, *Collins*, *Colſon*, *Webber*, *Ramſey*, *Johnſon*, *Ford* and *Brown*.

A Rebellion happening in the Reign of King *Edward* VI. upon the Alteration of Religion, and the Rebels being defeated, what ſhameful ſport did Sir *William* *Hiſt. Engl. predict. Vol. 1. p. 425.*

William Kingſton make with Men in miſery, by virtue of his Office of *Provoſt Marſhal!* One *Bowyer* Mayor of *Bodwin* in *Cornwal* had been among the Rebels, not willingly but by conſtraint. Sir *William* ſent him word he would Dine with him ſuch a Day, for whom the Mayor made a Hoſpitable Entertainment. A little before Dinner the *Provoſt* took the Mayor a ſide, and whiſper'd in his Ear, *that there muſt be an Execution that Afternoon*, and therefore ordered him to cauſe a Gallows to be ſet up over againſt his own Door. The *Mayor* obeyed his command, and after Dinner the *Provoſt* took the *Mayor* by the Hand, and deſired him to lead him to the place of Execution; which when he beheld, he ask'd the *Mayor*, *If he thought it was ſtrong enough*; *yes*, ſays the Mayor, *doubtleſs it is Well then*, ſaid Sir *William*, *get up and try, for it's provided for you. I hope Sir*, ſaid the Mayor, *You are not in earneſt? By my troth*, ſays the Provoſt, *There is no Remedy, for you have been a buſie Rebel*, and ſo without delay or liberty to make his Defence, the poor *Mayor* was Executed: Near that place alſo lived a *Miller*, who had been very active in the Rebellion, who fearing the *Provoſt*'s coming, told a young ſtout Fellow his Servant, that he had occaſion to go from home, and therefore will'd him, if any Gentlemen ſhould come a Fiſhing in his Abſence, and enquire for him, *He ſhould tell them himſelf was the Miller, and ready to ſerve them.* The *Provoſt* not long after came, and asking for the *Miller*, out came the Servant, ſaying, *Sir I am the Miller*; upon which the *Provoſt* commanded his Servants to ſeize him, *and hang him upon the next Tree.* The poor Fellow hearing this, cried out, *I am not the Miller, but the Miller's Servant*; nay Friend, ſays the Provoſt, I will take thee at thy word: *If thou art the Miller, thou art a buſie Knave, and a Rebel, and deſerveſt to be hang'd. If thou art not the Miller, thou art a falſe lying Knave, and can'ſt not do thy Maſter better ſervice than to hang for him*, and ſo without more a do he was executed.

Camer. *hor. ſubcis. cent. 2. c. 12. p. 46, 47.*

Hatto II. Duke of *Franconia*, Surnamed *Bonoſus*, Abbot of *Fulden*, and Archbiſhop of *Mentz*, in whoſe time was a grievous Famine, and the poor being ready to Starve, he cauſed great Companies of them

to

to be put into a Barn, as if he intended to relieve them; but immediately ſet the Barn on Fire, and conſumed them to Aſhes, ſaying, They were the unprofitable *Rats* that devoured the Fruits of the Earth, and did nothing for them. But in a ſhort time after, the *Rats* gather'd together in great Numbers, tho' no Man could tell from whence they came, and ſet upon him with ſuch an unheard of Rage and Fury, that whereſoever he retired for ſafety they would fall upon him, and the greater Oppoſition they encountred, the more their Numbers and Fury encreaſed, ſo that the wicked Biſhop finding no Security by *Land*, conveighed himſelf into a Tower ſtanding in the middle of the *Rhine*, near a little City called *Bingen*; but thither the Rats ſwam after him, clamber'd the Walls, fell upon the Archbiſhop, and never left him, till they had executed the Divine Vengeance upon him, in tearing him to pieces till he died. This Tower is ſtill remaining, and in Memory of this *Accident* is call'd *Mauſt Hurn*, or the *Rats Caſtle* to this Day.

Under the Reign of Queen *Mary* I. in *June* 1557. in the Iſle of *Guernſey* was committed, as great an Act of *Cruelty* and *Inhumanity* as ever the Sun ſet Eye on. A Mother and her two Daughters were *Burnt* at the ſame Stake as *Herreticks*, and one of them being a married Woman, and big with Child, the violence of the Fire burſting her Belly, a Male Child fell into the Flame, and was ſnatch'd out by one leſs cruel than the reſt; but after they had conſulted about it a while, the Infant was thrown in again, and literally baptized with Fire. *Hiſt. Engl. Octavo. vol. 2. p. 492.*

Pope *Sixtus Quintus*, was of very mean Extraction, who when he came to the *Pontificate*, ſent for his Siſter to *Rome*, who had been a Laundreſs in *La Mark*, and ſet her up in great Pomp and State; whereupon *Paſquin* appears, ſtretching out his Arm, holding a foul Shirt in his Hand, and *Marforio* asking him the reaſon, *Why his Shirt was ſo dirty? Paſquin* anſwers, *Becauſe my Laundreſs is lately made a Lady, and I have not yet provided my ſelf of another.* This mightily enraged the *Pope*, and the more becauſe he could not readily diſcover the Author of the *Libel*; but at length putting out a *Proclamation* *His Life writ in* Italian, *by* Gregor. Leti. *p.* 113.

with a Reward of Ten Thouſand Dollars, to any Perſon that ſhould diſcloſe the Author, and if the Perſon that did it would confeſs the Fact, he ſhould have the Money, and a pardon for his Life, the Bait took; for under this Temptation, the Offender went to the *Pope*, and confeſs'd he was the Man that did it. The Pope commands his Treaſurer to pay him Ten Thouſand Dollars in his Sight, which the Man having received, and inwardly applauding the Succeſs of his Wit for thus enriching him; the Pope ſaid, *You have been a Villain, but I muſt be as good as my Word, you have your Money, and ſhall have a pardon for your Life; but that ſhall not deprive me of the power to cut off your Ears, your Noſe, and your Right-hand, and alſo to pull out your Tongue, and your Eyes*; which accordingly was executed with great Severity.

Valer. Max. *l.* 9. *c.* 8. *p.*262. The *Athenians* condemn'd and executed Ten of the principal *Commanders* in their Army, when they return'd with a glorious Victory; for no other reaſon, but becauſe they had not buried the Bodies of their Soldiers that were ſlain in the Fight; tho' the Sea was ſo rough and tempeſtuous it was impoſſible to do it. Ungrateful People to exerciſe Cruelty, inſtead of honouring and rewarding Virtue.

Epit. Turk. *Hiſt. Vol.* 1. *p.* 369. *Amurath* III. Emperor of the *Turks*, ſucceeding his Father *Selymus*, after he had appeaſed the *Janiſaries*, by augmenting their Pay and Privileges; he cauſed his Five Brothers, *Muſtapha*, *Solyman*, *Abdulla*, *Oſman*, *and Tzihanger*, to be ſtrangled in his Preſence; at the notice of which his Mother being overcome with Grief, ſtabb'd her ſelf to the Heart with a Dagger, and died immediately. To deal thus with Brothers, I know is the Cuſtom of the *Turkiſh Sultans*, to ſecure their own quiet, but that Uſage cannot exempt it for Cruelty.

Idem. *Vol.* 2. *p.* 85. *Morat* or *Amurath* IV. the Eleventh Emperor of the *Turks*, took ſo much Pleaſure and Delight in Acts of *Cruelty*, that he cauſed a Man and a Woman to be impaled a Live, the One for Selling, and the other for Smoking *Tobacco*. He often walked the Streets by Night, and meeting Two Women wandring in the dark, he caus'd them to be cut in pieces; and which is ſtill as cruel, he put his *Cook* to death, for not ſeaſoning his Sauces according to his Palate.

After

After the *Proteſtants* of *France* for ſome Ages, had with their Bloods aſſerted the Rights of their Kings, ſet and kept the Crown upon their Heads; they met with no other returns but grievous Sufferings for their Religion, for the whole Kingdom, every Town and City, and corner of the Land, have been Eye Witneſſes of the Artifices, and Violences uſed to oblige them to *Renounce* and *Abjure* that Truth, that they were perſwaded of in their Conſciences, and ſuch Inhumanities have been put in practice for that intent, that forreign Nations will now ſcarce believe, and future Times will judge to be but *Romance*: Particularly in the Reign of this King *Lovis* XIV. they have been handled by his *Dragoons*, and other wicked and cruel *Agents*, worſe than Enemies, who after Quarter is granted, are treated with Civility, but theſe poor *Proteſtants* have met with no other Civilities than that of *Brutes*. Their Houſes were *Rifled*, their Wives and Daughters *Raviſhed*, their Bodies forc'd to endure all the Torments that they could contrive, to oblige them to comply with what they thought in Conſcience, and could prove from the Sacred Text, was *Idolatry*. Nothing was left unattempted that Nature could afford, or wicked Art invent, to force them to a neceſſity of yielding: They pull'd them by the *Hair* of their *Heads*, pluck'd off the *Nails* of their *Fingers* and *Toes*: They prick'd their naked Bodies with *Pins*, they ſmoak'd them in their Chimnies, with wiſps of wet Straw and Hay, they threw them into *Fires* and held them there till they were almoſt burnt; they flung them into *Wells* of Water, dipped them in *Ponds*, and Multitudes were beaten and tormented to *Death* in a moſt unmerciful and cruel manner. Divers were *Hang'd* up upon *Gallows*, and others Broken upon *Wheels*: Nay the hatred and cruelty of their Enemies purſued many beyond Death, by cauſing their mangled Bodies to be caſt with indignation into *Jakes* and *Dunghils*, and many to be left unburied.

Declarat. of the Cevennes. Printed 1703. for Parkhurſt.

In *March* 1703. an aſſembly of the *Proteſtants* in the *Cevennes* were privately gather'd together in a Remote, and retired Place of the Mountains of *Lauſeve*, to offer up their Prayers to God, where the *Abbot* of *Cheylar* with Soldiers ſoon diſper'd them;

Ibid. *p.* 13.

ſome they kill'd, others they took and *hang'd* in the ſame place, others they carried away Priſoners to a Neighbouring Town called *Pont de Monvert*, where they were ſhut up in Houſes, with a purpoſe to Execute them the next Day for publick Example. Such as fled and eſcaped the Hands of the Soldiers, knowing what they were to expect from the Inquiſition of this *mercileſs Abbot*, conſulted together, and gather'd into a Body that Night, to prevent the *Hanging* of their Brethren: They aſſaulted and broke open the Houſes, where they freed them from their Impriſonment; and the *Abbot* fearing ſome Violence, as well he might, leapt out of a Window and broke his Neck. In this Fury about Seven or Eight of the Abbots Men were kill'd in making Reſiſtance.

Ibid p. 27. Since the Mareſchal *Montrevel* came againſt them, many ſtrange Barbarities and cruel *Executions* have been done by his Orders, upon Men, Women and Children of theſe poor People. His *Burning* about Five Hundred Men, Women and Children that were met together in a Mill to *Pray* and ſing *Pſalms*; his cuting the Throats of about Four Hundred at *Monpelier* of the New Converts, for being diſaffected, and his *Drowning* their Wives and Children near *Aigues Mortes*, has render'd his Name odious in thoſe Parts, and encreas'd the Courage and Number of the *Malecontents*, who at the Writing hereof were ſaid to be Twenty Thouſand ſtrong, and firmly reſolved to vindicate the *Rights* and *Privileges* of *Subjects* againſt the unſufferable *Tyranny* and *Oppreſſion* of their Cruel Monarch.

CHAP.

CHAP. XXXII.

Cuckoldry *common in all Ages, and is difficult to be prevented.*

THis Misfortune that excruciates ſo many Men, is a ſelf contracted Diſeaſe, not in the Guilt but in the endeavouring to know it; for a worthy Man is lamented but not diſeſteemed for it. *Curioſity* is vicious in the whole Series of it, and very pernicious in this Caſe; for 'tis the height of Folly to examine into a Diſtemper, for which there is no Phyſick that does not enflame and make it worſe; of which the ſhame grows ſtill more publick by Jealouſie, and of which the Revenge more wounds our *Proſperity* than *heals* us. How impertinent and miſerable is his Eſtate, that afflicts himſelf and dyes in the ſearch of a Proof, that when known does but add to his Torment. If the Informer at the ſame time does not apply a Remedy and adminiſter Relief, he is a profeſs'd Enemy, and better deſerves a *Stab* than *giving the Lye*. The frequency of this Accident ſhould abate its virulency, for we no leſs laugh at him who takes pains to prevent it, than he who is a *Cuckold* and does not know it. The Character of *Cuckold* is indelible, who once has it, carries it to his Grave, and the Puniſhment procloims it more than the Fault, which is difficult to prevent.

Pone ſeram, cohibe: Sed quis cuſtodiet ipſos
Cuſtodes: Cauta eſt, & ab illis incipit Uxor.
Juv. Sat. 6.

Hang on a Lock, I hear old Friends adviſe,
Appoint a Guard, but who ſhall watch the Spies?
Her Art firſt draws them in.
Sir Rob. Stapleton.

What Conveniency will not ſerve their turns in ſo knowing an Age? Therefore Men ſhould be ſo Diſcreet, as to evade this tormenting and unprofi-

table Knowledge; and ſo order the Affairs, that their Vertue may either obſcure or conquer their Misfortune, that good Men may curſe the occaſion, and he that wrongs them tremble but to think on't.

Mont. *Eſſ.* Engl. *Vol.* 3. *p.* 127. *Lucullus*, *Cæſar*, *Pompey*, *Antonius*, *Cato*, and many other brave Men were *Cuckolds*, and knew it, without making any great Noiſe or Clutter about it. And in thoſe Days there was but one Coxcomb, *Lepidus*, that dy'd for Grief becauſe his Wife had *Hornify'd* him.

Mont. *Eſſ.* Engl. *Vol.* 3. *p.* 128. Has not this Example of a Gentleman, very well known, ſome Air of *Philoſophy* in it? He married after he was well advanc'd in Years, having ſpent his Youth in Good Fellowſhip, a great Talker and a great Jeerer; and calling to mind how much the Subject of Cuckoldry had given him occaſion to talk and ſcoff at others, to prevent them from paying him in his own Coin, he married a Wife from a place where any Man might have Fleſh for his Money; *Good morrow Whore*, *Good morrow Cuckold*; there was nothing with which he more commonly entertain'd thoſe that came to ſee him, than with this Deſign of his, by which he ſtopt the private muttering of *Mockers*, and defended himſelf from the *Reproach*.

Fem. Perog. p. 89. A Modeſt Woman, for want of her Husband's Company at home, going often abroad for her innocent Diverſion, was Reprimanded for it by her Husband, and tho' a *Libertine* himſelf, took an opportunity to preach to her the Duties of Obedience, Fidelity and *Chaſtity*, and that gadding abroad would give him cauſe to ſuſpect her Vertue; to which the Wife anſwered, *Dear Husband don't afflict your ſelf without reaſon, I am as Chaſt as a Child new born, and my going abroad has never done you any Injury: I am perfectly Honeſt, but to be plain with you, I don't know how long I ſhall continue ſo, if you perſevere in keeping company with Whores. Nature, you know, runs much in parrallel Compenſation, and giving Turn for Turn; be Chaſt your ſelf, for that ſhall only keep me ſo.*

CHAP.

CHAP. XXXIII.

Curiosity, *the Folly and Danger of it.*

Socrates was of Opinion, that all *Philosophers* were but a soberer sort of Madmen, *Circa subtilia Cavillatores pro insanis habuit, palam eos arguens*, because they busied themselves about Incomprehensible things, or if they did come to the knowledge of them, were altogether useless in Humane Affairs. What is it to us to know how high the Heavens are, how deep the Sea is, how large the Earth is, since the knowledge of such abstruse Notions will neither make us Better, Wiser or Richer than we were before? What signifies the knowledge of *School Divinity*, but to puzzle Men with fruitless Questions? What is *Natural Magick*, but a temptation to give ones self to the *Devil*, to know more than we ought to know? What is *Judicial Astrology*, but a *Cheat* put upon inquisitive Fools to enrich idle Knaves? And what is *Alchimy*, but a Stratagem to make Men poor and beggerly in quest of the *Philosophers Stone*, that no Man ever had or will have? Nay, what are all kind of *Curiosities* but dangerous Experiments, that bring along with them Irreparable Injuries?

Carracalla Emperor of *Rome*, had a great desire to know who should succeed him in the Imperial Throne, and to that end sent *Maternianus* among the *Astrologers* and such kind of *Wizards*, to have his Curiosity satisfied; who not long after brought their Opinions to him in Writing, as he was diverting himself in his Chariot, which of course being delivered to *Macrinus*, among other Letters, to give the Emperor an account in *detail*, and finding himself named to be *Carracalla*'s Successor, and that it being known might put his Life into danger, resolved to do the Work before it took more Air, and engaging *Martialis*, one of his Centurions, in the Secret, he kill'd the Emperor at *Edessa*, as he was making Water. Herodian. *l.* 4. *p.* 236.

Bayles's *Extr. Phil. Eſſay. p.* 4. *Pliny* the Elder had a great Curioſity to know the true Cauſe and Nature of the *Flames* ariſing from *Veſuvius*, and ventured ſo far, contrary to the Perſwaſions of his Friends, that he loſt his Life to ſatisfie a fruitleſs Curioſity, and dye under the Reputation of *Phyſiologiſt*.

FitzHerb. *Relig. and Policy. p.* 449. *Natholicus* King of *Scotland*, ſent a Meſſenger to a *Witch* of the ſame Country, to know whether he ſhould have good or bad Succeſs in a *War* he was then engaged in, and concerning other things relating to his Perſon and Affairs; to whom the Witch gave Anſwer, That *the King had no reaſon to trouble himſelf about a Forreign War, for he ſhould ſoon dye by the Hands of a Favourite Servant*. The Meſſenger further demanding what Servant it was that ſhould do ſuch a wicked Action, ſhe replyed, *He himſelf would be the Regicide*; whereupon he reviled her, as ſcorning to be guilty of ſuch a horrid Villany, and in a rage departed from her, without giving her any Reward but Reproaches; but pondering upon the matter as he was returning to Court, and being ſenſible of his own danger, if the King ſhould come to know what the Witch had foretold by any other Perſon, he reſolved to ſecure himſelf by the Death of his Maſter, and watching an Opportunity Murther'd the King in his Bed.

Macrob. *l.* 3. *c.* 6. *p.* 133. *Eudoxus* implor'd the Favour of the Gods, that he might have power to go ſo near the Body of the *Sun*, that he might behold its *Glory*, *Magnitude* and *Matter*, and on that Condition he would be contented to be burnt to Death by its Beams. Innumerable Examples might be exhibited, but I ſhall omit them becauſe they are obvious to every Eye and Ear in every Days Experience. How many Perſons might have been *Rich*, if a fond *Curioſity* in ſearching after *Chimeras* and needleſs *Trifles* had not exhauſted their Eſtates? How many might have enjoyed a healthful Conſtitution of Body, if they had not deſtroyed it, by a fooliſh deſire *of being better than well?* He might have lived long enough upon *Land*, that by attempting to live under Water, was drowned in half an Hour. He might have lived ſafely by making uſe of his Legs to carry him, that by attempting to *Fly* broke his Neck; and many might have

have lived happily, whoſe Curioſity in enquiring after *Secrets*, made them know they were Miſerable. This made the *Satyrical* Poet damn *Curioſity*, as an Irkſome Tyranizing Care, a Superfluous Induſtry about unprofitable Things: An itching humour to ſee what is not to be ſeen, or doing what ſignifies nothing when 'tis done.

CHAP. XXXIV.

Of Strange Accidental Cures, *and Eſcapes from Danger.*

What's one Man's Meat, ſays the Proverb, is another Man's Poyſon; but that will not ſalve our *Phænomena*, and we muſt rather attribute it to our Ignorance that know the Operations of *Nature* but in part, nor the uſe of Medicines but by *Tradition*; and therefore muſt aſcribe theſe ſurprizing *Accidents* to an over-ruling Providence, that reproaches our Ignorance, in order to make us look higher than Nature, and Contemplate a Superior Being as the Almighty diſpoſer of all things.

Johannes Sobiratius had for many Years been ſo afflicted with a *Convulſion* in the *Nerves*, that his Legs were ſhrunk and pull'd up to his Body, and he deprived of the uſe of them for ſome Years together; but one Day being put into a violent Paſſion by his Servant, it did ſo chafe and heat his Body, that the Warmth deſcending to his Knees and Legs, the Nerves, Sinews and other Ligaments, which were contracted by the Convulſion, began to diſtend themſelves ſo largely, that he ſtood upright, and quickly after he was able to walk about his Affairs, without any ſenſe of Pain or Impediment. Schenck. *Obſ. Medic. l.* 1. *p.* 88

Paleologus II. Emp. of *Conſtantinople*, was Sick and kept his Bed a Twelve month together, of a Diſeaſe that his Phyſicians could ſcarce find a Name for, and much leſs Medicines to cure him; but when all deſpair'd of his Recovery, an *Old Woman* told the Empreſs, Camer. *oper. ſuccis. cent.* 3. *c.* 59. *p.* 214.

preſs, that if ſhe made it her buſineſs to Vex and Anger the Emperor to purpoſe, and purſue that Method continually, it would reſtore him to his former Health. *That Sex being generally provided of ſuch a Remedy*, the Empreſs applied it immediately, and to that degree, as to ſuffer nothing to be done which he Commanded; but ſo croſs'd and vex'd him in every thing, that the torment ſhe continually gave him, at length forc'd him into a Sweat, by which means the natural heat being ſtirr'd up, and augmented by ill uſage, it perfectly diſſipated and diſcharged the offending Humours that occaſioned his Sickneſs, and the Emperor was perfectly recovered, ſurvived this Diſtemper Twenty Years, and continued in Health till he was Sixty.

George Fortiscue *Fer. Academ. p.* 264.

A certain *Cardinal* was ſo afflicted with a *Squinancy*, that he was almoſt Choaked, and the Diſeaſe not being conquerable by Medicines, his Phyſicians left him as Incurable. His Servants minutely expecting his Death, fell to Plundering his Lodgings, taking away the *Hangings*, *Pictures*, *Statues*, *Carpets*, *Cuſhions*, and even his *Cardinals Robes*, while he look'd upon them, but could not reprove them, being unable to ſpeak. The Cardinal had an *Ape* who ſeeing all his Houſe-Mates providing for themſelves, he thought to come in for his ſhare in the Dividend, and entring the Chamber employ'd himſelf very buſily to ſee what was left for him; and finding nothing but the *Cardinals Cap*, he clap'd it on his Head, and friſk'd up and down, as extremely pleas'd with his new *Promotion*, at which the almoſt expiring Cardinal fell into a vehement fit of Laughter, which broke the *Quinzy* in his Throat, and having diſcharg'd it by Vomiting, recover'd his Health, and after that his ſtolen Goods.

Schenck. *Obs. Medic. l.* 9. *p.* 692.

Soleander tells us of a Man lying Sick and even at the point of Death, when an Enemy of his made enquiry of his Health, and being informed by his Servant that he could not live many hours, and he reſolving the ſick Man ſhould receive his Death from none but himſelf, ruſhes into his Chamber, and having, as he thought, ſtabb'd him to the Heart, left him; but the Act proved contrary to the Intention, for by the Flux of Blood proceeding from the Wound,

Wound, and Application of proper Remedies to the Sore, the Patinet recover'd his Health, by a blow that was design'd to kill him.

Udalricus Baron of *Hoenston*, of Consideration for his Valour, but much disfigured by an extuberant *Wen*, which had been long growing, and encreasing in bigness upon him, was a *Collonel* of the *Switzers* under the Emperor *Maximilian* I. and in the War of *Milan*, being run throw the *Neck*, the Wound given by his Enemy was the Cure of his *Wen*, which never return'd again, to his great Ease and Satisfaction. Camer. *oper. sub. cent.* 3. *p.* 214.

Jordanus reports of a certain Woman, that desiring to be rid of her Husband, gave him a Dose of Poyson to dispatch him; but that not operating quickly, and she impatient of delay in so important an Affair, added a quantity of *Quicksilver* to hasten his Death more speedily; but that nimble and weighty Substance, riding Post through the Body, carried off with it the *Poyson* that lodg'd in the Stomach, before it could seize upon the Vital Parts, and so freed the Man from Danger. *Ausonius* Records this Relation in an *Epigram* which ends after this manner, Schenck. *Obs. Medic. l.* 7. *p.* 887.

The Gods sent Health by a most wretched Wife,
For when Fate will, two Poysons save a Life.

Sir *John Cheek* Preceptor to King *Edward* VI. and afterwards Principal Secretary of State, was highly esteemed by the Kingdom, and more by the King, for his Integrity and Justice; being very sick, and his recovery despaired of, the King with great concern enquired of his Health from time to time, and being one Day told by his Physicians, *that he was past Hopes*: *No*, said the King, *he will not dye of this Distemper, for this Morning I begg'd his Life of God Almighty who was pleas'd to grant it.* And from that very time, contrary to all Expectation, he miraculously recovered. This, says Mr. *Fuller*, was told by the old Earl of *Huntington* (who was brought up from his Childhood with King *Edward*) to Sir *Thomas Cheek*, who was living in the Year 1654, and 80 Years of Age. Lloyd's *State Worthies. p.* 194.

Under

Fitz.herb. *Pol. & Relig. part* 1. *p.* 117.

Under the intolerable Cruelties and Oppreſſions of the *Scicilian Tyrants*, thoſe People begg'd Aſſiſtance and Relief from the *Corinthians*, who ſent them the Valiant and Prudent *Timoleon*, who ſoon ſo diſtreſs'd the *Tyrants*, that they could find no other way for their own Security, but by hiring two infamous Wretches to Murther him: And they imagining that the propereſt time and place to do it in, was, when he ſhould be Sacrificing in the Temple, it was not long before they found ſuch an opportunity, and drawing near to execute their Deſign, a Man ſtanding by that knew nothing of their barbarous Deſign, gave one of the *Aſſaſſinats* ſuch a fatal blow on the Head, that he dyed immediately. His fellow Murtherer ſeeing the other dead, and ſuſpecting the Plot was diſcovered, ran to the Altar, begg'd Pardon of the *Gods* and *Timoleon*, promiſing if he would give him his Life, he would make a full diſcovery of the whole Conſpiracy againſt him. In this time the Perſon that kill'd the other *Villain*, having fled was taken, and brought back again before *Timoleon*, proteſting he was no Murtherer, but a dutiful Son that had took a juſt *Revenge* on a *Villain* that had kill'd his Father; which being teſtified to be a great Truth by ſeveral there preſent, all the Congregation fell into loud Praiſes of the Divine Providence, which at once had preſerved *Timoleon*, freed the *Scicilians* from falling again under the Power of mercileſs Tyrants, and inflicted a juſt Puniſhment upon a Murtherer.

Lonick. *Theat. p.* 687.

In the Hiſtory of *Muſcovy* publiſh'd by the Ambaſſador *Demetrius*, we have a Relation of a *Peaſant*, that in queſt of Honey leap'd into a hollow Tree, where he found ſuch a great ſtock that he ſunk up to the Breaſt in it, without any poſſibility of extricating himſelf out of that liquouriſh Confinement, unleſs the Fates would continue his Life till he could eat himſelf into Liberty, by devouring all the Honey. Two Days and Nights he liv'd upon nothing but Honey, in vain crying out for help in a thick Wood, where his Voice could not be heard a Rood from him: At length came a welcome *Bear* to that Tree on the ſame Errand, and deſcending it with his Poſteriors forward, the Man catch'd faſt hold on his

his Loins, which ſurprizing the *Bear* with fear of being caught, he pull'd with all his force to get out again, and the Man keeping his hold, the *Bear* drew him out of his ſweet Confinement, which otherwiſe would have been his Grave.

CHAP. XXXV.

Of Death, *and the many and uncommon ways to it.*

BY an unalterable *Decree* of Heaven, *it is appointed to all Men once to dye*, and we are daily ſo ſurrounded with Accidents out of the common road to the Grave, that 'tis rather a wonder we ſhovld live a Day, than linger out Threeſcore Years. Death mocks and derides the moſt prudent care and foreſight of the wiſeſt Mortals, that endeavour to avoid it, by haſtening their ends by the ſame means they thought to prevent it. The only way not to be ſurprized by Death, is to be always provided to dye, for then it can never come too ſoon.

Charles II. King of *Navarre*, by a vicious life in his Youth, fell into a *Paralitick* Diſtemper in his old Age, that took away the uſe of his Limbs. His Phyſicians directed him to be ſewed up in a Sheet that had for a conſiderable time been ſteeped in *ſtrong diſtilled Spirits*, to recover the natural heat of his benummed Joints. The *Chirurgeon* having ſewed him up very cloſe and ſtrong, and wanting a Knife to cut off the Thread, made uſe of a Candle that was at hand to burn it off; but the Flame from the Thread reaching the Sheet, the Spirits wherewith the Sheet was wet, immediately taking Fire burnt ſo vehemently, that no Endeavours could extinguiſh the Flame: And ſo the miſerable King loſt his Life in uſing the means to recover his Health. Heyl. *Coſm. p.* 253.

Heraclitus, an *Epheſian* Philoſopher, being ſeized with a Dropſy called *Anaſarcha*, was adviſed by his Phyſicians to daub his Body from Head to Foot with Fulg. *l.* 9. *p.* 1323.

with *Cow-Dung*, and ſit in the warm Sun as a proper Method to cure him. He obſerved their Directions; but his Servant leaving him alone, and the Dogs taking him by the ſmell and view to be a wild Beaſt, fell violenly upon him, and worried him to Death.

Val. Max. *l.* 9. *p.* 270. *Anacreon* an ancient *Lyrick* Poet, having out lived the uſual Standard of Life, and yet endeavouring to prolong it by drinking the Juice of *Raiſons*, was choked by a ſtone of a *Raiſon*, that happened to fall into the Liquor in ſtraining it.

Dinoth. *l.* 8. *p.* 557. Pope *Adrian* IV. drinking a draught of Spring Water, to refreſh himſelf when he was Thirſty, a Fly falling into the Glaſs as he was drinking, it choked him. *Tarquin Priſcus* dyed in the ſame manner,

Sueton. by a Fiſh-bone ſticking in his Throat.

Dinoth. *l.* 8. *p.* 555. *Druſius Pompeius* the Son of *Claudius Cæſar*, by *Herculanilla*, among other Boyiſh Tricks, accuſtomed himſelf to throw up a Pear and catch it in his Mouth; but in the end it fell ſo far into his Throat that it ſtop'd his Breath and ſuffocated him.

Schenck. *obſ. l.* 2. *p.* 200. *Terpander*, the famous *Harper* of *Sparta*, as he was ſinging to that Inſtrument, open'd his Mouth ſo wide in ſtraining his Voice to the pitch of the Harp, that an unhappy Wag ſtanding by, threw a Fig into his Mouth in pure Jeſt and Merriment, which, contrary to the Intention of him that threw it, ſtuck ſo faſt in his Throat, that he was Strangled by it, before any help could be had to draw it out.

Barthol. *Hiſt. Ana.* *p.* 42. I ſaw a Woman, ſaith *Bartholinus*, ſporting and playing with a little Boy, at which time it happened that the Child thruſt a Needle into the Woman's Knee, and ſhe neglecting ſo inconſiderable a Wound, fell into Convulſion Fits, and dy'd the third day after ſhe had receiv'd the Hurt.

Zacch. *Queſt. Med. legal. l.* 2. *p.* 60. Pope *Clement* VII. was Poyſon'd by the ſmell of an Empoyſon'd *Flambeau* that was carried before him, which entring his Noſtrils, infected his Brain, and put an end to his Days.

Plut. *Parall.* *Sylla*, who from ſerving under *Marius*, and at length ruining him, roſe to the Power of *Dictator*, had an Ulcer in his Fleſh, which admitting no Cure, corrupted and bred ſuch great numbers of Lice, that neither proper Unguents, changing Linnen,

Bathing,

Bathing, or a Meagre Diet, would deſtroy them: Long he continued under the power of this *Louſy Evil*, in excruciating Torments till he dy'd; as a puniſhment for putting above a Hundred Men to Death in cold Blood, after he had promis'd them their Lives.

Henry I. King of *Spain*, was Crown'd whilſt a Child, and enjoy'd it but two Years; for playing among others of equal Age in his Palace at *Valentia*, he was kill'd by the fall of a *Tyle*, which made a Fracture ſo deep in his Scull, that he expired the Eleventh day after he receiv'd the Wound. Lips. *Monit. l.* 2. *p.* 347.

There was a *Baker*, living in the Street of *Rome*, which is called *Suburra*, who being ſuddenly taken with a violent Sneezing, Sneezed Twenty Three times in a Breath, and Died the Twenty Fourth. Strand. *prelect.* 4. *p.* 315.

Two *Cæſars* that had been Roman *Pretors* died, one at *Piſa*, and the other at *Rome*, as they were putting on their *Shooes*. Q. *Æmilius Lepidus*, as he was walking out of his Bed-Chamber into his Dreſſing Room, ſtruck his great *Toe* againſt the ſide of the Door, and Dy'd of the hurt. *Caius Auſidius*, as he was walking to the Senate Houſe, ſtumbled at a Stone, fell down and died immediately. A *Rhodian* Ambaſſador having pleaded the cauſe of that State, with great Eloquence, and a vigorous Mind, before the Senators of *Rome*; as he was going forth without any ſhew of Indiſpoſition, fell down dead. *Cn. Bebius Pamphilius* who had executed the Office of *Pretor*, dyed as he was enquiring of a Boy what time of the Day it was. *L. Manlius Torquatus* dyed at Supper as he was handing a piece of Bread to one of his Gueſts. *L. Durins Valla* as he was drinking a Glaſs of *Hydromel*. *Appius Aufrius* as he was ſupping down a new laid Egg. The Grand Marſhal of *Lithuania Kieski*, going over a River in his Coach, the Bridg broke under him, ſo that he fell into the River, Coach, Horſes and all, and was unfortunately drowned.

Tho' we each Day our Lives with Coſt repair,
Death mocks our greateſt Skill and utmoſt Care:
Nor loves the lovely Fair, nor fears the ſtrong,
And he that lives the longeſt dyes but young.

One

One Mortal feels Fates ſudden unthought blow,
Anothers lingering Death approaches ſlow:
'Tis then our beſt, ſince thus ordain'd to Dye,
We know not when, or how, at leaſt not Why,
To make a Vertue of Neceſſity.

Remark. Prov. *ch.* 149. *p.* 150.

A Man dreaming that he was torn in pieces by a Lyon, and looking upon it as a *Chimera reſulting from the confuſed and diſturbed Actions of Mind and Body in a Dream, when Fancy predominates over Reaſon*, ſlighted it, and the next Day ſeeing the Figure of a Lyon cut in Stone, ſupported by Pillars; he told thoſe that were walking with him, what he had dreamed the Night before, and merrily thruſt his Hand into the Lyon's Jaw, ſaying, *Now bite me if thou canſt.* He had no ſooner ſpoke the Words, but a *Scorpion*, which had taken up its Lodging in the Lyons Mouth, ſtung him in the Hand, which poyſonous Wound reſiſting all Applications, proved his Death.

Herodot. *l.* 1. *p.* 5.

Some Men have procured their own Deaths, to gratify a fooliſh Humour, as *Candaules* King of *Lydia*, who doted ſo much upon his Queen's Beauty, that not contenting himſelf with the knowledge of her Perfections, he would needs compel his Favourite *Gyges* to view her naked Body, and for that purpoſe planted the unwilling Gentleman ſecretly in her Chamber, where he might ſee her undreſſing her ſelf in going to Bed; but this Intrigue was not carried ſo ſecretly, but the Queen had a Glimpſe of *Gyges* at his leaving the Room, and underſtanding the matter, took her ſelf to be ſo highly affronted, that ſhe forced him the next Day to requite the King's Impertinence and Folly, with a wretched Act of Treaſon; for *Gyges* being conducted by the Queen into the ſame Chamber, kill'd *Candaules*, and was gratified with the Queen's being made his Wife, and the Crown of *Lydia*, over which Kingdom he Reigned Thirty Eight Years.

Imper. Hiſt. p. 290.

Others have haſtened their Deaths, by reſolving to do the Publick good, in oppoſition to the Intereſt of particular Perſons. Thus that incomparable Emperor *Probus*, that from a turbulent and confuſed Eſtate, had brought the Empire into a peaceable and flouriſhing

flouriſhing Condition, being heard to ſay, *That e'er long he would put Things into ſuch a Poſture, that Military Men ſhould ſignifie very little*, his Speech was ſo diſguſted by the *Soldiery*, whoſe *Trade* was *War*, that they entred into Plots and Conſpiracies againſt him, and in the end to their ſhame, and the Empires irreparable Loſs, procured his Death.

Many have been *warned* of their Deaths, and yet have had no power to eſcape it; for either their Preſumption of Security has puſh'd them on to facilitate the Malice of their Enemies, or elſe their Caution and Circumſpection has contributed to haſten it, by the Methods deſign'd to prevent it.

Alexander the Great was entreated by the *Chaldeans* not to enter into *Babylon*, as a Place that would be fatal to him. When he was in *India*, he was told by an *Oracle*, he ſhould be poiſoned at *Babylon*. In a Dream he had ſeen *Caſſander* repreſented to him as his Murderer, but he ſaid no Credit was to be given to Dreams, and ſo gave *Caſſander* opportunity to Adminiſter that *Poiſon* which was ready prepared for him in *Babylon*. Valer. Max. *l.* 1. *p.* 22.

Julius Cæſar was prayed by his Wife *Calpurnia*, not to go that Day into the *Senate* Houſe, becauſe the Night before ſhe had dreamed, he was killed there by many Wounds. He had often notice by *Spurina* to take care of himſelf on the *Ides of March*. One thruſt a Note into his Hand as he was entring the *Senate* Houſe, ſhewing him his Danger, and the Names of the Conſpirators, but he put it among the reſt of his Papers, never read it, and ſo was barbarouſly Murdered. Valer. Max. *l.* 1. *c.* 7. *p.* 19.

Henry of *Lorrain*, Duke of *Guiſe*, who lived in the Reign of *Henry* III. of *France*, had notice from *Rome*, *Spain*, *Lorrain*, *Savoy*, and other Foreign Places, as well as out of his Country, that a Conſpiracy was formed by the King to take away his Life. The *Almanacks* had foretold it. The Duke was forewarn'd of it the Day before his Death, in a piece of Paper wrapt up in his *Napkin* which he uſed at Dinner; but he under writ with his own Hand *they dare not*, and with great Diſdain threw it under the Table. When he was in *Council*, and wanted a Handkerchief; *Pericard*, his Secretary gave him notice of it De Serres *Gen. Hiſt. France*, *p.* 821.

in a Paper tied up in the Corner of the Handkerchief, in theſe words, *Come forth, ſave your ſelf, or you are a dead Man.* The Duke feels ſtrange Emotions and Alterations in himſelf, but all would not awaken him. Then the King call'd him out of the Council to come into his *Cabinet*, as if he would conſer with him about ſome important Affair, and as he was putting by the *Tapiſtry* to enter, the ſeven Gentlemen appointed by the King to be his Butchers, with Swords and Daggers wounded him to Death.

Reliqu. Wott. *p.* 114. A conſiderable time before the Duke of *Buckingham* was murthered by *Felton*, Sir *Clement Throckmorton* adviſed him to wear a *Privy Coat*; the Duke took his Council very kindly, but gave him this anſwer; *That he thought a Coat of Mail would ſignifie little in a popular Commotion, and from any ſingle Perſon he apprehended no danger.*

Epitome of the Earl of Clarendon's *Hiſtory of the Rebellion, p.* 20, 21, 22. An Officer in the King's Wardrobe in *Windſor Caſtle*, an honeſt and diſcreet Perſon, about Fifty Years of Age, who when he was a School Boy, Sir *George Villers*, the Duke of *Buckingham*'s Father took much notice of, and laid ſeveral Obligations upon him. This Gentleman as he was lying in his Bed perfectly awake, and in very good Health, perceived a Perſon of a venerable aſpect draw near his Curtains, and with his Eyes fixt upon him, ask'd him if he knew who he was, the poor Gentleman after the Repetition of the ſame Queſtion, recalling to his Memory the preſence of Sir *George Villers*, anſwered half dead with Fear, he thought him to be that Perſon. He replied he was in the right, and that he muſt go and acquaint his Son from him, *That unleſs he did ſomething to ingratiate himſelf with the People, he would be cut off in a ſhort time*; after this he diſappear'd, and the poor Man next Morning, conſidered all no otherwiſe than a Dream. This was repeated with a more terrible Aſpect the next Night, the Perſon telling him, *Unleſs he perform'd his Commands, he muſt expect no peace of Mind*; upon which he promis'd to obey him. The lively Repreſentation of all to his Memory ſtrangely perplex'd him; but conſidering he was a Perſon at ſuch a diſtance from the Duke, he was ſtill willing to perſwade

ſwade himſelf that he had been only Dreaming. The ſame Perſon repeating his viſit a third time, and *reproaching him for Breach of Promiſe*, he had by this time got Courage enough to tell him, that it was a difficult thing to gain Admiſſion to the Duke, and more difficult to be credited by him, that he ſhould be look'd upon as a Malecontent or Madman, and ſo be ſure to be ruin'd. The Perſon after a Repetition of his former Threats, replied, *That the Duke was known to be of very eaſie Acceſs, that Two or Three particulars he would, and did tell him, and which he charged him never to mention to any other Perſon, would give him Credit*, and ſo repeated his Threats, and left him.

This Apparition ſo far confirm'd the old Man, that he repaired to *London* where the Court then was; and being known to Sir *Ralph Freeman*, who had married a Lady nearly ally'd to the Duke, he acquainted him with enough to let him know there was ſomething extraordinary in it, without imparting to him all the particulars. Sir *Ralph* having inform'd the Duke of what the Man deſired, and of all he knew in the Matter, his *Grace* according to his uſual Condeſcention told him, that the next Day he was to Hunt with the King, that he would Land at *Lambeth-Bridge* by Five in the Morning, where if the Man attended, he would talk with him as long as ſhould be neceſſary; accordingly the Man being conducted by Sir *Ralph*, met the Duke, and walk'd aſide in Conference with him near an Hour; Sir *Ralph*, and his Servants being at ſuch a diſtance that they could not learn a Word, tho' the Duke was obſerved to ſpeak ſometimes, and that with Commotion. The Man told Sir *Ralph* in his return over the Water, that when he mention'd his *Credentials*, the ſubſtance of which he ſaid he was to impart to no Man; *The Duke ſwore he could come to that Knowledge by none but the Devil, for thoſe particulars were a Secret to all but himſelf and another, who he was ſure would never ſpeak of it.*

The Duke return'd from Hunting before the Morning was ſpent, and was ſhut up for the ſpace of Two or Three Hours with his Mother in *White-Hall*, and when he left her his Countenance appear-

ed full of Trouble with a mixture of *Anger*; and ſhe her ſelf, when the News of the Duke's Murder was brought to her, ſeem'd to receive it without the leaſt *Surprize*, and as a thing ſhe had long *foreſeen*.

Athen. *Orat. vol.* 1. *p.* 231.

Among all the Inſtances of this kind, nothing is more common, than what is generally called a *Death Watch*, and is vulgarly believed where-ever it's heard, *that ſome of the Family muſt Die in a ſhort time after*, which is a ridiculous *Fancy* crept into vulgar Heads, and employed to terrifie and affright People, as a Monitor of approaching Death. And therefore to prevent ſuch cauſleſs Fears, I ſhall take this Opportunity to undeceive the World, by ſhewing *what it is, and that no ſuch thing is intended by it*. It has obtained the Name of a *Death Watch*, by making a little *clinking Noiſe* like a *Watch*; which giving ſome diſturbance to a Gentleman in his Chamber, who was not to be affrighted with *Vulgar Errors*, it tempted him to a diligent ſearch after the true Cauſe of this Noiſe, which he pleas'd to take in his own Words. I have been, ſays he, for ſometime ſince accompanied with this little Noiſe; One Evening about the reſt I ſat down by a Table from whence the Noiſe proceeded, and laid my Watch upon the ſame, and perceived to my Admiration, that the ſound made by this *Inviſible Automaton*, was louder than that of the *Artificial Machine*: Its Vibrations would fall as regular, but withal quicker; which upon a ſtrickt enquiry, was found to be nothing but a little *Beetle* or *Spider* in the *Wood* of the *Box*. Sometimes they are found in the *Plaſtering* of a Wall, and at other times in a *Rotten Poſt*, or in ſome old *Cheſt* or *Trunck*, and the Noiſe is made *by beating its Head on the ſubject that it finds fit for ſound*. The little Animal that I found in *Auguſt* 1695. ſays, Mr. *Benjamin Allen*, was about Two Lines and a Half Long, calling a Line the Eighth part of an *Inch*; the colour was a dark Brown with Spots, ſome lighter, irregularly placed, which could not eaſily be rubb'd off; which the Gentleman above named obſerv'd, with its whole compoſure and ſhape by a *Microſcope*, and ſent the whole Relation of it to the Publiſher of the *Philoſophical Tranſactions of the Royal Society*. Some People govern'd

Philoſoph. tranſact. An. 1698. *p.* 376.

govern'd by common Reports, have fancied this *Petit Animal* a *Spirit* ſent to admoniſh them of their Deaths, and to uphold the Fancy, tell you of other ſtrange Monitors altogether as Ridiculous; for tho' I don't deny, but that in ſome particular Caſes, God Almighty may employ unuſual Methods to warn us of our approaching Ends, *yet ordinarily ſuch common and unaccountable talk is Nonſenſe, and depends more upon the Fancy, kept up by a Delight in telling ſtrange Things, than any thing elſe.* 'Tis all one to a good Man, whether he has a Summons or not, for he is always ready either with or without it.

CHAP. XXXVI.

Deformity, not always a Sign of an ill Man.

THE common received *Axiom*, that obliges Men to *Mark*, or beware of thoſe that God hath *Marked* with any ſignal Deformity, does not conſtantly hold true with reſpect to all Men: for tho' ſome of them are as perverſe and wicked in their Inclinations, as if Nature had *ſtuck up a Buſh* in their miſhapen Bodies, to warn Men to avoid their Converſation; yet we find others ſo Affable, Courteous and Honeſt, that Nature ſeems to make amends for the diſadvantageous Figure of their Outſides, by endowing them with ſuch excellent internal Qualifications, as renders their Converſe deſireable, and eradicates the Blemiſhes in their outward Lineaments.

There was never a greater Uniformity of Body and Mind, than in our own King *Richard* III. for in both he was equally *Deformed*. He was low of Stature, Crook-back'd, Hook-ſhoulder'd, Splay-footed, Goggle-eyed, his Face ſmall and round, his Complexion ſwarthy, and his Left-arm wither'd from his Birth. Born ſays *Truſſel*, a Monſter in Nature, with all his Teeth, Hair on his Head and Nails

Hiſt. Engl. Octavo. Vol. 1. p. 309.

Nails, on his Fingers and Toes. Thoſe Vices which in other Men are *Paſſions*, in him were *Habits*: His Cruelty was not *Caſual*, but *Natural*, and the *Truth* of his Mind was only Lying and Falſhood.

Lips. *Monit. l.* 2. *c.* 15. *p.* 356.

Philopæmen, commonly called the Great, was a Perſon of a very mean Aſpect, and one that took no care to ſet himſelf off with rich Apparel, by which means he was often affronted, by ſuch People as could not diſtinguiſh the Man from his Cloaths. He ſent notice to one of his Friends in *Megara*, that he would take a Supper with him, who went immediately to Market to provide an Entertainment for him, and ordered his Wife in the mean time to right up the Houſe, that it might be fit to Entertain ſo noble a Gueſt. *Philopæmen*, it ſeems, made greater haſte than his Attendants, and the Wife of the Houſe by the meanneſs of his Dreſs taking him to be a Servant, employed him in cleaving Wood for the Fire, which he was buſy at when his Friend return'd from the Market, who being aſtoniſh'd at the Sight, ſaid, *Why does my great Friend* Philopæmen *diſhonour himſelf and me, by ſtooping to ſo mean an Office?* The great Man with a chearful and obliging Smile, anſwer'd, *I am taking Pennance for my homely Face, and bad Apparel.*

Zuin. *Theat. vol.* 2. *l.* 2. *p.* 288.

Atila, King of the *Huns*, ſurnamed *the Wrath of God*, had a very deformed Body, to which his Mind correſponded, as may be ſeen by the horrible Devaſtations he made where his Armies prevailed. The ſame is reported of *Haly Paſha* of *Epirus*, by *Busbequius* in his third Epiſtle, *p.* 115.

Fitzherbert *of Relig. and Policy, par.* 1. *c.* 8. *p.* 85.

An Emperor of *Germany* coming by Accident into a Church, where he found an ill favoured crooked Prieſt, ſaying *Maſs*, *Penè portentum Naturæ*, that ſeem'd a ſcandal to human Nature, the Emperor deſpiſed him as unfit to diſcharge the ſacred Offices of the Church; but hearing him read in the Pſalm appointed for the Day, *It is he that made us, and not we our ſelves*, the Emperor reproved himſelf for his proud and harſh Opinion, and enquiring into the Qualifications of the Prieſt, and finding him a Perſon of exemplary Piety and Erudition, he made him *Archbiſhop* and *Elector* of *Cologn*, which great Prefer-

Preferment he discharged with all the Care and Fidelity imaginable.

Æsopus, well known by the *Fables*, that have obtain'd so great a Reputation in the World, was so much deformed in Body, had so ill a Face, and a stuttering delivery of his Words, that one can scarce Determine, whether he was more obliged to be grateful to Nature for his Being, or to complain and rail against her; to which Misfortunes we may add his being a *Slave*; yet in these Circumstances which made him the Derision of all the World, he preserved the Freedom of his *Mind* independant from the frowns of Fortune, and by the excellency of his *Wit*, supported himself under all these Evils without complaining, which gave him Esteem, among all People who had Sence enough, to discern a clear and *bright Soul* in the *dark Lanthorn* of a *deformed* Body. Cæl. Rhod. A. L. *l.* 15. *c.* 26. *p.* 707.

Crœsus, King of *Lydia* was a wise, but deformed Prince, and having invited *Anacharsis* the Philosopher to reside in his Court, and assist in his Councils, he told him that he was not unsensible the World accounted him a *Monster* among Men, which was no fault of his, for he did not make himself; but in this he acknowledg'd himself to be a Monster, *That he had no Philosophers, or Men of Learning and Integrity in his Court, to fill his Council Table.* Fitzherb. *Rel. and Pol. par.* 1. *c.* 8. *p.* 59.

Bocchyris, King of *Egypt*, whose Name was made a Proverb to signifie just Judgment, *Bocchyris Judicium* was deformed to the last extremity; yet in Wisdom, Justice and Knowledge excell'd all the Monarchs that went before him. Diod. Sic. *Rer. Antiq. l.* 1. *c.* 2. *p.* 30.

Socrates, the Son of *Sophroniscus*, an Excellent and Learned Philosopher, had a very ill Countenance, with several other corporal Defects, who hearing his Two Wives *Xantippe* and *Myrto* in a fit of Jealousie, Braul and Scold at one another, till their loud and unruly Tongues were offensive to his Ears; he said, *Fie for shame, why do you two beautiful Women fall foul upon one another, about so ill favour'd a fellow as* Socrates *is.* And yet with all his Faults, *Apollo* pronounced him, *To be the wisest Man in the World.*

Burt. *Mel. par.* 2. *Sec.* 3. *p.* 195.

Hannibal had but one Eye, yet carried his Arms to the very Gates of *Rome*. *Homer* was Blind, and yet, ſays *Tully*, in his *Tuſculan* Queſtions, made more accurate deſcriptions of Men and Things, than any other Poet that hath hitherto ſucceeded him. *Democritus* was alſo Blind, and yet, as *Lucretius* Affirms, he ſaw more than all the *Græcian* World beſides. *Angelus Politianus* had a noyſom Tetter in his Noſe, yet none arrived to a greater excellency in Speaking or Writing. *Seneca* was Lean, Harſh and Ugly; *Horace* blear Ey'd, and yet their exquiſite parts have given them an immortal Fame. *Ignatius Loyola*, Founder of the Order of *Jeſuits*, receiving a hurt in his Leg at the Siege of *Pampelona*, which rendred him uncapable of being further ſerviceable in War, or at Court, made good that ſaying of *Macrobius*, *Vulnus non penetrat animum*, *a Wound in the Body does not affect the Soul*, betook himſelf to the uſe of his *Beads*, by which he gain'd a greater Fame among the *Romaniſts*, than ever he could have done with the uſe of his Limbs either in the Court or Camp.

* Suet. *c.* 7.

Alexander, * the *Macedonian* Conqueror, was but a little Man, and yet his Valour gave him the name of *Great*, to whom the World ſeem'd too ſmall a compaſs for his Sword to Range in.

Hiſt. Pol. tom. 1. *p.* 27.

Uladiſlaus, King of *Poland*, Surnam'd *Loctícus*, which in the *Poliſh* Language ſignifies an *Ell*, alluding to his *Dwarfiſh* Stature, altho' he reign'd at that time but four years, yet he fought more victorious Battles againſt the *Sileſians* and *Bohemians*, and after his Reſtoration againſt the *Teutonick Order* in *Pruſſia*, than all his Tall and Able bodied Predeceſſors.

Hiſt. Q. Eliz. by Mr. Camden *p.* 116.

The Lord *Burleigh*, that famous Councellor to Queen *Elizabeth*, was not beholding to Nature for ſhape and proportion of Body, but for Learning and Wiſdom, and Integrity had no ſuperior, ſcarce an equal in the Age he liv'd in.

The late Lord Marquiſs of *Worceſter*, Son and Heir of his Grace the Duke of *Beaufort*, made no Figure in the World by his *Stature*, and yet there was ſcarce a Greater Soul, or a more Knowing and Upright Man in the World, as all that had the Honour of his Converſation will acknowledge, tho' the latter times he liv'd in, gave him no opportuni-

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ty to ſhew the Excellency of his Parts: But there are ſo many great Examples in this kind to be met with every where, that I ſhall forbear giving the Reader any further trouble on this Head.

CHAP XXXVII.

Wonderful Deliverances *from Death, and other Dangers.*

TO Court Danger is Raſhneſs, and a Folly to fly from it when Honour and the publick Intereſt invites one to ſhare it, is too great Puſillanimity and Cowardice for a Man to be guilty of; but to do one's *Duty*, and leave the Iſſue to an Omnipotent and Over-ruling Providence, is to act like a brave Man, and a Chriſtian. Sometimes Danger is rather *Imaginary* than *Real*, the ſtarts of a ſuddain and an unadvis'd Fancy, which vaniſhes upon a more deliberate Scrutiny, and other whiles the very Stratagems employ'd for Deſtruction, by ſome ſtrange turn of Providence, proves the means of Deliverance. *Stultum eſt timere quod vitari non poteſt*, ſays *Seneca*, *'tis a folly to fear what cannot be avoided, or to be diſcourag'd at all, for he who gives conſent to that Paſſion, throws away his own Armes, and opens his Breaſt to the Sword of his Enemy.*

The *Turks*, with an Army of a Hundred Thouſand Men, by the Advice of the *French*, who were in great numbers in the *Ottoman* Army, and order'd the Diſpoſition of it, having cut off the Communication between the *Germans* and *Peter Waradin*, deſtroy'd a Thouſand Brave Men of Count *Bucquoy's* Regiment, with 250 Waggons carrying Proviſions to the Imperial Army, and a Hundred Ships belonging to their Sutlers, (ſo that the *Germans* muſt have inevitably periſh'd, if God, had not almoſt miraculouſly preſerv'd them) fell upon the Prince of *Baden's* Army at *Salankement*, which conſiſted but of Forty Five

Epit. Turk. Hiſt. Vol. 2. p. 377.

Five Thouſand Men, *Auguſt* 18th. 1691. when Fortune ſo favour'd the *Turks*, that the *Chriſtian* Generals themſelves deſpair'd of ſaving one Man in that bloody Action, ſince there was no place to fly to for Succour: However, *Arm'd with deſpair*, they redouble their diligence, and in *Contempt of Death* and *Danger* furiouſly ruſh'd upon the Enemy's Squadrons, which being obſerv'd by thoſe *Germans* that attended the Baggage (and remain'd for Reſerves) how their Fellow Soldiers were beſet on all ſides, and were fighting in a continual fire, they were aſham'd to be only Spectators of the Tragedy, therefore haſten'd to ſuccour thoſe that were ready to turn their backs, and with their ſhouts gave a ſtop to their flight. Matters ſtanding in this deſperate condition, the Main Body of the Army Commanded by the *Brandenburgh* Generals *Barſus* and *Brandt*, came timely in to the Aſſiſtance of Count *Sarau*, who, by theſe Succours, rallied his Men, and defended his Poſt till an hour before Night, when the Brigades of *Hoffkirchen* and *Caſtelli*, with the left Wing Commanded by Prince *Lewis* of *Baden* in Perſon, advancing towards that ſide of the *Turkiſh* Army, which was not yet Intrench'd, ſo eagerly aſſaulted them, that they forc'd and entred the Enemies Camp, driving them from their riſing grounds where they had planted their Cannon; which when the *Hungarians* and *Raſcians* obſerv'd, they, who till that time, were ſomething backward, and watch'd an opportunity to eſcape, came thundering down with renew'd Courage, entred the *Turkiſh* Camp, and cut down all before them, ſo that the *Turks* were utterly overthrown, and their Horſe betook themſelves to flight; but that part of the Foot who were enclos'd, thro' Anger, Rage and Deſpair, ſcorning to take *Quarter*, and the *Chriſtians* being unwilling in their Heats to give it, were all cut to pieces. In this memorable Battle, the bloodieſt that has been fought in ſeveral Ages, the *Turks* loſt above 25000 Men, with the *Grand Vizier*, and many principal Officers; and the *Chriſtians* 3161.

Memoirs of the Court of France. P. 55.

Charles IX. of *France*, having formed a wretched and barbarous deſign to *Maſſacre* all the *Proteſtants* of *France*, cauſed as many of them as he could, eſpecially

ſpecially of the leading Men among them, to come to Court, that he might cauſe them to be *Murdered* in his ſight, while, by his Orders, the ſame was to be done, upon the ſame day, and hour, in all the other parts of the Kingdom. Monſieur *de la Force*, with his two Sons, came, and were among the firſt who were to be Aſſaſſinated. The Father, and the Eldeſt Son were ſoon diſpatch'd, and the Younger Son *James*, who was but Fourteen Years of Age, but of a ready Wit, feign'd himſelf Dead, upon his receiving the firſt Blow, and fell at length between his *Father* and his *Brother*, who were kill'd Dead; he had alſo ſo much preſence of Mind, as to take off a *Diamond* of great value, which his Father had upon his *Finger*, and to put it into his Mouth, with another which he had himſelf, that he might have ſomething to pay for the cure of his Wound, and to maintain himſelf in ſome private place till the Storm was over. Among others that came afterwards to pillage the Dead of their Cloaths, was the Maſter of a *Tennis Court*, who knew Monſieur *de la Force*'s Sons, becauſe they had ſometimes play'd there, and was touch'd with Compaſſion for them. *James*, who knew him, thought he might truſt himſelf with him, and tell him, that he was not quite dead. The Maſter of the *Tennis Court* being over-joy'd to ſee him yet alive, provided him an old Cloak and Hat, (for he had been already robb'd of his Cloaths) and giving him a Lanthorn in his Hand, put him before him as if he had been his Servant, and ſo directed him to his houſe as he followed him. His Wife enquir'd who he was, he ſaid, *That was nothing to her, whoſe buſineſs was only to Treat him kindly.* She judg'd by this that he was ſome *Hugonot* of Note, and was confirm'd in her opinion by the Diamonds ſhe ſaw upon his Fingers, which ſhe was very deſirous to have, and therefore, after ſome time, ſaid to her Husband, he ought to put him out of Doors, leſt he ſhould bring himſelf into trouble, and repeated theſe diſcourſes ſo often, that the Maſter of the *Tennis Court* acquainted Monſieur *de la Force* with it, who told him, he thought he knew, by the Signs ſhe made, what his Wife would be at, and accordingly gave her one of

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the *Diamonds*, which procur'd him peace and quiet for ſome days. But becauſe he had kept the biggeſt and beſt, her wicked Covetous Humour ſoon return'd, to the great diſquiet of her Husband, who was an honeſt Man, and could not approve her ſordid Behaviour. He therefore deſired Monſieur *de la Force* not to ſatisfy her Covetouſneſs, but to remove to ſome other place, which they ſoon agreed ſhould be to Monſieur *de Biron*'s, who receiv'd him with abundance of Joy, put him into his Livery as one of his *Pages*, and ſent him to *Biron*, where his wound being Cur'd, he went thence to *Guyenne*, and ſtaid there till the *Perſecution* of the *Proteſtants* was over. He afterwards went to the War, and ſignaliz'd his bravery, which brought him into favour with *Henry* III. and *Henry* IV. Who made him Maſter of his *Wardrobe*, and *Captain* of his *Life Guards*; then in Gratitude he Married Monſieur *de Biron*'s Daughter, and at laſt was advanc'd to the Dignity of *Duke*, *Peer*, and *Mareſchal* of *France*, and died full of Riches and Honour at Fourſcore Years of Age.

Dinoth. *memorab. l.* 4. *p.* 310. *Chingius Chan*, the firſt of the *Tartarian* Emperors, flying from an Engagement, where he was defeated, and ſeeing himſelf cloſely purſu'd, crept into a *Buſh*, ſurrounded with Bryars, to hide himſelf, where he was no ſooner laid, but an *Owle* perch'd upon the Top of it; which when the purſuers ſaw, they neglected the ſearch of that *Buſh*, ſuppoſing no Man was there, where ſo timerous a Fowl ſate ſecurely; by which means *Chingius* preſerv'd his Life; in Memory thereof, the *Tartars* have an *Owle* in great Veneration.

Hiſt. Engl. *Oct. vol.* 2. *p.* 318. King *Charles* II. after *Worceſter* Fight, riding in a diſguiſe, before Mrs. *Jane Lane*, on a Journey, in order to get beyond Sea, his Horſe caſting a Shooe, was oblig'd to lead him to a Smiths Shop, to have it put on again. The Smith ask'd the King what News? Who anſwer'd, *That 'twas thought the King was gone into* Scotland. The Smith reply'd, *no doubt but he is hid ſome where in* England, and wiſh'd he knew where, *for he could get a Thouſand Pounds for taking him.* The King departed from thence, and conſulting how to eſcape the Troopers in *Eveſham*,

fell into a Village where a Troop of Horſe was drawn up, which ſtopt the way; but as ſoon as they came near, the *Captain* civilly Commanded his Troop to open to the Right and Left, *and ſo they paſſed ſafely thro' a Troop that was in ſearch of the King.* The King being ſick at Mr. *Norton's* Houſe at *Leigh* in *Sommerſetſhire*, which was the end of that Journey, the *Butler* took him into the Wine-ſeller, to give him a Glaſs of Wine, *and preſented it to his Majeſty on his Knees*, which the King asking the reaſon of, the *Butler*, whoſe Name was *John Pope*, reply'd, *Sir, I know you, and will dye before I will betray you*, and kept his Word.

CHAP XXXIX.

Of Perſons Diſcontented *under happy Circumſtances.*

A Prudent Man never falls into that Fault, either thro' Humour, Affectation or Diſappointment, but is ſtill in an even Temper in all Conditions, which is a ſign of Good Nature, and a ſound Judgment. For a Man to be proud of his Fortune is the way to procure Envy from others; but to be Diſcontented in Proſperity, is to take Revenge upon one's ſelf. How many Thouſands want what thou enjoyeſt, and *Myriades* that live in Anguiſh under the Senſe of thoſe Neceſſities, that thou art exempted from. *O Fortunatos nimium bona ſi ſua norint, thou art happy if thou couldſt be contented and acknowledge thy happineſs*, but we ſee, by the following Examples, there is ſcarce any condition in the World, but Men either wiſh to exceed it, or ſoon grow weary of it for another.

Cajus Caligula would bitterly complain, and rail at the happineſs of the times, he had the ill luck to Reign in; for nothing, ſaid he, is ſo pleaſant and diverting as publick Calamities. He envy'd the felicity Suet. *l.* 4. *c.* 31. *p.* 184.

licity of *Auguſtus*, whoſe Reign was Honourable and Remarkable in the Slaughter and Deſtruction of the *Legions*, under *Quintilius Varus*, and that of *Tiberius*, whoſe Fame would remain till after Ages, by the Ruin of the Theatre at *Fidenæ*. Some Emperors he ſaid were Illuſtrious by the burning of Cities, and ſtately Edifices, the depopulation of Countries, Murdering Men, and Raviſhing Women, whereas his Reign would be ſoon buried in Oblivion, by a Series of continu'd Proſperity; and therefore repeated his wiſhes to the Gods to ſend the Plague and Famine into his Dominions, or that the Earth might open and ſwallow up the Inhabitants to render his Reign more remarkable.

Prid. introd. *to Hiſt. p.* 144.

Pope *Adrian* VI. ſeeing the *Lutherans* increaſe, notwithſtanding all the care was taken to extirpate them, and that the *Turks* were with a great Army on the Confines of *Italy*, he grew ſo peeviſh and diſcontented, while wallowing in plenty, that he fell ſick, and died in the ſecond year of his Pontificate, ordering theſe words to be Engrav'd on his Tomb. *Hadrianus Sextus hic ſitus eſt, qui nihil ſibi infelicius in hâc vitâ, quam quod imperaret, duxit. Here lies* Hadrian *the Sixth, who had nothing in his whole Life that fell out ſo unhappily to him, as his being made Pope.*

Plut. *Moral lib.* de Anim.

Dionyſius Senior, tho' he was the Richeſt and moſt Potent *Tyrant* in his time, yet was exceedingly afflicted and diſcontented in his Mind, becauſe he could not make better Verſes than the Poet *Philoxenus*, and diſpute more Learnedly than *Plato* the Philoſopher; therefore in great Wrath and Vexation, he threw one into a *Dungeon*, and drove the other into *Baniſhment*.

Mont. *Eſſ.* Eng. *vol.* 3. *p.* 541.

Xerxes was a *Fop*, who environ'd with all humane delights, propos'd a Reward to him that could find out others. And he is not much leſs ſo, who cuts off any of thoſe pleaſures that *Nature* has provided for him: Philoſophy does not contend against natural pleaſures, provided they be Moderate, and only preaches Moderation, not a total Abſtinence.

Le Fer *Hiſt. Fr. p.* 206.

A *French* Gentleman, whoſe name was *le Merre*, had a plentiful Eſtate, was in favour at Court, happy in a good Wife, and Dutiful and Ingenious Children, and many Friends, but (upon his being deny'd

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an Office, that he neither wanted, nor would have been any Addition to his Honour or Fortune, if he had obtain'd it) caſt himſelf into ſuch an intolerable diſcontent, that made him forget what he had, and what he was, and inſtead of deſpiſing that little diſappointment ſuffered the Senſe of it to ſeize ſo violently upon his Spirits, which prevailing by inſenſible degrees, firſt took away his Sences, and then his Life.

The Happineſs of *Quintus Metellus* was admired among the *Romans*, he had *Bona Animi, Corporis et Fortunæ*, all the Excellencies of Mind, Body and Fortune; ſo *P. Murianus Craſſus*, and *Cato*, *Curius* and *Fabricus*, were Celebrated for their Fortune, Government of their Paſſions, and Contempt of the World; yet none of all theſe great Men were ſo happy as to be free from *Diſcontent*, but had their particular Cares and Diſquiets, which, tho' they had the knack of concealing from vulgar Notice for a time, they were diſcover'd at laſt; for *Metellus*, *Craſſus* and *Cato* ſlew themſelves, which was too great a Proof of their Diſcontented Minds. Burt. Mel. *par.* 1. *p.* 66.

CHAP XL.

Diſſimulation *and* Hypocriſy.

IN *Politicks* Men are taught to comply with the Times, and not to oppoſe where they are not in power or poſſibility to gain their Points, becauſe ſelf Preſervation is a principle in Nature, never to be deſerted; but this will not hold in Religion, where vertue is at all times to be the Guide of our Actions. Sincerity is a Stranger in our days. Truth is ſeldom ſpoke, and to keep one's Word is out of Faſhion. Men of Integrity are a ſort of ſuperannuated Folks, and no body imitates them, tho' all People admire and love them. Simplicity and Friendſhip are turn'd into Diſſimulation and Hypocriſy,

criſy, by which they draw Men into their Toiles, and then off goes the Angel of Light, that the Devil may appear in his own likelineſs.

Zuing. Theat. *Vol.* 1. *l.* 2. *p.* 146.

One of *Julius Cæſars* great blemiſhes was, that he had perfectly learned the Arts of Diſſimulation and Hypocriſy, for tho' he pretended to Love and Honour *Pompey*, yet he ſought and accompliſh'd his Deſtruction. When *Cicero* publickly reproach'd him, he would neither anſwer him, or ſeem to be angry with him, and yet; at the ſame time, puſh'd on *Clodius* againſt him, and cauſed him to be Baniſh'd. If he thought any Man his Enemy, he would ſeem out of greatneſs of Soul to contemn and deſpiſe him, as an incompetent Adverſary; but would never fail to gratify his own Malice, and be reveng'd on him by ſome other hand, while he was hid behind the Curtain that gave the blow.

French *Hiſt. p.* 124.

Charles IX. of *France*, was alſo a Proficient in this Science, for he had Sugar in his Mouth, while the venome of Revenge and Malice was boyling in his Heart. A little before the *Pariſian* Maſſacre, that was of his own Contriving, he Invited the Admiral *Coligny* to Court, Careſs'd him in a particular manner, call'd him *Father*, proteſted he had a great Eſteem for his Parts and Perſon, and vow'd, for the future, to Govern himſelf and Kingdom by his prudent Council; and yet all this time had Murder in his heart, which ſhortly after was barbarouſly executed.

Engl. *Hiſt. Oct. Vol.* 1. *p.* 298.

Richard, Duke of *Gloceſter*, was ſo artificial a Diſſembler, that there was more danger in his ſmooth than his rough Behaviour; and, at the ſame time, refus'd the Crown when offer'd him, when the whole Kingdom knew he was wading thro' a Sea of Blood, and a Hell of other Miſchiefs, to Rob the Lawful Heir of it.

Collected from the Hiſt. Engl.

To come near to our own Times, the *Engliſh* Rebellion was but one continued Series of *Diſſimulation* and *Hypocriſy*, both in the *Engliſh* and *Scots* Rebels; they both promis'd the Preſervation of the King's Perſon, Crown and Dignity, and yet rais'd a War, and endeavour'd to kill him in the Field. They both Covenanted to make him a *Glorious King*, and

and deliver him from his Enemies, and yet when the King put himſelf into the Hands of the *Scots* for his Safety, they Sold him to the *Engliſh* for 400000 Pounds, who Inhumanely and Barbarouſly *Murdered* him.

Oliver Cromwel was a Hypocrite in perfection, for tho' he had more than ordinary Senſe and Courage, yet he could artificially appear one of the Silliеſt and Tameſt Animals in the World, when he found that *Snivelling*, *Whining* and *Canting* would better advance his deſigns among the Giddy Herd of *Phanaticks*. He was of no one Faction in Religion, and yet, by his deep diſſimulation, kept himſelf the ſupreme Head of them all. He Cajol'd the *Presbyterians*, Flattered the *Independants*, Careſs'd the *Anabaptiſts*, and kept them in continual Jars with one another, that they might have no leiſure to unite againſt himſelf. He took the King from *Holmby*, under pretence of giving his Majeſty better Uſage than he had from the Parliament, and then by Purging the Houſe, and ſetting up *Non Addreſſors* among the *Rump*, ſpilt the Blood of the *Lord's Anointed*. He firſt heated the *Rump* againſt the *Army*, for daring to preſcribe Laws to their Maſters; then enrag'd the *Army* againſt the *Rump*, as Betrayers of their Truſt; at length ſtruck in with the *Army*, turn'd the *Rump* out of Doors, and then having *Sworn* againſt the Government of a Single Perſon, ſet up himſelf Lord Protector, *&c.*

Sir *Harry Vane* was a Man of great Natural parts, and moſt profound Diſſimulation. His unuſual *Phyſiognomy* (tho' neither his Father or Mother were remarkable for their Beauty) made Men imagine ſomething extraordinary in him, and his whole Life verified that imagination. From his Studies in *Oxford* he went to *Geneva*, where he was firſt tainted with that bitter prejudice to the Church of *England*, which he afterwards diſcover'd upon all occaſions; in which place he was a *Presbyterian*. In this *Giddineſs*, which much offended, or ſeem'd to offend his Father, who ſtill appear'd highly Conformable, he Tranſported himſelf into *New England*, where he was choſen Governor, and there demean'd himſelf like an *Independant*; but he not long liking that ſort

Hiſt. Rebel. Epit. p. 99.

of People, nor they him, he return'd again into *England*, and being made *Treaſurer* of the Navy, a Place of great Truſt and Profit, it carried him to *Church again*. After this he ſided with Mr. *Pym*, and other Diſcontented or Seditious Perſons, and ſeem'd again at the Head of *that Faction* againſt the Earl of *Straffford*. In the heat of the *Rebellion* he ſided with the *Anabaptiſts*, and in *Oliver*'s Time hearded with the *Fift Monarchiſts*, writ in defence of their Principles, and in the mean time by his often ſhifting the Scene, gave People the liberty of ſaying, *He was no further of any Religion than it Countenanc'd Faction and Rebellion.*

Conſpir. againſt Charles II. *p.* 148.

Hyprocriſy was a Talent peculiar to the Earl of *Shaftsbury*, who of all Men living could moſt eaſily turn himſelf into all Shapes, and comply with all Diſpoſitions; having by long Practice got the skill to cover his Hooks with Baits fitting every Humour. The *Covetous*, who are no ſmall number of the pretended *Godly Party*, thoſe he was wont to feed and deceive with hopes of *Wealth* and new *Sequeſtrations*: The *Ambitious* with *Pride* and *Vain-Glory*: The *Nonconformiſt Zealots* with Promiſes of *Liberty* in Religion; ſometimes not refuſing to ſtoop lower, and even to ſerve and aſſiſt the *Pleaſures* and *Debauches* of Men that way enclined, if he found them any way fit for his purpoſe. Wherefore the ſaid *Earl* obſerving in the Duke of *Monmouth* a Mind Raſh, Unſteady and Ambitious, ſoon made him an eaſie Prey to his wicked Subtilty, diſguiſed under fair and plauſible Colours.

CHAP.

CHAP. XLI.

Of Dreams, *and the wonderful Occurrences revealed by them.*

THE Axiome in Law, that ſays the abuſe of things does not impeach the lawful uſe of them, may be juſtly applyed to *Dreams*; intimating, that we ought not to give too much or too little Credit to them; for if they are of no other uſe to us, yet we ought to value them, as they are the Reſults of our Conſtitutions, and the moſt infallible diſcoverers of our Tempers, whether moſt inclining to be Sanguine, Cholerick, Flegmatick or Melancholy. To which I ſhall add nothing elſe concerning them, but what I have borrowed from *Seneca*, *viz.* That our Actions and Diſcourſes in the Day time cauſe our Fancies to work upon the ſame Subjects when we are aſleep.

The Night before *Polycrates* King of *Samos* began his Expedition againſt *Oretes*, Leiuetenant Governor to *Cyrus* in *Sardis*, his Daughter dreamed that ſhe ſaw her Father mounted up in the Air, and that *Jupiter* came and waſh'd his Body, and the Sun was ſo kind to Annoint it; and her Dream came to paſs; for as ſoon as *Oretes* had got him into his Power, he cauſed him to be *Hang'd* upon a very high Gibbet, where he was waſhed with the *Rain*, and his *Greaſe* was melted with the heat of the Sun. Camerar. *oper. cen. 2. c.* 57.

Two very loving Friends travelling together in the Confines of *Arcadia*, when they came to *Mægara*, one took up his Lodging in a Friend's Houſe, and the other lodged in an Inn. He that lodged with his Friend thought he ſaw in his Sleep, his Fellow Traveller begging his help againſt the *Innkeeper* who was attempting to Murther him; upon which he leap'd out of Bed with a Reſolution to ſee after his Friend, but conſidering further on it, he thought it but a Dream, and went to Bed again. He was no ſooner aſleep but his Friend appear'd a ſecond time *Wounded* and *Bloody*, ſaying, *Revenge my Death, for I am kill'd by the* Innkeeper, *and am now carrying towards the City* Val. Max. *l.* 1. *c.* 7.

Gate in a Cart covered with Dung. The Man ſtill fancied it was a melancholy Dream, and yet thinking it would be an unpardonable Neglect if there ſhould be any Truth in it, made haſte to the Gate, and there finding a Cart loaden with Dung, as the Apparition had told him, forced the Cart to be unladen, and there to his ſorrow found the Corps of his Murthered Friend, for which he Proſecuted the *Innkeeper*, and hang'd him up in Chains as a warning to other *Hoſts.*

Amyrald. *of Dreams. p.* 22. A certain Man, ſays *Cicero*, dreaming there was an Egg hid under his Bed, conſults a cunning Man to know the Interpretation of his Dream, who having pored a while upon his Scheme, very gravely told him, *There was Treaſure hid in the ſame place where he ſaw the Egg*; and the Man digging found a parcel of Silver, with a quantity of Gold in the middle of it, and in Gratitude to the Interpreter, preſented him with ſome pieces of the Silver, which he thankfully received; but told him withal, *That for Luck ſake he ought not to divide the Egg, but as he had given him a ſhare of the* White, *ſo he hoped he would give him ſome of the* Yolk *too.*

CHAP. XLII.

Drunkenneſs, *the Shame, Miſery and Damnable End of it.*

TO Satyrize upon *Drunkenneſs*, is to Lampoon the Age we live in, for many of all Qualities and Conditions are ſo emerg'd in this beaſtly Vice, that they deſpiſe and hate a ſober Man, as unfit for Converſation. Men of *Quality* are ſo much addicted to it, that they turn Days into Nights, and Nights into Days in Sacrificing to *Bacchus*. *Gown-men* are more converſant with the *Bottle* than their *Book*, *Sword-men* drink themſelves into *Heroes*, *Courtiers* into Men of *Senſe* and *Buſineſs*, and *Mechanicks* labour hard all Day to have the ſatisfaction of being Drunk

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at Night. And what do they do all this while, but degenerate from the Vertue of their *Anceſtors*, diſhonour themſelves, ſink their *Eſtates*, loſe their *Time*, drown their *Wits*, cloud their *Reaſons*, ſpoil their *Appetites*, contract *Diſeaſes*, deſtroy their *Bodies*, ruin their *Families*, transform themſelves into *Beaſts*, and without Repentance confound their Souls.

The *Belgians* complain that the Vice of Drunkenneſs came to them out of *Germany*, and then 'tis no wonder that the *Engliſh* being of *German Race* are ſo apt to imitate them, and improve the Invention, till at length they have almoſt exceeded them by the uſe of Provocatives, or drinking only for the ſake of drinking; wittily encouraged by him that made theſe Verſes,

Si bene quid memini, cauſæ ſunt quinque Bibendi.
1. Hoſpitis adventus, 2. Preſens ſitis, atque 3. Futura,
4. Et Vini bonitas, 5. Vel quælibet altera cauſa.

If all be true that I do think,
There are Five Reaſons we ſhou'd Drink:
Good Wine, a Friend, or being Dry;
Or leaſt we ſhou'd be by and by;
Or any other Reaſon Why.

and moſt of theſe Reaſons are allowable *cum menſura*, but when it comes to be *abſque modo*, without a mean, the Pleaſure is loſt, the Man is ſunk into *Beaſt*, attended with all the ill Conſequences of *Drunkenneſs*, of which here follows very dreadful Examples.

St. *Auſtin* in his Diſcourſe of reſiſting Temptation, gives us a melancholy and dreadful Relation of a Man that was tempted by the Devil to commit one of theſe three Sins, *viz.* to *Murther* his *Father*, to *Lye* with his *Mother*, or to be *Drunk*, and for want of imploring Divine Aſſiſtance to withſtand the Provocation, conſented to commit what he thought was the leaſt of theſe three Sins, *viz.* to be *Drunk*; and when he was Drunk, and Religion, Reaſon and Humanity had deſerted him, *he did both Murther his Father, and Carnally lye with his Mother. Philip Lonicerus* has another Story very like this in his *Theatre*, Page 666. Civit. Dei, p. 215.

Fincelius. *p.* 44. Five Men in *Bohemia* being Quaffing in a Tavern, and drinking Healths to their Friends, were ready to depart; but one of them eſpying the Picture of the *Devil* in the ſame Room, ſaid, *Here is an old Friend that we have forgot*, and ſo fell to it again, drinking Bumpers to the *Devil*; but a remarkable Judgment attended it, for the next Night they were all found Dead with their Necks broken, and their Blood running out at their Mouths, Noſtrils, Eyes and Ears, to the horror of all that beheld them.

Henric. *ab* Herres. *Obſer. Med. l.* 1. *Obs.* 13. *p.* 167. A Gentleman having been drinking in a Tavern, till his Head was too heavy for his Legs to carry, as he was going home fell down in the Streets with his Sword by his ſide, not being able to get up again, when a Man accidentally coming by, and hearing the Voice of another that he had a ſpight againſt not far from him, drew out the drunken Man's Sword, purſued his Enemy, and kill'd him with it. The Watch walking their Rounds, and finding a Man dead with a Sword in his Body, and alſo the drunken Man with a Scabbard by his ſide without a Sword, and upon tryal finding the Sword in the dead Man fitted the drunken Man's Scabbard, they apprehended him for the Murther, for which he was afterward, upon the notoriety of the Circumſtances, Condemn'd and Executed, tho' he was wholly Innocent of the Fact; but not long after the Murtherer being ſentenced to dye for ſome other Crime, confeſs'd it was he that kill'd the Man with the Drunkards Sword, to ſatisfie a private Revenge.

Idem Author. Predict. p. 163. A Nobleman that ſtudied in an Univerſity in *Upper Germany*, making an Entertainment in his Chamber for ſome of his Fellow Academians, drunk himſelf to ſuch a pitch, that he was inebriated before the reſt of his Aſſociates, and falling aſleep all his Company left him leaning upon the Table. A great Wax Candle ſtanding upon the Table near him, he inſenſibly threw it down, which falling under his Breaſt burnt him ſo horribly as to ſhew his Vitals, whilſt he lay Snoring without any ſence of this Diſaſter till Morning; when his Friends coming to invite him to take a Hair of the ſame Dog, made this deplorable diſcovery. The beſt Advice was immediately taken, and proper Remedies applyed but all

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in vain, for he dyed in unspeakable Torment three Days after, but not without repeated Admonitions to his Companions, to forsake those vicious Habits, and live with greater Sobriety and Temperance than they used to do.

Aristotle inveighing against the Luxury and Intemperance of the *Syracusians*, tells us, that *Dyonisius* the Younger was so accustomed to Debauchery, that he would continue Drunk above five Months together; and was not reclaim'd from that swinish course of Life, till he saw it had almost deprived him of his Eye-sight.

Lyciscus, one of *Agathocles* Captains in the Wars of *Africa*, being invited by the King to Supper with other Officers, threw so much Liquor down his Throat, that his Tongue took the liberty to give scurrilous Words to his Sovereign, which *Agathocles* considering as the effects of Wine bore it patiently, and put off his Reproaches with Jests, tho' the Prince *Archagathus* his Son resented the Indignity, and threaten'd to Chastize his Insolence. Supper being ended the Officers attended the Prince to his own Tent, where *Lyciscus* took the same liberty to Abuse the Prince and Reproach him with no less scandalous a Crime, than lying with *Alcia* his Mother-in-law; which *Archagathus* being unable to bear, he wrested a Spear out of a Soldiers Hand, and thrusting it through *Lyciscus*'s Body he drop'd down dead at his Feet. Thus excess of Wine producing ill Manners, ended in a violent Death. Lonic. *Theatr.* p. 672.

An *English Gentleman* having consumed an Estate in *Drunkenness* of about Three Hundred Pounds a Year, and reduced himself, his Wife and Children to extream Want and Misery; one Day seeing them all in Tears for want of Food, having made away all their best Moveables, and the very Clothes from ther Backs, it so afflicted him, that he went to the *Tavern* where he had spent the greatest part of his Estate, and telling the Vintner the deplorable Condition of his Wife and Children, prayed him to lend him *Ten Shillings*, but the Vintner refused to do it; then he begg'd him to send them a *Dinner*, but he denied that small Favour also, and to add to his Sorrow the *Vintners Wife* taunted at him, telling the Gen-

tleman, that ſhe heard his Wife had ſtill her *Wedding Ring* left, and if ſhe would ſend that, ſhe ſhould ſend them a Dinner, but not otherwiſe. This ſtruck the miſerable Gentleman to the Heart, inſomuch that he went home and attempted to kill himſelf; but being prevented by his Wife, he ſat down very Melancholly in a Chair and dyed in half an hour. His Brother made a good Proviſion for the Wife and Children immediately, which is now about two Years ſince. This Year by his *Prodigality* and *Expenſive* way of living the *Vintner broke*, and he and his Wife are in a fair way to Beggery.

Turk. *Hiſt. Epit. p.* 44. The *Turks* Celebrating their Feaſt of *Byram* in *October* 1613. (which is our *Eaſter*, tho' they keep it twice a Year) a *Turk* having drunk Wine too freely, which is forbidden by their Laws, tho' they all love it well, and will drink to exceſs in Private, he was apprehended and carried before the *Grand Vizier*, who ſeeing him *Drunk*, cauſed boyling Lead to be pour'd into his Mouth and Ears, committing the Sin of *Murther* to puniſh the Vice of *Drunkenneſs.*

Hartknock. *l.* 2. *c.* 2. *p.* 180. A great Man in *Poland*, in the Reign of K. *Caſimer* III. 1333. having drunk and rioted away a plentiful Eſtate, and being unpitied by his Relations, fell into a deep *Melancholy diſtemper*, without hopes of Life; whereupon ſome of his Acquaintance, not thinking he had waſted all, perſwaded him to make his *Will*, which he refuſed to do, without aſſigning a Reaſon for it, they preſs'd him to again it by the common Arguments employed in ſuch Caſes; which driving him into a kind of *Frenzy*, by reflecting upon himſelf, he made them this Anſwer, *I have ſpent my whole Fortune in Drink and Intemperance, and have nothing now to diſpoſe of worth the giving; However to comply with your Requeſt I will make my* Teſtament, *which take in theſe few Words*, viz. *I Bequeath my Vice of* Drunkenneſs *to be ſhared among my* Enemies, *my* Soul *to the* Devil *for Blaſpheming God in my Drunken Fits, my* Pot Companions *to the* Devil *for enticing me to Debauchery, and my* Chaplain *to the* Devil *for Flattering me in it.* And ſo ended his Days under fearful Apprehenſions of Futurity.

CHAP.

CHAP XLIII.

Of Dwarfs, *and Men much below the common Standard.*

A *Dwarfe*, if he has a perfect Symmetry and Proportion in all his Parts, may be called a curious Piece of Nature's Workmanſhip in little, or a Hiſtory of Man writ in Short-hand, and may be valuable by the ſame reaſon that Pictures or Machines *en Petit* are of greater eſteem than thoſe of the ſame make of a larger ſize; but whether their being not ſo uſeful does not make an abatement, I leave others to determine.

Julia, Neice of *Auguſtus Cæſar*, had a little *Dwarfiſh* Spark but two Foot and a hands breath high, whom ſhe called *Conopas*, and was much favoured by his Lady. Her Freed Woman named *Andromeda* was exactly of the ſame ſize; 'twas great pity the Lady did not make a match between thoſe her two Servants, to have propagated a race of *Pigmies* in the *Roman* Empire. Plin. *l.* 7. *c.* 16. *p.* 165.

Marcus Varro reports, that there were two Gentlemen and Knights of *Rome*, whoſe Names were *Marius Maximus* and *Marcus Tullius*, that did not exceed the height of two Cubits, but ſays nothing of their Chivalry. Plin. *Nat. Hiſt.*

But theſe were *Gyants* in compariſon of what we are told by another Author, that ſays there was ſeen in the Regions of *Egypt*, in the Reign of *Theodoſius*, a diminutive *Pigmy*, ſo ſmall of Body, that he reſembled a *Partridge*, and yet performed all the Functions of a grown Man, and had an excellent knack at ſinging Muſically. He lived, ſays my Author, till he was Twenty Years of Age. Camer. *hor. ſubci. ſiv. cen.* 3. *p.* 300.

John de Eſtrix of *Mechlen*, whom, ſays *Platerus*, I ſaw *Anno* 1592, as he was carrying through *Bazil*, to be ſhew'd to the Duke of *Parma*, who was then in *Flanders*, was Thirty Five Years of Age, had a long Beard, his Limbs ſtrait and agreeable, that was *Obſer. l.* 3. *p.* 581.

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but Three Foot high, inſomuch that he could not go up a pair of Stairs with out the help of a Servant: He had a great ſhare of good Sence and Ingenuity, ſpoke three Languages in perfection, would play well at moſt Games, and was very Induſtrious in any thing he was capable of undertaking.

Macrob. *Sat. l.* 2. *c.* 3. *Quintus* and *Lentulus*, Brothers to *Marcus Tullius Cicero*, were both Men of a very ſhort Stature, which gave him occaſion to exerciſe his Wit upon them; for coming into a Diſtrict where his Brother had bore the Office of *Pretor*, and ſeeing his Statue carved only to the Waſt, ſaid, *My half Brother is bigger than the whole*; and at another time ſeeing *Lentulus* with a Sword on, ſaid, *Who hath tyed my Brother to a Sword.*

Tranſact. R. Societ. Pag. 2082. *Vol.* 2. Beſides *Dwarfes*, through ſome Deficiency in Nature, there is a way of Dwarfing Men by Art; for ſays *Lipſiæ* in his *Miſcellanea Curioſa Medico-Phyſica Academiæ Naturæ Curioſorum*, If you annoint their Backbones in their very Infancy with the Greaſe of *Moles*, *Batts* and *Dormice*, they will be but of a very ſhort Stature. He alſo ſays, That the *Bononians* in *Italy*, to make their Dogs very little, waſh their Feet and Backbones very often, from the firſt Day of their being Pupp'd, in cold Spring Water, which drying and hardening thoſe parts, hinder their Extenſion.

CHAP. XLIV.

Great Eaters, *and ſuch as ſwallowed Stones.*

THere is a Diſeaſe that the Phyſitians call *a Dog like Appetite*, which allows no bounds to voracious Stomachs, but is ſtill devouring, and the more the Diſeaſed eat, the more they deſire to eat, and never think they have enough. Theſe Men are the Objects of Pity, and if it were poſſible of Cure as in other Diſtempers; but when Men gluttonize and ſtuff their Paunches merely out of Wantonneſs and Cu-

ſtom,

ſtom, or a *delight* they take in Gormandizing, they may be reckon'd among the *Monſters* in Nature, Scandalizers of *Temperance*, and be puniſh'd for endeavouring to bring a Dearth or Famine into the Places where they live: For which reaſon, People think King *James* I. was in the right, when a Man was preſented to him, *that could eat a whole Sheep at one Meal*, ask'd, *what he could do more than another Man*; and being anſwer'd, *he could not do ſo much*; ſaid, *Hang him then, for 'tis unfit a Man ſhould live, that eats ſo much as Twenty Men, and can't do ſo much as one*,

The Emperor *Clodius Albinus* would devour more *Apples* at once than a Buſhel would hold. He would eat Five Hundred *Figs* to his Breakfaſt, a Hundred *Peaches*, Ten *Melons*, Twenty Pound weight of *Grapes*, a Hundred *Gnat-ſnappers*, and Four Hundred *Oiſters*: *Fye upon him*, ſaith *Lipſius*, *God keep ſuch a Curſe from the Earth.* Lips. *Ep. M. S.* 51. *p.* 457.

One of our *Daniſh* Kings named *Hardiknute*, was ſo great a *Glutton*, that a Hiſtorian calls him *Bocca de Porco*, *Swines Mouth*; his Tables were covered four times a Day with the moſt coſtly Viands that either the Air, Sea or Land could furniſh, and as he lived he dyed; for Revelling and Carowſing at a Wedding Banquet at *Lambeth* he fell down dead. His Death was ſo welcome to his Subjects, that they Celebrated the Day with Sports and Paſtimes, calling it *Hock-tide*, which ſignifies Scorn and Contempt. With this King ended the Reign of the *Danes* in *England*. *Hiſt.* Engl. *Vol.* 1. *p.* 65.

One *Phagon*, under the Reign of the Emperor *Aurelianus*, at one Meal eat a whole Boar, a Hundred Loaves of Bread, a Sheep, a Pig, and drank above three Gallons of Wine.

Nicholas Wood of *Harriſon* in *Kent*, eat a whole *Sheep*, of Sixteen Shillings price, at one Meal raw. At another time Thirty Dozen of *Pigeons*. At Sir *William Sydley*'s in the ſame County he eat as much Victuals as would have ſufficed Thirty Men. At my Lord *Wotton*'s Manſion Houſe in *Kent* he devoured at one Dinner Fourſcore and four *Rabbets*, which by Computation, at half a *Rabbet* a Man, would have ſerved a Hundred Threeſcore and Eight Men. Fuller's *Worth. P.* 86.

Men. He eat to his Breakfaſt Eighteen Yards of *Black-Puding*, He devoured a whole *Hog* at one ſitting down, and after it being accommodated with Fruit, he eat Three Pecks of *Damoſins*.

Vid. Narrat. of his Life.

A late Councellor at Law, whoſe Name was *Mallet*, well known in the Reign of *Charles* I. eat at one time an Ordinary provided in *Weſtminſter* for Thirty Men at Twelve Pence a piece. His Practice not being ſufficient to feed him with better ſort of Meat, he fed generaly on *Offald*, *Ox-Livers*, *Hearts*, &c. He lived to almoſt Sixty Years of Age, and for the Seven laſt Years of his Life eat as moderately as other Men.

Boyles's *Exp. Philoſ. par.* 2. *Eſſay* 3. *p.* 86.

Not long ſince (ſays the incomparable Mr. *Boyle*) there was in *England* a Private Sentinel that was much talk'd off, not only for ſwallowing, but for digeſting *Stones*, and a very Inquiſitive Man, that gave the beſt Account of him, aſſured that great *Philoſopher*, that he knew him very well, and merely out of Curioſity had ſeveral times kept him Company for Twenty Four Hours together, on purpoſe to watch him, and was certain, that all that time he eat nothing but *Stones*, and that his groſſer Excrements conſiſted principally of a *Gravelly Sandy matter*. as if the Stones he ſwallowed had been diſſolved in his Body, and came from him in that Subſtance.

There is a certain little Dwarfiſh Corn-Cutter, now living in *Roſe-Mary-Lane London*, that to get Money Travelled formerly into ſeveral Countries in *England*, and ſhewed himſelf as one that lived upon Stones, and would ſwallow them in great numbers, and ſhaking his Belly you might hear them rattle like Stones in a Bag; but that he lived ſolely upon Stones was only a pretence to invite Spectators and Cuſtomers; for he eat the beſt Meat his Purſe would reach to, tho as privately as he could. He has now taken up the Trade of *Cutting Corns*, walks the Streets every Day for *Employment*, and is ſuch a Remarkable *Figure*, that every body knows him. He will for Six Pence and a Quart of Ale, at any time ſwallow *Twenty Pibble Stones*. I have ſeen him do it, and examining him what Effect they had upon his Body, he ſaid, *He knows no harm they ever did him, but in*

making

making him very Hungry *after he had voided them:* And ſays, *They always come away whole.*

CHAP. XLV.

Of Eloquence, *and Men that have excelled in that Art.*

TO Speak well ſhews a curious vivacity of *Wit*, and is a great ſtep to *Preferment*; but he that makes good Actions accompany his *Oratory*, is arrived to the height of Perfection: He has a good *Heart* as well as a good *Head*, which ſpringing from a Superiority of Mind, renders the Owner deſirable. 'Tis pity they ſhould be parted, for brave Actions are the Subſtance of Life, and a florid Tongue the Embelliſhment of it. In Speaking or Writing, *Brevity* and *Perſpicuity* ought to guide the Intention and Execution. He that fetches a tedious compaſs in Words, does but amuſe and tire himſelf, and his Auditors and Readers, without coming regularly to the Point in Hand. Another Rock to be avoided among thoſe that ſet up for *Orators*, is *Affectation*, which always ſpoils the fineſt things: And in ſhunning *Affectation* great care muſt be taken leaſt you fall into it by *Affecting* not to be *Affected*.

Higeſias the *Cyrenian Orator*, had ſuch an excellent Faculty in diſplaying the Miſeries of Humane Life, and the Advantages of Dying, that *Ptolomy* forbid him to Harangue any more on that Subject; becauſe many of his Subjects were perſwaded to haſten their Ends by a voluntary Death. Valer. Maxim. *l.* 8. *p.* 231.

John Tiptoft Earl of *Worceſter*, Studied in *Baliol College* in the Univerſity of *Oxford*, in the Reign of *Edward* IV. and was the firſt *Engliſh* Nobleman that gave a Reputation to Learning by his Aſſiduity in obtaining it. He ſhewed himſelf ſo great a Maſter of Elocution in an Oration he made before Pope *Pius* II. in the *Vatican*, that his Holineſs fell into Tears and Admiration. Fuller's *Eccl. Hiſt.* *p.* 84.

Demoſthenes

Plutarch. *in* Demo. *p.* 859.

Demoſthenes enter'd into the Service of the Republick of *Athens* under great Difficulties for an *Orator*; he ſtammered in his Speech, had an odd motion in his Shoulders, was hard of Hearing, and troubled with a ſhort Breath; yet in time correcting theſe Infirmities by *Art* and *Exerciſes*, he excelled the *Sophiſts* in Wit; all his Equals that Pleaded in the *Forum*, and was Celebrated as one of the moſt excellent *Orators* of the Age he liv'd in.

Plutarch. *in* Cicero. *p.* 881.

Marcus Tullius Cicero had all the Parts of *Elocution* in ſuch Perfection, that he was able to Speak with the Vigour of *Demoſthenes*, the Copiouſneſs of *Plato*, and the Pleaſantry of *Iſocrates* at the ſame time. What was Excellent in other Orators he not only made his own, but improved it to the utmoſt Advantage. He did not only *Plead*, but was ſaid to *Reign* in Cauſes; for by the Power of his *Eloquence*, and a happy *Wit* and *Genius*, he charmed the Ears of the Senators to his Tongue, and byaſſed their Opinions to the ſide he was concern'd for.

Zuin. *Vol.* 4. *l.* 2. *p.* 1121.

Cyneas the *Theſſalian* was an Auditor of *Demoſthenes*, and often ſent Ambaſſador by King *Pyrrhus* to the Cities he was in Controverſie with. He would always mix Perſwaſions to Peace with Threatnings of War, and by gentle and winning Expreſſions, would firſt Captivate their Attentions, and then Conquer their Obſtinacy; which cauſed his Maſter King *Pyrrhus* to ſay, *That* Cyneas's *Eloquence had gain'd him more Cities than his Soldiers had done by their Arms*,

Sueton. *l.* 1. *c.* 55. *p.* 34.

Appollonius Molon of the City of *Rhodes*, was Tutor to *C. Julius Cæſar*, under whom he profited to that degree in *Eloquence*, that few equalled, none exceeded him in it, as was acknowledged by thoſe that hated him. *Cicero* in an Epiſtle to *Brutus* extol'd him to the Sky, for one that was Maſter of a Fluent, Maſculine and Generous Method in Speaking. And in another to *Cornelius Nepos*, ſays, *Who can you prefer before* Cæſar *for an Elegant way in Diſcourſing, even among thoſe whoſe Buſineſs is* Oratory; *Who*, ſays he, *is more Brisk and Witty, who more Sententious and Florid, who has a better Geſture in delivering himſelf, and yet without Affectation or Rambling.*

Demades

Demades was but of mean Extraction, and conſequently of meaner Education, his Father being but an ordinary *Seaman*, and he himſelf had ſometime no better Employment than a common *Porter*; but when he betook himſelf to the ſervice of the *Republick* in *Athens*, he ſhewed ſuch excellent *Natural* Parts, that he ſoared above the common pitch of Art, and the ſtudied Speeches of *Demoſthenes* himſelf, were obſcured by his extemporary Eloquence. Plutarch *in Demoſth.* *p.* 850.

Pericles, the *Athenian* was ſo powerful an *Orator*, that he was ſaid to carry a Thunder bolt in his Tongue, and to ſtrike thoſe mute that contended in any Cauſe againſt him. He was very careful in compoſing his *Orations*, and whenſoever he was to ſpeak in Publick, implored the Aſſiſtance of the Gods, that no word might drop from his Mouth, that was diſagreeable to the ſubject Matter under debate. Plutarch *in Pericl.* *p.* 159

CHAP. XLVI.

Of Ambaſſadors, *the Fidelity of ſome, and Treachery of others.*

IT is highly requiſite that an *Ambaſſador* ſhould be a *wiſe* Man, out of danger of being impoſed upon by the Artifice of thoſe he Negociates with: *Learned* in the Laws and Conſtitutions of Foreign Kingdoms and States, as well as of his own Country, that he may carry it equally on both Hands. *Cloſe*, till he diſcovers what the Prince he is ſent to would be at; for he that plays an open Game is in a fair way of loſing all. Three Things are neceſſary to make an *able* Man in any Employment, *viz.* *Nature*, *Study* and *Practice*, and if he finds himſelf defective in any of theſe particulars, he ſhould employ *Auxiliary* Wits, and keep Men of good Sence about him to diſintangle his Affairs: A new, certain and excellent kind of Superiority, to make thoſe our *Servants*, whom

whom *Nature* or *Education* has made our Maſters. Above all our Embaſſador muſt have Prudence and Courage to ſecure a Retreat when he is at a loſs, for a wiſe Man may commit a fault, but they are Fools that can't conceal their Errors, ſhift the Scene to their own Advantage, and reimbeliſh as occaſion Offers.

Herodot. *l.* 4. *p.*266. When *Darius*, Son of *Hyſtaſpis*, had made a Deſcent into *Scythia*, that People deſtroyed all the Forage and Proviſions, that the Invaders muſt either Retreat or Periſh; and when this was done, ſent an Ambaſſador to *Darius* with theſe odd kind of Preſents, a *Bird*, a *Mouſe*, a *Frog*, and Five *Arrows*. The *Perſians* ask'd the Ambaſſador that brought them, what was imported by theſe *Hieroglyphicks:* The *Scythian* made them anſwer, that he had no other Commands, but to deliver them, and leave it to the Ingenuity of the *Perſians* to find out the meaning of them. *Darius* was of Opinion that they brought the Submiſſion of the *Scythians*, and yielded him the Air, Earth and Waters, but *Gobrias* a wiſer Man than the reſt, gueſſing at their ſignification from the poſture of their own Affairs; ſaid, *O ye* Perſians, *unleſs you are able to fly in the Air like a* Bird, *creep into Holes, and hide your ſelves under the Earth like a* Mouſe, *or can ſwim in the Water like a* Frog, *you muſt expect your Deaths from theſe* Arrows; but the *Perſians* followed their own Conſtruction, and had it not been for an intervening Accident, *Darius*, nor none of his great Army had ever returned into their own Country; for they were all routed, and *Darius* ſaved himſelf by flight, by the *Scythians* miſtaking the way he took.

Zuin. *Theatr. vol.* 5. *l.* 4 *p.* 744. *Alexander* the Great, being extreamly angry with the *Lampſacenians*, they ſent *Anaxemenes* as their Ambaſſador to him, who had ſometime been *Tutor* to *Alexander*, in hopes he might prevail for their Pardon. As ſoon as *Alexander* ſaw him, he ſolemnly vowed, he would grant nothing they ſhould requeſt of him; which *Anaxemenes* being acquainted with, ſaid, O *King*, *my humble Requeſt is, that laying aſide all Compaſſion thou wouldſt utterly ruin with Fire and Sword the Country of* Anaxemenes, *thy Maſter*; ſo *Alexander*, who had otherwiſe reſolved to do it, was obliged

liged to forgive them for his Oaths ſake, by the Ambaſſador's playing at *Croſs purpoſes* with him.

While the match was on Foot between Prince *Henry*, Son of King *James* I. and the *Infanta* of *Spain*, Secretary *Salisbury* ſuſpected the *Spaniards* acted deceitfully, and therefore putting the Duke *de Lerma* hard to it, he ſaid there was no ſuch Commiſſion from the King of *Spain* to treat of a Marriage. *Salisbury* ſent for the *Spaniſh* Ambaſſador before the Council, and reproached him with abuſing the King and Kingdom, ſhewing him the danger he had run himſelf into, if the King of *England* ſhould reſent it. The Embaſſador anſwer'd it was a weighty Affair, and this being *Saturday*, deſired time till *Monday* to give in his Anſwer. On *Monday* he appeared again, and thus began his Defence. *My Soul appertains to God, my Life is at the diſpoſal of the King my Maſter; but my Reputation is my own, and I will not loſe the firſt, and the laſt to preſerve the ſecond*, then laid down his Credentials and Inſtructions under the King of *Spain*'s Hand; ſhewed himſelf an honeſt Man in his Negociation; but was quickly called home, and wore out the reſt of his Days under the diſpleaſure of the *Spaniſh* Court. *Court of K. James I. p.* 170.

Sir *Nicholas de Book*, was ſent by *Valdemarus*, Marquis of *Brandenburg*, to give his Suffrage to make *Philippus Pulcher* Duke of *Auſtria*, King of the *Romans*; but the Ambaſſador being corrupted, and ſeeing *Lovis* Duke of *Bavaria* was like to carry the Election, he ſcratched out the Name of *Philip*, and put in that of *Lovis* into his Inſtructions; for which breach of *Truſt*, the Marquis at his return put him into Priſon, and ſuffered him to be famiſhed to Death. *Zuin. Theat. vol.* 3. *p.* 746.

The *Florentines* ſent one *Franciſcus*, a Civilian, but not over burthened with Learning, or the Rules of good Manners, Embaſſador to *Joan* Queen of *Naples*, who being told at his Arrival, that he muſt depart the next Day; and having formerly heard, that the Queen had a common Kindneſs for handſome Men, in which Number he thought himſelf included; after he had his Audience, he told the Queen, he had ſomething to Communicate to her Majeſty in Private, whereupon the Queen withdrew into her *Ibid. p.* 748.

Privy Chamber, in expectation of hearing ſomething, that was not fit to be imparted to any but her ſelf. Here the *Inſolent* fancying himſelf to be a Beauty, made it his requeſt to the Queen, that he might be admitted into her Embraces, *and have the Honour of Lying with her.* The Queen admiring at his Impudence, and only Brow-beating him, ask'd him if that was part of his Commiſſion, and ſo bid him return to his Maſters, without any other Revenge, than cauſing it to be entred with the reſt of his Negociations into the State Journals.

Hiſt. Rebel. Epit. p. 30. Sir *Dudly Carlton* underſtood all Foreign Affairs very well, but was a Stranger to the Conſtitution of his own Country, and the Nature of the People. He was ſent *Ambaſſador* into *Holland*, while the Synod at *Dort* was aſſembled, where being admitted, he ſate not ſo equal a Spectator as he ought to have been; but as far as he could, diſcountenanced the Party that was moſt learned, and ſtudied to raiſe the Credit and Authority of the other.

Hiſt. Engl. *vol.* 2. *p.* 60. The Biſhop of *Roſs* in *Scotland*, was accuſed for Plotting againſt Queen *Elizabeth*, in order to advance *Mary* Queen of *Scots* to the Crown of *England*, and being apprehended, it cauſed great Debates what ſhould be done with him he being an *Ambaſſador*; but the learned *Civilians* having determined that he had forfeited the Character of an Ambaſſador, he was brought before the Queen and Council in order to be puniſh'd. The Biſhop anſwered, *That he was an Ambaſſador of an Abſolute Queen, whoſe Privileges were not to be violated.* Lord *Burleigh* in a grave Reply, ſhewed him, *That the Privileges of an Ambaſſador could not Protect him in Offences againſt the publick Majeſty of a Prince, but that he was liable to be Puniſh'd, or elſe every lewd Ambaſſador might attempt againſt the Lives of Princes without Controul.* When they began to urge him with *Engliſh* Evidences, he prayed them not to proceed on that manner, for by a conſtant received Cuſtom, which had now obtained the force of a Law, *the Teſtimony of an* Engliſhman *againſt a* Scot, *or of a* Scot *againſt an* Engliſhman *was not to be received as Evidence*; however he was committed to the *Tower.*

CHAP.

CHAP XLVII.

Envy, and the ill Effects of it, where it Predominates.

MAlice and *Envy* are Two Links of a Chain, which bind the Envious to ſelf-created Torments; for the beſt Definition of Envy is couched in theſe few hard Words: *Triſtitia de Bonis alienis*, a Sorrow for any good that happens to another, & *Gaudium de Adverſis*, and Joy at other Men's Misfortunes. 'Tis a Diſeaſe that Feeds like a *Wolf*, upon the Perſon that nouriſhes it; that gnaws their Hearts, excruciates their Souls, macerates their Bodies, and deſtroys the comforts of their Lives. Other Enormities may have Pleaſure or Profit in them, and admit of Excuſes, but this has neither. Other Offences are but of a ſhort Duration, but Envy accompanies Men to their Graves without Intermiſſion. They are Sick, and out of Order, becauſe others are Well; Poor and Miſerable, merely upon the apprehenſion of others being Rich and Happy, and the better Men are, the more they hate them, tho' under infinite Obligations to the contrary.

Nothing ſo much ſtains the Glory of *Alexander* the Great, as that to ſupport his own Ambition, in being thought the greateſt in every thing, he envied all Mankind that had pretence to Virtue, or excelled in any Employment or Enterprize, becauſe he thought the praiſe that was given to others, detracted from himſelf. He envied *Perdiccas* for being *brave*; *Lyſimachus* for underſtanding the Politicks of War, and the Arts of a General, and *Seleucus* for his undaunted Courage. He hated *Antigonus* for his Liberality, *Attalus* for his Authority, and *Ptolomy* for his continued Proſperity; which is a direct Contradiction to that received Axiome, that every like, loves his like, for tho' he was a great Man himſelf, Envy blinded him. Ælian. *va. Hiſt. l.* 12. *c.*16. *p.* 310.

Diodor. Sic. Bibl. *l.* 17. *p.* 371. *Cambyſes*, King of *Perſia*, being informed that his Brother *Smerdis* could draw a ſtronger Bow than any Man in the Army, was ſo enraged againſt him for that manly quality, that he caus'd him to be inhumanly Butcher'd.

Sabell. Ex. *l.* 6. *c.* 9. *p.* 360. Thoſe Two great Men *Plato* and *Zenophon* were contemporaries, both employed their Studies on the ſame Subject, and both were Perſons of the higheſt Eſteem in their Generations, and yet both were ſuppoſed to be tainted with the pernicious Humor of Envy; for tho' both of them were great *Writers*, and were in other Things well known to one another, yet neither of them ſo much as quoted, or in any kind mentioned the other, in any of their Elaborate and Learned *Pieces*.

Burton's *Melanch. par.* 1. §. 2. *p.* 86. When *Richard* I. King of *England*, and *Philip* King of *France*, were engaged in a War againſt the *Turks*, for the recovery of the *Holy Land*, and were both at the Seige of *Acon*; *Richard* exceeding the other King in military Affairs, and being better beloved by the Army, it proved a *Canker* in the Heart of King *Philip*, he could not endure to hear *Richard* commended for his Bravery, but quarrel'd at all he did or ſaid, and in mere diſpleaſure and malice left the Siege, return'd into *France*, and invaded the Territories of *England*, to take his Revenge while the King was abſent.

Memoirs of the Court of France, *p.* 172. A *French* Lady of Quality that was well married, and lived in Plenty, hearing her Husband's Brother had married a very handſome Lady with a great Fortune, was mightily out of Humor, inſomuch that ſhe perfectly hated all that ſpoke in the Commendation of her new Siſter-in-Law, and hearing her Husband alſo commend her as a very beautiful Woman, ſhe bribed a Servant in that Lady's Family to Poiſon her; but he diſcovering the deſign, and the Lady being reproached for it by her Husband, ſhe Poiſon'd her ſelf, and Died.

Burt. *Mel.* *p.* 94. But what in its kind ſurpaſſes all the reſt, as a ridiculous and abſurd piece of Malice and Envy in the ſuperlative Degree, is the Relation of a rich Man given us by *Quintilian*, who being infected with this Diſeaſe, Poiſoned the *Flowers* and *Herbs* in his Garden,

den, that his Neighbours *Bees* might gather no more Honey from them.

Envy's the worſt of Fiends, procurer of ſad Events,
And only good when ſhe her ſelf Torments. Cowley.

CHAP. XXVIII.

Error and Miſtakes from whence they ariſe, with the Ill Conſequences of them.

THat all the Good and Evil of this Life depends upon the various *Paſſions* incident to Men's Minds, there needs no other Document than their dear bought Experience, which has too often convinc'd them, that while out of *Weakneſs* they have ſuffered themſelves to be Seduc'd and Tranſported by the Exceſs of their Affections, they have fallen into *Errors* that have more dejected their Spirits, than a long Succeſſion of Misfortunes could ever do, and from whence no other Fruit could be expected, but that of Shame, Sorrow and Repentance. 'Tis a great miſtake when Men attribute their Errors and Miſtakes to the want of an *Omniſcious* Underſtanding, when the fault lies in the *Ill-uſe* of that underſtanding we have in the Conduct of our deſires ſuggeſted by Paſſions, which might be remedied by true *Generoſity*, and a ſteady belief of, and tranquil dependance upon *Divine Providence*.

In the Fatal Fight at *Philippi*, betwixt *Brutus* and *Caſſius* on the one ſide, and *Octavianus* and *Antonius* on the other; *Brutus* had beaten *Octavianus*'s Right Wing, and forced them to fly, and *Antonius* had compell'd *Caſſius* to Retreat with the Left Wing, but not to a greater diſtance than a Neighbouring Hill, where he could with eaſe have rallied his Soldiers, and renew'd the Fight; but the Cloud of Duſt that aroſe hindering him from ſeeing *Brutus*'s ſucceſs, he ſent *Lucius Titinnius* to know in what condi-

Plutarch. *in* Bruto. *p.* 104.

tion *Brutus* was, who finding them Victors, he was returning to impart the Good News, and carried a Party with him to Reinforce those that had Retreated. *Cassius* seeing them coming, and by an unhappy mistake thinking they were Enemies, and that *Brutus* was Routed, caus'd his *Freed Man* to cut his Throat, and *Titinnius* finding him Dead, slew himself also, supposing his unadvised hast was the cause of that Misfortune, which coming to the knowledge of *Brutus*, it so utterly *Dispirited* him, that he lost his late acquired Victory, with his Life.

Schenk. *Obs.* Med. *p.* 237.

Johanna, Queen of *Navarre*, being invited to a Sumptuous Feast by the Queen her Mother, in a few days after she had made her Visit, fell dangerously sick of a *Pleurisy*, for the Cure whereof, a *Chirurgeon* was ordered to open the *Vena Basilica*; but either thro' Ignorance, or Inadvertence, he open'd the *wrong Vein*, which instead of giving the Princess Ease and Health, which commonly attends opening the *Basilick Vein*, his Mistake Cost the Lady her Life.

Lonic. Theatr. *p.* 479.

A Pamper'd *Cardinal* forgetting his vow of *Chastity*, had a scandalous Conversation with a Citizen's Wife of *Rome*, which the *Wittal* her Husband not only consented to, but *Pimpt* to procure them opportunities, at which the Husband's Brother thinking the Honour of his Family was concern'd in so notorious a Reproach, vow'd no less a Revenge than the *Death* of the *Cardinal*; and understanding this Lecherous *Eminence* had provided a great Supper at his Mistresses House, as indeed he had, but being detain'd by some more Emergent Affairs, he could not come to partake of it, and the *Cuckold* being weary in sitting up late in expectation of his coming, at last went and took his Repose with his Wife, in the Bed that was provided for the *Cardinal*. The Brother having hid himself in the House, at Midnight finding all quiet, and supposing the *Cardinal* was in Bed with his Brother's Wife, forces into the Chamber, and *Rashly* kills his Brother and Sister. In the Morning being made sensible of his Error, having first (for a round Sum of Money) engag'd a *Priest to Poyson the Cardinal*, he voluntarily Banish'd

niſh'd himſelf as a puniſhment for his Imprudence.

Edward Seymour, Duke of *Sommerſet*, *Uncle* and *Protector* to the young King *Edward* VI. happening not to be at the Council Board when Matters were concerted there to bring him to a Tryal for pretended High Treaſon, of which his Enemies had Accus'd him, *Robert* Lord *Rich*, Lord *Chancellor* of *England*, who dwelt then in *Great St. Bartholomew's Cloſe*, tho' he ſeem'd to agree in the Sentiments of the reſt of the Council, yet having a ſpecial favour for his Friend the Duke of *Sommerſet*, ſent him a Letter, informing him with what was tranſacted againſt him in Council, and out of haſt, only Superſcrib'd the Letter *To the Duke*, without any other Addition, and charg'd his Servant, who was but a Raw Giddy-headed Fellow, and lately entertain'd in his Service, to deliver it ſafely and ſecretly. The Servant better employing his Speed than his Diſcretion, and his Lord wondering he came back ſo ſoon, ask'd him where the Duke was when he deliver'd him the Letter? The Fellow anſwer'd, at his Palace in the *Charter-Houſe*, by the ſame Token he Read it at the Window, and ſmil'd at the Contents of it; but this Relation put the Lord *Rich* into a quite contrary Humour, as dreading the Conſequence of his Servants Miſtake, who, inſtead of the Duke of *Sommerſet*, had deliver'd the Letter to the Duke of *Norfolk*, who was no Friend to the Lord *Chancellor*, and a Profeſs'd Antagoniſt to the Lord *Protector*. This miſtake coſt him the Loſs of the Office of Lord Chancellor, which next Morning he Reſign'd to the King, to prevent both the Diſgrace and Puniſhment of being Diſcarded *for Revealing the Secrets of the Council*.

Full. *Ch. Hiſt. l.* 7. *Cent.* 16. *p.* 408.

CHAP XLIX.

Extraordinary Accidents that have happened to ſome in their Fortunes, Bodies, Deaths, and after Death; with other Remarkable Things.

ABundance of Miſchief has been done to the increaſe of Knowledge by an Intemperate and Blind love of Novelty, and no leſs prejudice has been done in this kind, by an Affected, Sullen and Moroſe Humour, in decrying the truth of every thing they do not Reliſh, or will not Underſtand. Things are too often carried in extreams, ſome believe all things, others will believe nothing. Some affect to differ in Opinion from every Body, either out of a Spirit of Contradiction, or for want of Charity. *Ne quid nimis*, is the Chart the Wiſe Man Sails by; and therefore, as he is not over haſty in believing extraordinary Accidents, ſo he is very careful not to ſeem to doubt the Credit of another Man's Relation; for that paſſes from incivility to an open Affront, and tacitly tells the *Reporter*, that he is either an ill Man in attempting to deceive others, or a very weak Man in being impos'd upon himſelf. To ſuſpend one's Cenſure is always ſafe, leſt we fall under the Misfortune of neither Believing or being Believ'd.

Full. Worth. p. 77. Kent. Doctor *Nicholas Wotton*, had ſuch conſiderable Augmentations to his Fortune, and variety of Employments in his Life, attended with a very old Age, that he was truly the wonder of it, ſo many Remarkable things happened to him. He was *Dean* of the two *Metropolitan* Churches of *Canterbury* and *York*, and the firſt *Dean* that either of thoſe two Cathedral Churches ever had. He was a *Privy Councellor* to four ſucceſſive *Crown'd Heads*, viz. *Henry* VIII. *Edward* VI. Queen *Mary* and Queen *Elizabeth*. He was Thirteen times *Ambaſſador* to Foreign Princes; and what is more to be admir'd than all the reſt,

Queen

Queen *Elizabeth*, in the first Year of her Reign, offer'd him the Rich Arch bishoprick of *Canterbury*, *but he refus'd to accept it.*

George Nevil, the Fourth and Youngest Son of *Richard Nevil*, Earl of *Salisbury*, was, for his extraordinary qualifications, so early taken Notice of at Court, that he was Consecrated *Bishop of Exeter* before he was Twenty Years of Age; and which is more, at Twenty five Years of Age was Constituted *Lord Chancellor of England*, which great Post of the Law he discharg'd with an Universal Applause, his vast Abilities supplying the defect of Years. Full. Worth. *p.* 273. *in* Durham.

Sir *Thomas Frowick* had so well employ'd his Study in the Laws of *England*, that he was made Lord *Chief Justice* of the *Common Pleas* in the Eighteenth Year of King *Henry* VII. and possess'd that Chair Four Years as the Oracle of the Law, tho' the youngest Man that ever enjoy'd that Office. He is said to dye in the Flower of his Years, before he arrived to the Fortieth of his Age, so that he was *Chief Justice* at Thirty Five. Full. Worth. *p.* 183. Middl.

The French Historian *de Serres* tells us, That *Charles* Earl of *Valois* was the *Son* of a King, *Brother* of a King, *Uncle* to a King, and *Father* of a King, but never was a King himself. *M.* de Serres, *p.* 163.

The *Grand Seignior* casting his Eyes upon one *Asan Aga*, a sprightful youth in his *Seraglio*, who was by Birth a *Polonian*, and observing him to be more forward and Active than any of his Court, took an Affection to him so sudden and violent, that he made him his *Mosayp* or *Favourite*, insomuch that he always Rode equal with him, Cloath'd as richly and was as well mounted as the *Sultan* himself, as if he had been Coadjutor, and his Associate in the Empire. The *Queen Mother*, and all the great Officers of the Court and Army, were Commanded to make Presents of Money and Jewels to him, whom now every one so Courted and Ador'd, that he became the whole discourse of the Empire. This extraordinary and sudden Promotion gave great Offence to the *Queen Mother*, the *Kuzlier Aga*, and the *Grand Vizier*, who all conspired his downfal; but the *Kuzlier Aga* plotting two openly against him, was depriv'd of his Office, and had lost his Life if the Queen Mo- Turk. *Hist. Epit. Vol.* 2. *p.* 141.

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ther had not powerfully interceded for him, and gain'd an Exchange of his Puniſhment from *Death* to *Baniſhment*. The *Baltagi Baſha* alſo underwent the ſame diſgrace, for only being ſuppos'd to be the *Moſayp*'s Enemy. This Victory, and a Slur put upon the *Queen Mother* her ſelf, was not carried with ſuch a Prudence and Equality of Mind by the young *Favourite* as was requiſite; but he being puff'd up with Pride and Glory, and adventuring to Determine in Matters of State, the *Grand Vizier* wrote complaints againſt him, which being handed to the *Grand Seignior* by ſome whoſe Wiſdom, Age and Gravity, begat a Reverence to their Perſons, the *Sultan* began to ſee the reaſonableneſs of their Allegations, and, on a ſudden, to the Admiration of the whole Court, caſt off his *Favourite*, ſinking him to a *Capigi Baſhee* or *Chief Porter*, with a Hundred and Fifty *Aspers* a day Salary, which is ſcarce Two Shillings in *Engliſh* Money.

Fulgos. *Ex. l.* 8. *p.* 1129.

A ſingular inſtance of the ſmiles of Fortune happened to *Thomas Seranus*, who, in the ſelf ſame Year, was, from an ordinary *Monk*, Conſecrated a *Biſhop*, advanc'd to the Dignity of a *Cardinal*, and alſo obtain'd the *Pontificate* by the Name and Title of *Pope Nicholas* the Firſt.

Wier. *de Præſtig.* Dæmon. *l.* 1. *c.* 16. *p.* 47.

In the Year of our Lord 1284. *June* 26th. a ſtrange Accident happened in the Town of *Hamelen*, in *Lower Saxony*, in the Dutchy of *Brumſwick*, between *Hildeſheim* and *Paderborne*, after this manner. The Town being ſorely afflicted with great numbers of *Rats* and *Mice*, a *Piper* coming thither, promis'd, for *a Reward agreed upon*, to deſtroy all thoſe troubleſom *Vermine*, and to that purpoſe went Piping thro' the Streets, and the *Rats* and *Mice following* him, he led them to a certain Hill near the Town, where they were all deſtroy'd in a Moment; but then returning to the Town, and demanding his Wages, they refuſed to pay him; whereupon he play'd another *Tune*, and was followed by One Hundred and Thirty Boys, to a Hill call'd *Koppen*, where they periſh'd, and were never ſeen or heard of after. This *Piper*'s Cloaths were of divers Colours, and therefore call'd the *Pied Piper*. This Story is Recorded in their *Annals*, and Painted in the Windows and Churches

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in *Hamelen*, of which ſeveral Thouſands have been Eye Witneſſes.

Mr. *Greſham*, an eminent Merchant in *London*, being homeward bound from *Palermo* in *Sicily*, where, at that time, liv'd the *Rich Antonio*, who had two Kingdoms in *Spain* Mortgaged to him at one time by his *Catholick* Majeſty: The Wind being againſt them, the Ship, in which Mr. *Greſham* Sail'd, came to an Anchor to Leeward of *Stromboli*, one of the *Lipari* Iſlands in the *Tyrrhenian* Sea, on the North of *Sicily*, where is a Mountain that caſts forth *Flames of Sulphur* in ſome places of it continually. About Noon the Mountain generally ceaſing to throw out *Flames*, Mr. *Greſham*, Accompanied with Eight Sailors, aſcended it, and went as near the Orifice as danger would permit them, where, among other frightful Noiſes, they hear a loud Voice pronounce the following words, *Make haſt, make haſt, the* Rich Antonio *is coming*, at which, being in a great Conſternation, they haſtned a-Board, and the Mountain beginning in a horrible manner to *Vomit Fire*, they Weigh'd, and the Wind continuing in the ſame Quarter, made the beſt of their way back again to *Palermo*, and enquiring after *Antonio*, they found that he *Died*, as near as they could Calculate, at the ſame Inſtant they heard the Voice at *Stromboli* ſay *he was coming*. Mr. *Greſham* ſafely arriving in *England*, made this ſurprizing accident known to King *Henry* VIII. and the Seamen being call'd before him, atteſted the Truth of it by their Oaths: Which made ſuch a ſenſible impreſſion upon Mr. *Greſham's* Mind, that he quickly gave over Merchandizing, made a diſtribution of his Eſtate, which was very conſiderable, among his Relations, and to Pious and Generous Uſes, reſerving only a Competency for himſelf, and then ſpent the remainder of his days in the Exerciſe of Piety and Devotion.

Sands. *Trav. l.* 4. *p.* 248. Clark's *Mir. c.* 33. *p.* 115:

The Ingenious and Learned Mr. *Oldenburgh*, gives us a Relation which he receiv'd from a Perſon of great Veracity in *Germany*, which be pleas'd to take in the Author's own words. I cannot but impart to you ſomething that lately happened in my Family, *viz.* that having taken, two Months ago, a Nurſe for my little Girl, (ſince dead) that Nurſes Boy being

Philoſoph. Tranſact. An. 1674. *p.* 100.

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ing on that occaſion Wean'd, did, by repeated ſucking the Breaſts of his Grand-mother, a Woman of *Threeſcore Years* of Age, cauſe ſuch a Commotion in her, that abundance of Milk run to her Breaſts, for a ſufficient Nouriſhment to the ſaid Wean'd Boy; whom alſo my Nurſe, his Mother, after ſhe returned home upon the Death of my Girl, now again gives Suck too, tho' her Breaſts, for ſome Weeks, had been dry'd up.

Ibid. It is recorded by the Learned *Diemerbroeck*, in the Second Book of his *Anatome Corporis Humani*, c. 2. p. 408. that at *Viaria*, a Town very near us, ſome Years ago, a Poor Woman living before the *Town Gate*, being brought to Bed of a fine Boy, not long after the Death of her Husband, and dying preſently after her Delivery, left her Child behind her in Good Health, but leaving nothing to pay a Nurſe to give the Child Suck, the Grand-mother of the poor Babe, call'd *Joanna Vuyltuyt*, being yet living, a Woman of Threeſcore and Six Years of Age, but very poor alſo, and not able to pay a Nurſe, out of pity to the Child, attempted, at that Age, to give it Suck her ſelf, in which Undertaking ſhe ſucceeded ſo well, that having out of her great Commiſeration, put her crying *Grand-child* ſeveral times to her Breaſts to Suck, theſe Breaſts did, from that old Woman's ſtrong Imagination and vehement Deſire to give Suck to this Child, begin to yield Milk, and continued ſo to do with that plenty, that it was ſufficient to feed the Child, ſo that it hardly needed any other ſuſtenance; which all that ſaw it much wondred at, and which can be atteſted by many veracious Inhabitants of the ſaid Town. The *Author* alledges theſe Examples, to fortify his Opinion *concerning the Cauſe that impells the Chyle to the Breaſts, which he takes to be the Mothers or Nurſes ſtrong Imagination to give Suck.*

Philoſoph. tranſact. An. 1670. *p.* 2096. *Grace Batterd*, the Wife of a Shoomaker in *Plimouth*, and a Woman of honeſt repute, was deliver'd of a Child *October* 22d. 1670. that had two Heads, two Necks as alſo the Eyes, Mouths and Ears ſutably double. Four Arms with Hands, and as many Legs and Feet. There was to both but one Trunk, but two Back-Bones from the *Clavicles* to the *Hypogaſtrium*

gaſtrium, and from the Shoulders down to the bottom of the Loins they were not diſtinct, but Cemented and Concorporated after this manner: The Right *Clavicle* or Channel Bone of the Right Hand Child (being long) join'd with the Left *Clavicle* of the Left hand Child. The Ribs on the Face-ſide of both of them, by the *Cartilages* or Griſtles, were united without any intervening *Sternum* or Breaſt-bone, and ſo made a common Cheſt to them both: And the Ribbs of both on the back part were United by the Griſtles; and from the *Clavicle* down to the *Hypogaſtrium* or bottom of the Belly there, with one Navel String to them both; but from the *Hypogaſtrium* downwards, they were divided, and became two, each having the perfect parts of Females. They were born dead, were exactly like one another, very well Featured, with pretty neat and handſom Limbs. They had Hair more than ordinarily thick, about half an Inch long, and their Nails full grown. The Mother is alive, and in Health.

Mr. *Goodrick*, a Chirurgeon in *Bury St. Edmunds*, affirm'd to me, ſays Mr. *Oldenburg*, that cutting a Lad of the *Stone*, (for which he has a great Name) he took out thence, at one time, Ninety Six ſmall Stones, all of them of different ſhapes, ſize, corners and ſides; ſome of which were ſo poſited as to ſlide upon others, which had thereby worn their Flats to a wonderful Slikneſs. He aſſur'd me alſo, That in the ſame Town another Perſon when dead, had a Stone taken from him, almoſt as big as a new born Childs head, and of the ſame ſhape. *Philoſoph. Tranſ. An.* 1667. *p.* 482.

Mr. *Kirby*, gives Advice from *Denmark*, of Thirty Eight *Stones* taken out of a Man's Body when Dead, that were pretty large, and of the leſſer ſort, divers were *Triangular* and *Quadrangular*; their Flats worn to a great ſmoothneſs, and their Corners Blunted. The greateſt Stone weighed 206 Grains; the leaſt Three Grains; all the Thirty Eight Stones weighing about Forty Eight Ounces. The Matter of the *Stones* is exceeding compact, like white Clay, and tho' the ſeveral Coats might be diſcerned in one of them I broke, yet they are not eaſily ſeparable; but what I wonder at moſt is, That in the diſſection of the *Kidneys* and *Ureters*, there was no ſign of a *Philoſoph. Tranſ.* An. 1673. *p.* 6155.

Stone

Stone or Gravel. I leave it to better Judgments to diſcuſs *how* and *where* theſe Stones were generated; and if it be granted in the *Bladder*, I ſee no reaſon but that (as Mr. *Boyle* ſomewhere intimates) there might be ſome Liquors that might paſs the ſeveral parts of the Body without exerting their force, till they meet with adapted matter to work upon. And why then may not the Stone in the *Bladder* be cured, eſpecially if the Patients Kidneys are qualified as this Man's ſeems to to have been, *viz.* void of any petrifying matter?

Philoſoph tranſact *An.* 1684. *p.* 534.

Frederick Slade Doctor of *Phyſick*, and *Fellow* of the *Royal Society*, in a Letter to the Publiſher of the *Philoſophical Tranſactions* gives the following Relation of two Humane *Calculi*. I here ſend you the Figure of a *Stone* of a prodigious ſize, and as rare a ſhape, ſomewhat indeed reſembling the *Kidney*, for that was worn away, and this Stone fill'd up the place. It weighed Seven Ounces and a half, and there is no *Hiſtory* that relates any account of a Stone generated in the *Kidney* that does equal it, for its Circumference meaſur'd *Seven Inches* upon the round.

Ibid.

That taken out of the late Duke of *Norfolk*'s Grandfather, was brought not long ſince to the *Royal Society* by Sir *Theodore de Vaux*, comes far ſhort of that before mentioned, for it weighs but Four Ounces and a half: A Stone indeed of an incredible ſize to be found in the *Kidney*. The meaſure long-wiſe from one extreme to the other made Four Inches compleat: The extenſion of the Branches from one to the other, meaſured croſs-wiſe Three Inches and a half. This Stone is laid up in the Repoſitory of the *Royal Society*, as a great but *ſorrowful* Rarity, having cauſed the Death of ſo great a *Patron of Learning*.

Philoſoph tranſact. *An.* 1685. *p.* 961.

A Carpenter of about Forty Years of Age, of a ſtrong habit of Body, and very laborious in his Calling, living about a Mile from *Hallifax* in *Yorkſhire*, was in very great pain in his Belly, till at length feeling ſomething fallen into the *Inteſtinum Rectum*, the Arſe Gut, and coming within the reach of his Finger he drew out a Stone by force, and was well again; and ſo continued a Fortnight, till another Stone began to move, which occaſion'd a pain greater than the former, in proportion to its Bulk,

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and kept him upon the Rack Eight Days, during which time there was an abſolute ſuppreſſion of Excrements, and when the Stone came into the *Rectum*, it continued near Two Days within the reach of his Finger, with which he could not draw it out by any means, till at length he bent a ſmall piece of Iron into the form of a Hook, with which rude Inſtrument his Servant with much ado drew it forth, but not without wounding the *Rugous* coat of that part. After it was gone he ſoon recover'd his former Condition, and felt no further harm from this Accident. About Seven Years before the very like caſe had befallen him, voiding two Stones by ſiege and about equal bigneſs.

About Twenty Five Years ſince, Mr. *John Deacon* a Practitioner in Phyſick and Chirurgery in *Burfurd*, ſhewed me a Stone that a Patient of his had voided by *Siege*, which was about the bigneſs of a Hen's Egg, but perfectly round; and I have read that divers others have done the like.

Mr. *Samuel du Gard* Rector of *Forton* in *Shropſhire*, in a Letter to Dr. *Ra. Bathurſt*, then *Vice Chancellor* of the Univerſity of *Oxford*, acquainted him, that about *Candlemas* 1673, a Child about a quarter of a Year old, at *Lilleſhall* in *Shropſhire*, was taken with a Bleeding at the Noſe, Ears and in the hinder part of the Head, where was no appearance of any Sore: it continued Three Days, at the end of which the Noſe and Ears ceaſed bleeding; but ſtill Blood came away as it were Sweat from the Head. Three Days before the Death of the Child (which was the ſixth Day ſince ſhe began to bleed) the Blood came more violently from her Head, and ſtreamed out to ſome diſtance from it: Nor did ſhe bleed only there, but upon her Shoulders and at the Waſt, in ſuch large quantities, that the Linnen next her might be wrung it was ſo wet, and every Day required clean Linnen; For Three Days ſhe alſo bled at the *Toes*, at the bend of her *Arms*, at the Joints of her *Fingers* of each Hand, and at her Fingers *ends*, in ſuch quantity, that in a quarter of an Hour the Mother catch'd from the droppings of her *Fingers*, almoſt as much as the Hollow of her Hand wou'd hold. All the time of this Bleeding the Child never *Cry'd* vehemently,

Philoſoph tranſact. *An.* 1674. *p.* 193.

mently, but only *Groan'd*; tho' about Three Weeks before it had such a violent fit of *Crying*, as the Mother says, she never heard the like. After the Child was dead there appear'd in those Places from whence the Blood issued, little holes like the prickings of a Needle. This is an Accident I think has no President in History.

Philosoph transact. *An.* 1677. *p.* 842.

Donald Monro living in a Town called *Scrachbogie* near *Aberdeen* in *Scotland*, is very Remarkable for somewhat peculiar in his Temper, that inclines him to *Imitate* unawares all the Gestures and Motions of those with whom he Converseth. No Man at first sight but would be surprized with the odness of this *Dotrel* quality. He is a little old, and very plain Man, of a thin slender Body, and has been subject to this Infirmity from his Infancy. He is very unwilling to have it observed, therefore casts down his Eyes when he walks in the Streets, and turns them aside when he is in Company, for if he looks upon you, he cannot forbear doing what you do. If you scratch your Head, he will scratch his Head; if you wring your Hands, he will do the same; and so if you wipe your Mouth, blow your Nose, or stretch forth your Arms, or whatever other Action you use, he cannot forbear doing the same. You need not strain Compliment with him, to perswade him to be Covered; for he still puts off and on as the Company does, and that with great exactness, and with such a natural and unaffected Air, that he cannot be suspected of Design. Hold his Hands and enjoin another to make such Motions, he will strugle hard to get loose, and being at Liberty will fall to his old course of *Imitation*, and therefore is called the *Imitating Man*; and in truth, tho' he has not Power to restrain himself, is very Apish and Ridiculous.

Philosoph transact. *An.* 1692. *p.* 525.

A Man living not long since in *Bristol*, did always eat his Food twice, and truly Ruminated as Cows, Sheep and other Beasts do, and always did so ever since he can remember. He begins to *chew* his Meat a second time within a quarter of an Hour after his Meal, if he drink with it, if not something longer: After a full Meal his chewing lasts about an Hour and half. If he goes to Bed presently after Meals he cannot sleep till the usual time of *chewing* be-

be over. If it leaves him, 'tis a certain ſign he will be ſick, and is never well till it returns again. Before *Rumination*, he ſays, his Victuals lies heavy in the lower part of his Throat, till it has paſt the ſecond *chewing*, and then it paſſes clean away: And this he always obſerves, that if he eats variety of things, that which paſſes firſt down, comes up firſt to be chewed. This Account came to Dr. *Sloane* from Mr. *Day*, at that time Mayor of *Briſtol*, who ſays this Perſon is about Twenty Years of Age, and of tolerable Sence and Reaſon. *Pyerus* who has written at large and very ingeniouſly upon *Rumination*, found two Perſons in his Country, who were alive when he writ that Book, and had been taken notice of to *Ruminate*. They were very Boariſh and Fooliſh Perſons, that lived only among the Beaſts; and he fancies that by frequent Converſation with Calves and Sheep, they had learnt to imitate them.

About Sixty or Seventy Years ago, when *Currure* was under the Government of the *Hundues*, and ſeveral Perſons were permitted to dig there for *Diamonds*, a *Portugueze* Gentleman went thither from *Goa*, and having ſpent in *Mining* a great Sum of Money, amounting to 100000 *Pago's*, and converted every thing he brought with him into Money, even to what wearing Clothes he could ſpare; while the *Miners* were at work for the laſt Days Expence, he had prepared a Doſe of *Poyſon*, with a Reſolution if he found nothing that Night, to end his Life with his Money; but in the Evening the Workmen brought *a very fair ſpread Stone*, weighing Twenty *Pago's*; in Commemoration whereof, he cauſed a great Stone to be erected in the place, with an Inſcription in the *Hundues* or *Tillinga* Tongue, to this effect, which remains there to this Day, Philoſoph tranſact. *An.* 1676. *p.* 910.

Your Wife and Children ſell, ſell all you have,
Spare not your Clothes, *nay ſell your ſelf a* Slave,
And Money get: then to Currure *make haſt,*
There ſearch the Mines, a Prize *you'l find at laſt.*

After which he immediately return'd with his *Diamond* to *Goa*, being unwilling to venture further after ſo fair an eſcape.

Philoſoph Tranſact. An. 1685. p. 1022.

Mr. *St. George Aſh*, Secretary of the *Dublin* Society, in a Letter to one of the Secretaries of the *Royal Society*, gives us the Story of a *Girl* named *Ann Jackſon*, born of *Engliſh* Parents in the City of *Waterford* in *Ireland*, who are both ſaid to be ſound and healthy. When this Girl was about Three Years old *Horns* did ſhoot out in ſeveral parts of her Body, wherefore the Mother concealed her out of ſhame, and bred her up privately; but ſhe ſoon after dying and the Father becoming very poor, the Child was left as a Charge upon the Pariſh. She is now between Thirteen and Fourteen Years of Age, yet can ſcarce go, and I have ſeen Children of Five Years old *Taller*; ſhe is very ſilly, ſpeaks but little, that not plainly; her Voice is low and rough, her Complexion and Face well enough, except her Eyes, which are very dead, and ſeem to have a Film or Horn growing over them, ſo that ſhe can hardly now perceive the difference of Colours.

The *Horns* abound chiefly about the Joints and Flexures, and are faſtened to the Skin like *Warts*, and about the Roots reſemble them much in Subſtance, tho toward the Extremities they grow much harder and more *Horny*. At the end of each *Finger* and *Toe* grows a *Horn* as long as the *Finger* and *Toe*, not ſtrait but bending like a *Turkies* Claw. On the other Joints of her *Fingers* and *Toes* are ſmaller Horns, which ſometimes fall off and others grow in their Places. On her *Knees* and *Elbows*, and round about the *Joints* are many *Horns*, two more remarkable at the point of each *Elbow* which twiſt like *Rams-Horns*, that on the left *Arm* is above an Inch broad and four Inches long. On her *Buttocks* grow a great number which are flat by frequent ſitting: At her *Armpits* and the *Nipples* of her Breaſts ſmall hard Subſtances ſhoot out much ſlenderer and whiter than the reſt; at each *Ear* alſo grows a Horn, and the skin of her Neck begins of late to be *Callous* and *Horny*, like that of her Hands and Feet. She Eats and Drinks heartily, Sleeps ſoundly, and performs all the Offices of Nature like other healthy People.

John

John Nicholai Pechlinii M. D. &c. Communicates a Relation of a *Swediſh Gardiner*, lately alive, who ſome Years ago endeavouring to help another, that was fallen into the Water under the Ice, fell into it himſelf, to the depth of Eighteen *Swediſh* Ells; where afterwards he was found ſtanding upright, with his Feet on the Ground, from whence they drew him up, after he had remained there for the ſpace of Sixteen Hours: And wrapping him about cloſe with Linnen and Woollen Clothes, to keep the Air from too ſudden a ruſhing upon him, and then laying him in a warm place, rubbing and rolling him to and again, and at length giving him ſome very *Spirituous* Liquor to drink, he was reſtored to Life, and brought to the Queen Mother of *Sweden*, who gave him a yearly Penſion, and ſhewed him to divers Perſons of *Quality* as a *Prodigy*. The ſame being alſo confirm'd by the famous Dr. *Langelot*, who himſelf receiv'd the Relation in *Sweden*, is ſo well atteſted, that nothing more, ſays our Author, can be required to aſſert an Hiſtorical Truth. *Philoſoph. Tranſact. An.* 1666. *p.* 677.

In a Letter from Dr. *Wallis* to the Publiſher of the *Philoſophical Tranſactions*, dated *May* 2. 1666. we have this Account of a Storm with Thunder and Lightning, which fell in *Oxford* and places adjacent, wherein happened a ſad Accident upon the Water at *Medley*, about a Mile or ſomewhat more diſtant from that City. Two *Scholars* of *Wadham* College, being alone in a Boat without a Waterman, having newly thruſt off from Shore at *Medley* to come homewards, ſtanding near the Head of the Boat, were preſently with a ſtroke of Thunder or Lightning both ſtruck out of the Boat into the Water, the one of them *ſtark Dead*, in whom, tho' preſently taken out of the Water (having been by Relation ſcarce a Minute in it) there was not diſcern'd any appearance of Life, Sence or Motion: The other was ſtuck faſt in the *Mud* (with his Feet downwards and all his upper parts above Water) like a Poſt, not able to help himſelf out; but, beſides a preſent Stonying or Numneſs, had no other harm; but was for the preſent ſo diſturb'd in his Sences, that he knew not how he came there out of the Boat, nor could remember either Thunder or Lightning that *Philoſoph. Tranſact. An.* 1666. *p.* 222.

did effect it; and was very Feeble or Faint upon it, which tho' immediately put into a warm Bed, he was not throughly recover'd by the next Night.

Tho' the Grave be the appointed House for the quiet rest of the Dead, yet we find that some could not find that Benefit, and that others have been pull'd out of their Graves after they had long had the right of Possession, of which I shall give you one memorable Example, in

Full. *Ch. Hist. l.* 3. *cen.* 11. *p.* 9. *William* I. King of *England*, being dead his Corps were forsaken by his Nobles and Dependants, Robb'd of his Armour, Clothes and Furniture by his meaner Domesticks, and left naked on the Floor, without any care taken for his Sepulture, till a poor but charitable *Knight*, named *Harluins*, caused his Corps to be carried to *Caen* in *Normandy* to be Interred there in St. *Stephen*'s Church, which the Deceased Monarch had Founded. Being brought into *Caen* the Monks went in Procession to meet the Corps, and drawing near the Church, and a Fire happening in the Instant, his Hearse was set down in the Street and utterly deserted, all Men running to quench the Fire. That being done, they return to perform the *Funeral Rites*, and being ready to inter the Corps, one *Anselm Fitz Arthur* forbid the Burial, saying, the place where they were about to bury him, *was part of his House, which the Deceased King had violently and unjustly taken from him when he built that Church, and therefore the Usurper should not quietly possess his Inheritance being Dead, tho' he did it by Force when he was Living*; upon which they agreed with him for an Hundred Pounds, and so put an end to that Dispute; but as they were putting the Corps into the *Stone-Coffin*, it was so little, that crushing the Body down, which was not Disbowelled, his Belly broke, and threw out such a noysome smell, that being unable to endure it, the Company all left the Church, and had not a Monk or two been more kind than the rest, the dead King had still wanted a Grave; but they hudled up the Ceremony and return'd to their Cells to refresh themselves. Nor was this a final end of this Monarchs Troubles after Death, for when *Caen* was taken by the *French* under *Chastilon*, his Tomb was rifled, his Bones thrown out, and some of them

them brought into *England* again. To which Story I might add that of Queen *Catherine*, Wife of King *Henry* V. and Mother of King *Henry* VI. whose Corps lie unburied in a loose Coffin in *Westminster-Abby* to this Day. Of *Alexander* the Great, who through the Mutinying of his Captains, could not rest in his Grave till two Years after his Death, and of *Scanderbeg* the Famous Prince of *Epirus*, and *Cyrus* the great King of *Persia*, who as they gave little Peace to others during their Lives, could not find quiet Graves after their Deaths.

The *French* have always been branded with the Character of a Revengeful People, and such as take delight in Mischief, which made their Neighbours the *Hollanders* raise this Proverb of them, *Quand le* Francois *Dort, le Diable le berse. When the* Frenchman *Sleeps the Devil rocks the Cradle.* There is not a more Sanguinary and Barbarous Rabble in the World than in *France*, 'tis an ordinary thing to dig one out of the Grave, and drag him up and down in pieces, as they did the Marquis of *Ancre*, whose Death and the manner of it redounds infinitely to the Dishonour both of King and People. The King commanded him to be kill'd in his own Palace the *Louvre*, whose Walls were sprinkled with his Blood: And then as a thing ridiculous to all the World, *his Process was made after his Death:* The Rascality broke into the Church and into his Mortuary, whence they pull'd him out, dragg'd him like a Dog up and down the Channells, then hang'd him to a Gibbet by the Heels, and cut his Body into Mammocks; tho' he was never Arraign'd, Convicted or Condemn'd; *but Death is not sufficient to satiate the Malice of the* French. Howels Germ. *Diet. p.* 83.

CHAP. L.

Of the Eye, *its Frame, Beauty, Diſeaſes, and ſeveral Remarkable Cures.*

SUch are the Tranſcendent Beauties of the *Eyes*, that they have gain'd a greater ſhare of Praiſe and Admiration than all the other parts of the Body, being called the *Light* that guides, and the *Watchman* that forewarns the Neighbouring Members of approaching Danger, and preſerves them from inevitable Ruin. They are alſo called the Harbingers of Love, and Glaſſes that interchangeably both attract and emit the Flames of Delight, and Deſire into Humane Souls; but whilſt they enjoy theſe Priviledges of Viſion, it is ſcarce determinable, whether they are more happy or unhappy in not being able to ſee themſelves, ſince reflecting upon their Glory, would be attended with the ſence of their numerous Infirmities.

Jovij *Elog. l.* 4. *p.* 201. *Cæſar Borgia* Duke of *Valentia*, had ſuch fiery, piercing and threatning Eyes, that ſtruck all into Fear and Dread that came into his Preſence, ſo that few had Confidence or Courage enough to look ſteadfaſtly upon him; and yet had ſo great a command of them, that when he was in Company with Ladies, he could change his furious Looks into ſuch charming Smiles, or languiſhing Aſpects, as might beſt comport with his Deſigns, and render him moſt pleaſing and acceptable to the Fair Ones.

Bartholi. de luce *Hemin. l.* 3. *p.* 107. It was obſerv'd by *Theodore Beza*'s Domeſticks, that his Eyes were ſo Clear and Illuſtrious, that they would ſend out ſuch a Light in the Dark as form'd an outward ſhining Circle round about them, very beautiful and pleaſant to the Spectators.

Philoſoph. Tranſact. An. 1670. *p.* 2081. *Julio de Eſte* an *Italian* Prince, had ſuch a ſurprizing ſweetneſs and winning force in his Eyes, that his Malicious and Envious Brother, Cardinal *Hypolite de Eſte*, cauſed them to be put out, that his *Miſtris* might not be tempted by his Eyes to eſteem his Perſon and ſlight the Cardinal.

Lypſius

Lypſiæ in his Book Entituled *Miſcellaneous Curioſities*, acquaints us with two rare Symptoms about the Sight. One of a Perſon that *Tuning* the Strings of a Muſical Inſtrument, one of them ſnapping a ſunder, hit him very ſmartly on the right Eye; after which, proper cooling *Ophthalmicks* being applied, the Patient awaking after Midnight, *ſaw all things as perfectly in the dark as if had been full Day light, being able to diſcern the ſmalleſt Lines in Pictures, and to read Printed Papers: Whereas when a Candle was brought to him, or in the Sunſhine he was able to ſee nothing at all.* The other is of a Man infected with the *Lues Venerea*, who after the other common Symptoms were abated, found his ſight ſo diſtemper'd, *that all Objects appeared double to him*, which continued a long time, but at length cured.

A Maid came from *Banbury* in *Oxfordſhire*, to Dr. *Turberville* the famous Oculiſt in *Salisbury*, to be cured of a ſtrange Diſtemper in her Eyes. She could ſee very well, but no Colour beſides Black and White. She had ſuch ſtrange Scintillations by Night, with the appearance of *Bulls*, *Bears*, &c. as terrified her very much; ſhe could ſee to read ſometimes in the greateſt Darkneſs for almoſt a quarter of an hour together. *Philoſoph: Tranſact. An.* 1684. *p.* 736.

Another Perſon had no viſible Diſeaſe in his Eyes, but could not ſee at all unleſs he ſqueez'd his Noſe with his Fingers, or ſadled it with narrow Spectacles, and then he ſaw very well. I carried him to Mr. *Boyle*, ſays the Doctor, as a fit Subject for ſo great a Philoſopher to make his Remarks on. *Ibid.*

There was one in *Salisbury*, who had a piece of *Iron* or *Steel* ſtruck in the *Iris* of the Eye, which put the Patient to very great pain. The Doctor endeavour'd to puſh out the *Iron* with a ſmall *Spatula*, but could not; then he applied a *Loadſtone* to it, and it jump'd out immediately. *Ibid.*

CHAP. LI.

Faces *like one another.*

THO' Nature generally ſo much delights in Variety, that there are ſcarce two Faces in the World ſo exactly alike, but a curious Eye may diſcern ſome difference when they are together, and ſhew'd by the ſame Light; yet ſhe ſeems ſometimes to give an Exception to that General Rule, by ſtamping two Faces with almoſt the ſame Impreſſion, which nevertheleſs ariſes from the defect of Humane Sight, and not from her Inconſtancy to her firſt Principle; for tho' there may be ſome Reſemblance in Faces, ſhe only ſhifted the Scene to amuſe us, and ſhew a greater variety in the difference of Condition, Conſtitution, and Humour, and therefore the following Examples of Similitude muſt paſs for Rarities and Diverſions of Nature.

Fuller's *Worth. p.* 266. *Dev.*

Nicholas and *Andrew Tremain*, Sons of *Thomas Tremain* of *Colecomb* in *Devonſhire* Eſq; were ſo alike in their Faces, Shape and Proportion, that they were not diſtinguiſhable but by their Cloathing; but in this they differ'd, that the one, at the Fight of *New Haven* in *France*, was a Captain of a Troop of Horſe and the other but a Private Sentinel, where they both loſt their Lives.

Val. Max. *l.* 9. *c.* 14. *p.* 273.

Artemon, a Perſon of an inferior Rank among the Commonalty, ſo well reſembled *Antiochus* King of *Syria*, that Queen *Laodice* when her Husband was kill'd, made a Property of the Peaſant in repreſenting the King, till ſhe had ſettled the Government and diſpoſed the Crown to her own Humour.

Plin. *l.* 7. *c.* 12. *p.* 187.

Toranius a Merchant that dealt in Slaves, put a Trick upon one of the *Triumvirs* named *Marcus Antonius*, in ſelling him for a great ſum of Money, two very handſom Boys that exactly reſembled one another, for *Twins* of the ſame Birth, whereas in truth, one was born in *Aſia*, and the other was a *Trans-Alpine*; for which *Antonius* calling him to Account, the cunning

cunning Merchant anſwer'd, *That was the reaſon why he put ſo high a value upon them, for it was no wonder that* Twins, *that tumbled in the ſame Belly ſhould be both alike; but that two born at that diſtance ſhould be ſo, was extraordinary.*

Martinus Guerre and *Arnildus Tillius* were ſo alike in the Face and make of their Bodies, that when *Martinius* was in the Forreign Wars, *Tillius* under that Reſemblance betrayed *Martinius*'s Wife to his lewd Embraces, and neither his Four Siſters that were in the Houſe, nor any of the Neighbourhood could diſcover the Impoſition, they were both ſo alike; and ſo they lived together as Man and Wife ſeveral Years, without the leaſt ſuſpicion of being otherwiſe. Henric. Steph. *Apolog. pro* Herodot. *p.* 7.

Under the Reign of the Emperor *Auguſtus*, a young Man came to *Rome*, ſo every way like the Emperor, that he attracted the Eyes and Admiration of all the People as he paſs'd along the Streets, which at length coming to the knowledge of *Auguſtus*, he ordered the Man to be brought to him, who being come into the Preſence the Emperor ask'd him, *If his Mother had ever been at* Rome? and the Youngſter underſtanding what the Queſtion tended to, anſwered *No, but my Father has been here very often.* The ſame Story is Recorded *Verbatim* of one of the *Turkiſh* Emperors and an *Armenian* Soldier. Zuin. *Vol.* 2. *l.* 2. *p.* 290.

CHAP LII.

Of Fear, *and the Effects of it.*

FEar is a Surpriſal of the Heart upon the apprehenſion of approaching Evil, and if it be raiſed to the degree of *Terror*, and the Evil ſeems impendent, the Hairs are raiſed an end, and the whole Body into Horror and Trembling. After this if the Paſſion continue, the Spirits being put into Confuſion, ſo that they cannot execute their Offices, the uſual Succours

Succours of Reaſon fail, Judgment is blinded, and the Powers of Voluntary Motion become weak, the Vitals are eclips'd, and the Heart unſufficent to maintain the Circulation of the Blood, which ſtopping and ſtagnating in the Ventricles of the Heart, cauſes Fainting and Swooning, and ſometimes ſudden Death. It always begets a terrible Aſtoniſhment and Confuſion during the fit. I omit the vulgar ſort, to to whom it one while repreſents their great Grandfires riſen out of their Graves in their Shrowds; another while Hobgoblins, Spectres and Chimæra's; but even among Soldiers, it often makes Flocks of Sheep appear like armed Squadrons, and Reeds and Bulruſhes like Pikes and Lances.

Quint. Curt. *l.* 3. *p.* 34.

The Emperor *Theophilus*, in a Battle againſt the *Agarens*, was ſo aſtoniſh'd and ſtupifi'd with *Fear*, that he had no power to fly; *Adeo pavor etiam auxilia formidat*, ſo much does Fear dread even the means of Safety; till *Manuel*, one of his Principal Officers, was forced to jog and ſhake him out of his Trance, ſaying, *Sir if you will not follow me I will kill you; for it is better you ſhould loſe your Life, than by being taken to loſe your Empire.*

Mont. *Eſſ.* Engl. *Vol.* 1. *c.* 17. *p.* 85.

But *Fear* does then manifeſt its utmoſt Power and Effect, when it throws Men upon a *Valiant Deſpair*, having before deprived them of all ſence both of Duty and Honour. In the firſt pitch'd Battle the *Romans* fought againſt *Hannibal*, under the Conſul *Sempronius*, a Body of Twenty Thouſand Foot that had taken a flight, ſeeing no other eſcape for their Cowardize, threw themſelves headlong upon the great Battallion of their Enemies, which alſo with wonderful Force and Fury they charged through and through and *Routed*, with a very great Slaughter of the *Carthaginians*, by that means purchaſing an Ignominious Flight, at the ſame price they might have done a Glorious Victory.

Sueton. *p.* 113 & 195. Zuing. *Theat. Vil.* 1. *p.* 94.

Auguſtus Cæſar, *Caius Caligula* and Pope *Alexander* III. tho' otherwiſe Men of Courage, were ſo Cowed and Intimidated at the noiſe of Thunder, that the firſt of them always carried about him a Charm againſt it, the other would quake at the very Diſcourſe of it, was ready to run into a Mouſe-hole

hole when it happened, and the laſt run from Prayers in the Church to hide himſelf in a Vault.

Don Diego a Noble *Spaniard*, admiring the Beauty of a young Court Lady, made an Aſſignation to confer with her in the King of *Spain*'s Garden under a ſhady Tree; but by the yelping of a little Dog they were diſcover'd, and the young Gentleman condemn'd to Dye. Hearing the Sentence pronounced againſt him, it ſo terrified him, that the ſame Night, tho' the Perſon was under Twenty Years of Age, *his Hair turn'd as Grey as if he had been Sixty*; which being the next Morning related to King *Ferdinand*, he gave him his Pardon; ſaying, *He had ſuffered enough for that Fault, ſince from a young Man he was become an old one.* Donat. *Hiſt. Med. l.* 1. *p.* 1.

As *Perſeus* King of *Macedon* was waſhing his Hands after Supper, Information was given him, that the Enemy was approaching near him, who being ſurprized with the Paſſion of *Fear*, ſaid, *I am Conquer'd*, and made great haſt to eſcape, without ſo much as looking at the Enemy; whereas if he had not been Infatuated, he might have coop'd up the *Romans*, and fought them at a great Advantage. Which ſhews us that *Fear* is nothing but an *Erroneous Judgment*, which makes diſmal Repreſentations of things, which are not ſo in their own Nature, but in the Fancy repreſenting them to be ſo. Licon. *Hiſt. l.* 4. *p.* 559.

The *Greeks* acknowledge another kind of *Fear*, exceeding any we have mention'd yet; a Paſſion that ſurprizes us without any viſible cauſe, by an *impulſe from Heaven*; ſo that whole Armies and Nations have been ſtruck with it. Such a one was that which brought ſo wonderful a Deſolation upon *Carthage*, where nothing was to be heard but Voices, and Out crys of *Fear*, where the Inhabitants were ſeen to ſally out of their Houſes as to an Alarm, and there to charge, wound and kill one another, as if they had been Enemies come to ſurprize their City. All things were in a ſtrange Diſorder and Fury, till with Prayers and Sacrifices they had appeaſed their Gods; and this they call a *Pannick Fear*. Mont. *Eſſ. v.* 1. *p.* 87.

CHAP.

CHAP. LIII.

Luxury in Feasting.

A Decent, well Furnish'd and Hospitable *Table*, is very commendable in the Nobility and Wealthy Gentry that can afford it; it speaks the Greatness of their Minds, the Goodness of their Natures, and gains the *Blessings* of the Poor and Needy, where they are Charitably allowed to come in for their share; but when *Feasting* runs into excessive *Luxury* and vain Expences, it reproaches the Author of it with Prodigality and Folly; *for no Money can be so truly said to be thrown away*, as that which is superfluously spent upon the *Belly*, which in a short time must of necessity be return'd to the Jakes as offensive to Mankind. In this kind of Excess the Ancient *Romans* were so infamously Remarkable, that 'tis said, *Their Sensuality despoiled the Remainders of their former Vertues*; and yet we find their Examples were thought worthy the Imitation of succeeding Ages, of which I shall give you but a few of many Instances, lest I should teach what I design to decry.

Full. Ch. *Hist. l.* 4. *cent.* 15. *p.* 193.

George Nevil, Brother to the great Earl of *Warwick*, at his Installation into the Archbishoprick of *York* 1470. made such an excessive Feast, that 'tis a wonder how his *Caterers* could think of such great Varieties, or where to provide them. Here follows an account of his Bill of *Fare*. Three Hundred Quarters of *Wheat*, Three Hundred and Thirty Tuns of *Ale*, One Hundred and Four Tuns of *Wine*, One Pipe of *Spiced Wine*, Eighty Fat *Oxen*, Six Wild *Bulls*, One Thousand and Four *Weathers*, Three Hundred *Hogs*, Three Hundred *Calves*, Three Thousand *Geese*, Three Thousand *Capons*, Three Hundred *Pigs*, One Hundred *Peacocks*, Two Hundred *Cranes*, Two Hundred *Kids*, Two Thousand *Chickens*, Four Thousand *Pigeons*, Four Thousand *Rabbets*, Tow Hundred and Four *Bittours*, Four Thousand *Ducks*, Four Hundred *Hersews*, Two Hundred *Pheasants*,

Pheasants, Five Hundred *Partriges*, Four Thousand *Woodcocks*, Four Hundred *Plowvers*, One Hundred *Curlewes*, One Hundred *Quailes*, One Thousand *Egrets*, Two Hundred *Rees*, above Four Hundred *Bucks*, *Does* and *Roebucks*, One Thousand Five Hundred and Six *Venison Pasties*, Four Hundred cold *Venison Pasties*, One Thousand Four Hundred Dishes of *Gelly* parted, Four Thousand Dishes of plain *Gelly*, Four Thousand cold *Custards*, Two Thousand hot *Custards*, Three Hundred *Pikes*, Three Hundred *Breams*, Eight *Seale*, Four *Porpusses*, and Four Hundred *Tarts*. The Earl of *Warwick* was Steward at this Prodigious Feast, the Earl of *Bedford* Treasurer, the Lord *Hastings* Comptroler, with many other noble Officers; *Serviters* One Thousand, *Cooks* Sixty Two, Servants in the *Kitchin*, Five Hundred and Fifteen. But see what this Prodigal Bishop came to at last; King *Edward* IV. the then Reigning Prince, seized his whole Estate, sent him Prisoner to *Calais* in *France*, where he suffer'd extreme Poverty, as a Punishment of his former Vanity and Excess.

Heliogabalus kept such a Prodigal and Expensive Table, that at one Supper were sent in the Heads of Six Hundred *Estridges*, only for eating their *Brains*; when he was near the *Sea* he never eat Fish, and when he was a great distance from it he would eat nothing else; he hated what was cheap and easie to be had, and loved only what was Scarce and *Dear*, and the Debauchery and Irregularity of his Appetite, out stript all the Inventions that could be contrived to satisfie it. Lamprid. Hackw. *Apol.* l. 4. *p.* 382.

C. Caligula was Master of a very great Revenue, and had as many ways to comsume it, one of which was Voluptuous Eating and Drinking, he would dissolve the best *Orient Pearls* in Vinegar and drink them off, and was mightily troubled, that he could not spend the whole Revenue of all the *Roman* Provinces at one Supper. *Pliny* also reports of *Cleopatra* the last Queen of *Egypt*, that to out do *Mark Antony*'s costly Treats that he bestowed upon her, she drunk off after a Sumptuous Entertaiment, two of the richest *Pearls* that were known in the World, which were valued at an Hundred Thousand *Sesterces*. Plin. *Nat. Hist.* l. 9. *p.* 257. Fulgos. *ex.* l. 9. p. 1137.

CHAP.

CHAP. LIV.

Flattery, prodigious in ſome Perſons.

FLattery is the Food of Courts, a little ſneaking Art, which cunning Knaves uſe to Cajole and ſolten Fools withal, and for ready Money ſell them Air, that are ſolliciting for Preferments. Kings and Princes are generally blam'd for giving too open an Ear to *Flatterers*; but I think there is none of the Complainers, but would be worſe than Kings, if ſo continually corrupted as they are, with that ſort of *Vermin*. Courtiers have no leſs difficult a Task, for *Truth* it ſelf has not the Privilege to be ſpoken at all times, and in all ſorts; the uſe of it, noble as it is, has its Circumſcriptions and Limits. Their Mouths muſt always be full of Sugar, to ſweeten the Words that are ſpoke to Princes, for *Truth*, as well as moſt Offices of *Friendſhip*, when apply'd to the *Sovereign*, are under rude and dangerous Hazards. 'Tis very perillous for a Councillor to ſeem *Wiſer*, or more *Quick-ſighted* than his Maſter. A matter may be ill Reſented, that was well intended; but he that attempts to ingratiate himſelf by *Flattery*, and tunes his Note to every pleaſing *Key*, is an utter abomination, a Snake in one's Boſom, Poyſon in a Golden Cup, and a *Tame Beaſt* that bites deeper than a *Tyger*.

Xiphil Clark's *Mir. p.* 211.

Tiridates, King of *Armenia*, having been defeated, and made a Priſoner by the Roman General *Corbulo*, was brought before *Nero* in *Rome*, and the Captive King knowing *Nero*'s blind ſide, and that he lov'd to be flatter'd, fell on his Knees before him, ſaying, *I am near Kinſman to the Puiſſant Lord* Arſaces, *Brother to the two Potent Monarchs* Volgeſus *and* Pacorus, *yet glory more in having the Honour to be your Imperial Maj'ſty's Servant; and therefore am come to pay you the ſame* Devotion *as I do the* Sun, *which is my* Deity, *and with pleaſure will be what you pleaſe to make me, for you are my Deſtiny and Fortune*: Which Artificial

Sycophantry

Sycophantry, ſo hit the Humour of *Nero*, that he gave him his Kingdom again, and a Hundred Thouſand pieces of Gold to bear his Charges into *Armenia*.

A groſs *Flatterer* in *Rome*, whoſe Name was *Publius Affranius*, being inform'd that the Emperor *Caligula* was indiſpos'd in his Health, addreſs'd himſelf to him, profeſſing that out of his Duty and Affection to the Emperor, and the Publick Tranquility, he would gladly dye, ſo that *Caligula* might be reſtor'd to Health. The Emperor anſwer'd, *That he had not Faith enough to believe him*; whereupon *Affranius* confirm'd it by a ſolemn Oath; and *Caligula* not long after recovering, in deteſtation of his baſe and falſe Flattery, commanded him to be ſlain, *that he might not be Forſworn.* Sueton. *l.* 4. *p.* 104.

Theſe Examples were of *Wordy Flatterers*, there are others that were guilty of the ſame Offence, by a ſervile Imitation of their Princes, even in their defects and blemiſhes. To this purpoſe we are told by *Diodorus Siculus*, that it was the Ancient Cuſtom of the *Ethiopians*, that if their King. by any misfortune in War, or otherwiſe, was diſabled in any of his Limbs, his Courtiers and Friends would voluntarily Maim themſelves in the ſame parts, that they might not enjoy a happineſs the King wanted: Therefore, if the King was *Lame*, the whole Court *Halted*; if the King had but one *Eye*, they would put out one of theirs; and if he dy'd, his choiceſt Friends would follow him by a voluntary Death, which their blind zeal perſwaded them was Honourable, and a Demonſtration of the ſincerity of their Friendſhips. Rer. *Antiqu. l.* 3. *p.* 69.

Alexander the Great had an imperfection in his *Neck*, that oblig'd him to carry it more of one ſide than the other, which, tho' an inconſiderable thing, was ſo exactly imitated by all his Great Officers, that his whole Court could not ſhew a Man without a *Wry Neck*. Lips. *Monit. l.* 2. *c.* 8. *p.* 236.

Dionyſius's Flatterers run one againſt another in his Preſence, Stumbled at, and overturn'd what ever was under Foot, to ſhew they were as Purblind as their Sovereign. Mont. *Eſſ. Vol.* 3. *p.* 223.

King

Camer. *Oper. Subcis. p.* 296. King *Henry* VIII. of *England*, *Anno* 1521. cut his Hair very ſhort, and all the *Engliſh* put themſelves into the ſame *Cut*, tho' the Faſhion, at that time, was to wear their Hair very long. Queen *Anne*, Wife of King *James* I. had a *Wen* in her Neck, to cover which, ſhe wore a *Ruff*, and if we may credit Tradition, that firſt began the Faſhion of wearing *Ruffs* in *England*.

Trenchfield. *Hiſt. improv. p.* 84.

The abovemention'd Flatterers were ill enough, but there is yet one more miſchievous piece of Sycophantry behind, and that I take the liberty to call *Self Flattery*, when Men cannot endure to be told of their Faults; which too often is found to be the infirmity of Great Men, and Contributes to their being Hated, or Ruin'd.

Zuin. *Theat Vol.* 2. *l.* 7. *p.* 510. *Aratus* the *Sycionian*, by the greatneſs of his Courage, and Prudence of his Conduct, having reſtor'd his Country to its former Liberty and Privileges, that it might be preſerv'd in Peace and Tranquility, took the liberty to acquaint King *Philip* with his Faults in the adminiſtration of the Government; which the King took ſo ill, that a Subject ſhould preſume to Inſtruct or Reprehend his Sovereign, that he caus'd him to be Poyſon'd. *An ill Return for ſo good an Office.*

Lord Reny's *Civ. conſid. p.* 210. *John*, King of *Spain*, ſo doated upon a Damſel that was his Miſtreſs, That he not only kill'd ſome Princes of the Royal Blood with his own Hands that were ſuppos'd to be her Enemies; but Commanded all the Provinces and Cities under his Obedience, to ſwear Allegiance to her, and do her Homage. The Gentlemen of *Sevil* thought this an Illegal Impoſition upon them, and therefore ſent Twelve of their number as *Embaſſadors* to him, to mediate their excuſe, who, with all ſubmiſſion, told his Majeſty, *That they were Bound by Oath to his* Queen, *and could not Alienate their Duty without Abſolution*; the King, in a great Fury, took himſelf by the Beard, ſaying, *I ſwear by this Beard you have ſpoken unadviſedly*, and ſo diſmiſs'd them without other Ceremony. Not long after the King went to *Sevil*, and cauſed all the Ambaſſadors in one Night to be Murdered in their own Houſes.

Sabinus

Sabinus Flavius being engag'd in a Conſpiracy, to rid the World of that Monſter *Nero*, and being interrogated by him, how he could diſpence with his Military Oath, and Attempt againſt his Life? Anſwer'd, that he was his Faithful Subject and Servant, *while he Merited Love and Obedience*; but now could not forbear hating him, ſince he was *his Mothers, his Brothers, and his Wife's Murderer, a Waggoner, a Fidler, a Stage Player, and a Burner of Rome.* Nothing could have been more terrifying to *Nero* than this ſhort but pithy Reprimand; for tho' his inclination was bent to do Barbarous things, yet he was impatient, and could not endure to hear the Wickedneſſes he had committed. Pezel. *Mell. Tom.* 2. *p.* 40.

CHAP LV.

Ridiculous Follies Committed by ſome Men.

Ariſtotle ſays, that no excellent Soul is exempt from a mixture of *Folly*; and thinks he has reaſon to call all Tranſports, how commendable ſoever, that ſurpaſs our own Judgments, *Folly*: For as much as Wiſdom is a regular Government of the Soul, which is carried on with Meaſure and Proportion, and which ſhe is Reſponſible to her ſelf for. Its the only Ruin of Men of ſhallow Capacities that they never conſider, and ſince they don't comprehend things, they never ſee the Damage or Profit, and by Conſequence never trouble themſelves about them, but ſwallow all that comes firſt to hand without Examination. Wiſe Men or Kingdoms may, by ſurprize, be guilty of doing fooliſh things, but to ſuffer them to run into an uncontrolable Cuſtom, is abſurdity in the Abſtract; for when Men have been tax'd with Inadvertency at the firſt commencement of Folly, they paſs for Naturals if they perſevere in it.

How extreamly guilty of this *Folly* are our Biggotted *Papiſts*, that give away their Money while they are alive, *to be pray'd for when they are Dead.*

Laconick *or new* Max. *p.* 81. Some Men naturally love to *Cheat*, 'tis interwoven with their Conſtitution, and often Boaſt of palming falſe *Dice* upon others, when themſelves are the *Bubbles*. Do but hear, ſays Sir *John Squander*, what a Trick I put upon a Whore laſt Night: Fore George I made the Silly Baggage take a *Louis d'Ore* for Seventeen and Six pence after the *Proclamation*.

Herodot. *l.* 7. *p.* 397. *Xerxes* having made a Bridge of Boats over the Sea, to convey his Army out of *Aſia* into *Europe*, which by a furious Tempeſt, and the Rapidity of the Current, broke to pieces; he was ſo angry at it, that he ſent a *Defyance* to the Sea, Commanded his Officers to give it Three Hundred *Stripes*, and to throw *Fetters* into it to bind it to a Calmer Behaviour; but as if all theſe Rigors were not a ſufficient Chaſtiſement, with *hot Irons* he branded ignominious Stamps upon it; in doing which, his Agents were obliged to ſay, *O unruly and ſtubborn Waters, your Sovereign Lord has aſſign'd you theſe puniſhments, in revenge of the Injuries you have done him, and now will paſs over you in deſpite of all Oppoſition.*

Herb. *Trav. l.* 2. *p.* 209. The Great *Cham* of *Tartary*, every day when he had dined himſelf, caus'd a Noiſe of *Trumpets* to ſound at the Gate of his Palace, to notifie to all the Kings and Sovereign Princes in all parts of the Univerſe, that the Great *Cham* had Dined, *and now gave them leave to go to Dinner.*

Plater. *Obſer. l.* 2. *p.* 42. A Woman, of a very Nice Apprehenſion, complain'd to the Miniſter of the Pariſh with Tears in her Eyes, of an unſupportable Affliction ſhe daily underwent, which was, That in the Morning ſhe was neceſſitated to put on her Cloaths, and at Night when ſhe went to Bed, was obliged to put them off again.

Suet. *l.* 4. *c.* 55. *p.* 197. *Caligula*, the *Roman* Emperor, exceſſively delighted in a *Horſe* he had that was nam'd *Swift*, whom by a ſolemn Meſſage he invited to Supper with himſelf at his own Table, caus'd his *Provender* to be given him in a Veſſel of *Gold*, and *Wine* in Baſons of the ſame Metal: ſwore by his *Health* and *Fortune*, promis'd to make him *Conſul* of *Rome*, and was

vain

vain enough to have done it, if the Horſe had liv'd to the next Election. He made the Horſe a *Prieſt*, *Colleague* with him in the Empire; his Stable was a Sumptuous *Palace* Built with Marble, his *Manger* was made of *Ivory*, his Harneſs *Purple*, with a Jewel of Precious Stones hanging at his Breaſt, and had a Family, Servants, and his Houſe richly furniſh'd.

From theſe kinds of *Folly*, it will be expected I ſhould give Examples of the Folly of both Sexes in their *Cloaths*, and ſetting up for *Wits*, which, tho' they are compriz'd under their diſtinct Heads, yet, to oblige the Reader, I ſhall take the Liberty to ſay ſomething of them here, ſince both Sexes ſtrive who ſhall outdo one another in the Art of *Foppery*, and value themſelves upon a *Lac'd Coat*, or an *Embroider'd Gown*, when a *Reaſonable Word*, or an *Obliging Look*, would gain them more reſpect than all their *Fine Trappings*, wherein they generally take the *Fooliſher* part of the World for their Pattern. Few conſider what is *Fit*, but think this piece of *Ridiculous Finery* is *Neceſſary* for them, becauſe *other People have it*; which is ſetting *Reaſon* upon its *Head*, by carrying the *Rule* from *Things* to *Perſons*, and appealing from what is *Right*, to every Fool that is in the *Wrong*. The word Neceſſary is miſerably apply'd, it diſorders *Families*, and overturneth *Governments* by being ſo abuſed. Remember, ſays my Author, that *Children* and *Fools* want every thing, becauſe they want Wit to diſtinguiſh: And therefore there is no ſtronger Evidence of a *Crazy Underſtanding*, than the making too large a Catalogue of things neceſſary, when, in Truth, there are ſo very few things that have a Right to be plac'd in it.

Advice to a Daughter, *p.* 45.

To ſee ſome Perſons ſet up for *Wits*, is enough to move a Wiſe Man's Compaſſion; becauſe they take pains to make themſelves *Ridiculous*, and lay out their Sence, to appear a Maſter-piece in *Buffoonery*:

——————— *Folly we attain,*
By Studious ſearch and labour of the Brain,
By Obſervation, Counſel, and deep Thought;
God never made a Coxcomb worth a Groat:

We owe that Name to Induſtry and Arts;
An Eminent Fool muſt be a Man of Parts.
Rocheſt.

No Man is free from ſometimes doing and ſpeaking fooliſh things; but the worſt on't is, when a Man ſtudies to play the Fool, and inſtead of Palliating his Faults, diſcovers his Blind ſide.

Næ iſte magno conatu magnas Nugas dixerit.

The Man in Troth, with much ado,
Has prov'd that one and one is two.

Howel's Germ. *Dyet. p.* 21.

like an ordinary Fellow in *Spain*, that will ſtand on *Tiptoe*, pulling out his *Muſtachos*, and ſaying, *Voto a Tal jo ſoy tan bueno come el Rey Don Felipe, I ſwear by* Hercules *I am as good a Man as King* Philip. Among many others of this ſort I will only inſtance in *Antonio de Leyva*, who being in great hopes of *Preferment*, and from a *Gregarian* Common Soldier, being made a General; coming to attend the Emperor, was permitted to ſit down in the Preſence, becauſe he was troubled with the *Gout*; but the Emperor being told, that he expected to be made a Knight of the *Golden Fleece*, or a *Grandee* of *Spain*; the Emperor one Day hearing him complain of the *Gout*, ſaid, *I believe you are more indiſpoſed in your Brain, than in your Feet; for he that expects what he is altogether unfit for, diſcovers his own Ignorance and Raſhneſs.*

CHAP.

CHAP. LVI.

Of Men Fortunate and Unfortunate.

IT is a grand Abſurdity to attribute a certain *Power* to *Fortune*, that makes things to happen, or not to happen, as ſhe pleaſeth. The word *Fortune* is a meer *Chimera*, hatch'd in the Brain, out of an Error of Humane Underſtanding, and nouriſh'd by *Popular Superſtition*, which proceeds only from hence, that we *know not* all the Cauſes that concur to ſingle Effects. For when a thing that we have apprehended to depend upon *Fortune*, and ſo to be *poſſible*, ſucceeds not; 'tis a certain ſign, that ſome one of the *Cauſes* neceſſary to make it ſucceed has been *wanting*; and conſequently, that the ſame was abſolutely impoſſible; as alſo, that the like Event, that is ſuch a one to the production whereof the like neceſſary Cauſe was wanting, hath never come to paſs. So that had we not been *Ignorant* of that *Deficient* Cauſe, we never had thought that Event to be poſſible, nor by conſequence ever deſired it. We ought therefore as *Chriſtians*, utterly to renounce the uſe of that *Heatheniſh* Word *Fortune*, and in the room of it to eſtabliſh this great Verity, that all things are directed by *Divine Providence*, whoſe Decree, excepting thoſe things which the ſame Decree hath left to depend on our own Will, is Infallible and Immutable. But ſince, by a kind of *Neceſſity* grown upon us by unwary Cuſtom, ſometimes I am oblig'd to make uſe of that word, I ſhall ſhew its Uuconſtancy, Variety, and Mockery in ſeveral Examples. *Sometimes ſhe acts by meer Will and Pleaſure.*

Lucius Metellus may properly lead the Van in the Liſt of the *Fortunate*, for, beſides his being one of the *Roman Quindecim Viri*, that had the Cuſtody of the *Sibylline* Oracles, General of the *Roman Cavalry*, twice *Conſul* and Chief Prieſt; he had in perfection all thoſe Ten Qualifications that entitle a Man to terreſtrial Happineſs. He was a Courageous General, a ſucceſsful Leader, arrived to the height of Honour

Godwin's Rom. Antiqu. *l.* 2. *p.* 52.

Honour. Was a Wiſe and Prudent Senator, a Wealthy Citizen, happy in a numerous Iſſue, and in being at the Head of Affairs in the then moſt Celebrated City of the Univerſe.

Sabel. *Ex. l. 7. c. 8. p. 409.* *Quintus Metellus*, by an uninterrupted Courſe of propitious Accidents, was in a State of Felicity from his Birth to his Death. He deſcended from Noble Parents, had a Mind and Body qualified for every Station; A Wife equally famous for *Chaſtity* and *Fruitfulneſs*: Three Sons of *Conſular* Dignity, and the Fourth a *Prætor*. His Daughters all *Honourably* beſtow'd in Marriage, whoſe Children were with him. He liv'd happily to a great Age, died peaceably, and was carried to his Funeral Pile by his Sons and Sons in Law.

Politick. Max. l. 2. c. 1. p. 152. It is reported of the Emperor *Antoninus*, ſurnam'd *Pius*, that he never did any thing that he had cauſe to repent of; that he was never refuſed what he ask'd, or diſobey'd in what he Commanded, and the reaſons he gave for theſe things, were, *That he made all his Actions Correſpond with Reaſon.*

Zuin. *Theat. Vol. 3. p. 605.* *Arnolphus*, Duke of *Lorrain*, dropt the *Ring* from his *Finger* into the River *Moſella*, which was afterwards found in the Belly of a *Fiſh*, and reſtored to him.

Plut. *in Alex. p. 672.* *Alexander* making a *Libation* to the Heroes at *Troy*, pour'd Oyl upon the Tomb of *Achilles*, and plac'd a Crown of Gold upon it, ſaying, he was the happieſt Perſon in the World; *for while he liv'd*, Patroclus *was his Friend*; *and when dead*, Homer *perpetuated his Memory.*

Chet. *Coll. cent. 2. p. 32.* *Maud* the Empreſs might vye with *Pherenice*; for ſhe was Daughter of King *Henry* I. Mother of King *Henry* II. and Wife of King *Henry* IV. Emperor of *Germany*. This Epitaph was made upon her.

Ortu Magna, Viro Major, ſed Maxima prole.
Hic jacet Henrici *Filia, Nupta, Parens.*

Alexander the Great had many Acceſſions of Happineſs. *Philip*, King of *Macedon*, that Renown'd Warrior, was his Father. *Ariſtotle* the Celebrated Philoſopher was his Tutor. He never fought but he won the Field. Never ſat down before a City which

which he did not take, nor never Invaded a Country which he did not Conquer.

Fate's dark Receſſes we can never find,
But Fortune, at ſome Hours, to all is kind.
The Lucky have whole Days, which ſtill they chooſe,
Th' Unlucky have but Hours, and thoſe they loſe.
Dryd.

For tho' Dame Fortune ſeems to ſmile,
And leer upon him for a while:
Shee'l after ſhew him in the Nick
Of all his Honours, a Dog-trick. Hud.

The Inconſtancy and various Motions of what the Vulgar call *Fortune*, may reaſonably make us expect ſhe ſhould preſent us with all ſorts of Faces, and *ſometimes ſeem to act by the Rule of Reaſon*, as well as other while quite contrary; can there be a more expreſs act of Juſtice than this? The Duke of *Valentenois* having reſolv'd to Poyſon *Adrian*, Cardinal of *Cornetto*, with whom Pope *Alexander* VI. his Father and himſelf were to Sup in the *Vatican*; he ſent before a Bottle of *Poyſon'd* Wine, with ſtrict order to the Buttler to keep it ſafe. The *Pope* being come before his Son, and calling for drink, the Butler ſuppoſing this Wine had not been ſo ſtrictly commended to his Care, but only upon account of his *Holineſs*, preſented it immediately to the *Pope*, and the Duke himſelf coming in ſoon after, and being confident they had not medled with his Bottle, took alſo his Cup; ſo that the Father died immediately upon the Place, and the Son after having been long tormented with Sickneſs, was reſerv'd to another, and a worſe Fortune. Mont. *Eſs* Eng. *vol.* 1. *p.* 345.

Sometimes ſhe ſeems to Play upon us in the very Nick of an Affair; Acts the *Phyſitian*, and gives Life by a Wound that was intended to kill. Thus ſhe did by the Painter *Protogenes*, who having finiſhed the Picture of a *Mad Dog* with great Art, but not being able to expreſs, as he would, the *Slaver* or *Foam* that ſhould come out of his Mouth, vext, and angry at his work, he took his Spunge, which by cleaning his Pencil, had imbibed ſeveral ſorts of *p.* 346.

Colours, and threw it in a Rage againſt the Picture, with intent utterly to deface it; but Fortune guiding the Spunge, it hit juſt upon the Mouth of the Dog, and perform'd what all his Art was not able to accompliſh.

p. 348. Sometimes *Fortune* ſeems to direct our Counſels, and Correct them, as in *Iſabel*, Queen of *England*, who, if ſhe had Landed in this Kingdom from *Denmark*, at the Port ſhe intended, had fell into the Hands of her Enemies; but Fortune throwing her into another Haven, ſhe landed in ſafety. And he who throwing a Stone at a Dog, hit, and kill'd his Mother-in-law, thought he had reaſon to pronounce this Verſe.

Menander. Ταυτόματον ὑμῶν καλλίω βυλεύεται

——— *By this I ſee,*
Fortune takes better Aim than We,

Bak. Chron. p. 283. Other while ſhe ſeems to act in direct oppoſition to *Reaſon*, meerly to exerciſe her Deſpotick Authority, as in that eminent Example of King *Henry* VI. of *England*, who was a juſt Prince, and a Pious Chriſtian, had a good Cauſe, a Valiant Queen, and Potent Friends to defend his Right; yet it was ſorrowfully obſerved, that no Military Enterprize ſucceeded where he was preſent.

John Textor. Off. l. 2. p. 98. *Franciſcus Buſalus*, an eminent Citizen of *Rome*, was afflicted with the worſt of all Misfortunes; for being a tender and indulgent Father, was very unhappy in all his Children. Two of his Sons fell down dead in his ſight, by mutual Wounds they gave one another in a Duel: Two other of his Sons were put to Death for raiſing Commotions againſt the Government. A Fifth Son kill'd his Mother-in-Law, and his only Daughter being under diſcontent, *Poyſon'd* her ſelf while ſhe was ſitting in Company with her Husband.

Voſſ. Inſtit. l. 4. p. 97. *Helvitius Pertinax*, had ſuch ſtrange and unaccountable Turns in his Affairs and Fortune, and ſo often from a flouriſhing Eſtate reduced into the moſt pauperous Circumſtances; that he was call'd the *Tennis Ball* of Fortune.

Thomas

Thomas Tuſſer, while in his Minority was Educated at ſeveral Schools, *Wallingford*, St. *Paul*'s and *Eaton*, from whence he was ſent to *Trinity Hall* in the Univerſity of *Cambridge*. When he arrived to the ſtate of Manhood he lived in *Staffordſhire*, *Suffolk*, *Norfolk*, *Cambridgſhire*, in ſhort was a perfect *Ubiquitarian*. He chang'd his Condition as often as his Country, and was ſucceſſively a *Muſitian*, *Schoolmaſter*, *Servingman*, *Husbandman*, *Graſier* and *Poet*. He Traded in every thing he had hopes to get Money by, in *Oxen*, *Sheep*, *Dairies*, *Corn* of all kinds, but to no Advantage, for whether he bought or ſold, he was always on the loſing hand; and yet he has publiſh'd ſuch excellent Preſcripts in *Husbandry* and *Houſwifery*, which being obſerv'd would make every body Rich, but could never be ſo himſelf; tho' he was never charged with any Extravagancies, Careleſneſs or Negligence. Fullers *Worth.* p. 334. Eſſex.

Fortune's *made up of Toys and Impudence,*
A common Jade *that has not common Senſe!*
But fond of Buſineſs, inſolently dares
Pretend to Rule, *and ſpoil the Worlds Affairs!*
Sometimes ſhe Smiles, then like a Fury Raves,
And ſeldom truly Loves but Fools or Knaves.
I'll marry Honeſty, tho' ne'er ſo Poor,
Rather than follow ſuch a blind, dull Whore.

Buck.

CHAP LVII.

True Friendſhip.

TRue *Friendſhip* muſt have the three Qualities of an *Ens*, Unity, Goodneſs and Truth. One Soul in different Bodies, that will and nill the ſame things. A Sacred Tye made more firm by Adverſity: Equally Utile and Pleaſant: Couragious, that ſpeaks what it thinks, without treading ſo nicely, as if it fear'd a ſhock; but makes the *Cauſe* of *Truth* the common

common *Cauſe* both of the one and the other. 'Tis true a Man has need of long Ears to hear himſelf frankly Reprov'd and Cenſur'd; but 'tis a ſingular Friendſhip to hurt and offend us for our own Good. Friendſhip ſhould alſo be ſimple, pure, fortified, and confirmed by Judgment and length of time; for all others are but Acquaintance, and Familiarities occaſionally contracted, which commonly dye with the Deſign. Thoſe are only to be reputed Friends, that can abide the Teſt of *Diſcretion*, and the Tryal of unconſtant *Fortune*. Such Friends are more pleaſing and neceſſary than the Elements of Fire and Water; the Man is happy that enjoys them, and miſerable that wants them, for when he falls he hath no body to help him up. The way to make true Friends, is to take them by Choice and not by Lot, and the regular courſe to keep them, is to be a Friend to thy ſelf, for, *Qui ſibi Amicus eſt, Scito hunc amicum omnibus eſſe, he who is his own Friend, is a Friend to every body elſe.*

Lon. *Theat.* p. 521. *Damon* and *Pythias*, two Diſciples of the *Pythagorean* Philoſophy, lived in ſuch a regular Friendſhip, that when the *Syracuſian* Tyrant had ſentenced one of them to dye by the Hands of the Executioner, and he asking leave to go home and ſettle his Affairs before his Death, the *Tyrant* refuſed to grant him that Favour, unleſs the other would be bound for his return, at a time appointed; which he making no Scruple to do, the Requeſt was allowed; while the Tyrant was under a ſurprize, in thinking what would be the Event of the Security's Engagment. One Day was laps'd and no News of his coming, which gave People the opportunity of upbraiding the other with *Raſhneſs*; but he without being concern'd at the Conſequence of what they ſuggeſted, told them, *He was certain his Friend would not break his Word to ſave his Life.* Accordingly the Condemn'd Man came at the time prefixt, and freed the other. *Dyoniſius* admiring the Friendſhip of the one, and Fidelity of the other, gave the Perſon Condemn'd his *Pardon*, and deſired *he might be admitted as a third Perſon in ſo Sacred a Friendſhip.*

Pelopidas

Pelopidas and *Epaminondas* have their Names Recorded in the Book of laſting Renown, for the inviolable Friendſhip that continued between them to the laſt Moment of their Lives. They accompanied each other to aſſiſt the *Lacedemonians* and *Thebans* in their Wars againſt the *Arcadians*, and being poſted in the *Spartan* Wing, who were forced to give Ground, they reſolved to prefer an honourable Death before an ignoble Flight; and therefore oppoſed the Enemy alone; till *Pelopidas*, being dangerouſly Wounded in ſeveral places, he fell down among a crowd of the Slain, which brave *Epaminondas* perceiving, tho' he thought he had been kill'd, ſtept before him, and with redoubled Vigour defended his Body and his Armour, till he alſo was wounded in the Breaſt with a Pike, and in the Arm with a Sword, and was ready to drop; when *Ageſipolis* King of *Sparta* came in with the other Wing, and reſcued from Death theſe two Celebrated Friends. Plut. *Paral.* p. 279. *in Pelopid.*

When *Brutus* was overcome by *Cæſar* and *Antonius* in the Battle of *Philippi*, and the Conquerors were in cloſe purſuit of him, ſo that 'twas almoſt impoſſible to eſcape being taken; *Lucullus* a Friend to *Brutus*, to divert them from their purpoſe, told the Soldiers he was *Brutus*, and deſired them to carry him to *Anthony*, who rejoycing in their good Fortune to be Maſters of ſuch a Prize, made the beſt of their way towards the General, who having notice of it, went out to meet them with many others, in expectation of ſeeing *Brutus*; to whom *Lucullus* ſaid, Antonius, *my Friend* Brutus *is not taken Priſoner, and I hope the Gods will be more juſt than to ſuffer it; he will be found alive or dead in a manner agreeable to his Vertue and Honour: 'Tis I that have impoſed upon your Soldiers, and am ready to ſuffer what Severity you pleaſe to inflict upon me.* *Antonius* turing to thoſe that brought him, ſaid, *Don't be troubled, Fellow Soldiers, that you are deceived, for you have brought me a better Prize than what you ſought for, I had rather have ſuch Friends than Enemies,* Then he embraced *Lucullus*, applauded his Friendſhip, committed him to one of his Familiar Acquaintance, and found him on all future occaſions, as Faithful to him as he had been to *Brutus*. Lipſ. *Monit.* l. 2. c. 13. p. 319.

Quintus

Val. Max. l. 4. c. 7. p. 119. *Quintus Servilius Cæpio*, being accuſed of a hainous Crime, *viz.* That by his ill Conduct the *Roman* Army was defeated by the *Cimbrians* and *Teutones*, he was caſt into Priſon in order to be put to Death. *Lucius Rheginus* was his particular Friend, and tho' at that time he was *Tribune* of the People; yet he freed him from Impriſonment, and accompanied him in his eſcape, tho' he was ſenſible by that act of Friendſhip he had thruſt himſelf into a Baniſhment, from which he could never expect to return.

Mont. *Eſſ.* Engl. *Vol.* 3. p. 196. *Cræſus* reproaching King *Cyrus* the Great, for ſquandering away the Publick Treaſure among his Favourites, caſt up how much it would have amounted to if he had been a little cloſer handed. *Cyrus* having a mind to juſtifie his Liberality, diſpatch'd his Circular Letters to the *Grandees* of his Dominions whom he had particularly Advanced, deſiring every one of them to ſupply him with as much *Money* as they could, for a preſſing Occaſion, and to ſend him a particular of what every one would advance. When this Accompt was brought to him, every one of his Friends, not thinking it enough barely to offer him only ſo much as they had received from his Bounty, added to it a great deal of their own, ſo that the Sum amounted to much more than *Cræſus*'s Reckoning. Whereupon *Cyrus* ſaid, *I am not leſs in love with Riches than other Princes, but rather a better Husband. See with how ſmall a venture I have acquired the ineſtimable Treaſure of ſo many* Friends, *and how much more Faithful Treaſure they are to me than Mercenary Men without Obligation or Affection would be, and my Money better laid up than in Cheſts. A Prince's Bounty multiplies his* Friends, *and none are ſo ſure in his Intereſt, as thoſe he buys into his Service by repeated Liberalities.*

Tho' Loyalty's the Worlds pretence,
Money's the Mythologick ſence.

Hud.

To which give me leave to add that grave Sentence in *Plutarch* attributed to *Pittheus*.

Μισὸς ἀνδρὶ φίλῳ εἰς ἀμοῦ ἴσα

Let

Let a Friends Services meet a full Reward.

Great care muſt be had in the *choice* of *Friendſhips*. Perhaps the beſt are not without their Objections; but however, be ſure you do not ſtray from the Rules, which the wiſer part of the World has ſet to them. Leagues *Offenſive* and *Defenſive* ſeldom hold in Politicks, and much leſs in *Friendſhips*. Violent *Intimacies* when once broken off and the bag of Secrets is untied, they fly about like Birds let looſe from a Cage, and become the Entertainment of the Town. Beſides, theſe great *Dearneſſes* by degrees grow injurious to the reſt of your Acquaintance, and throw them off from you. There is ſuch an offenſive diſtinction, when the *dear Friend* comes into the Room, that it is *flinging Stones* at the reſt of the Company, who are not apt to forgive it. *Advice to a Daughter.* p. 60.

Do not lay out your *Friendſhip* too laviſhly at *firſt*, ſince it will like other things, be ſo much the *ſooner* ſpent; nor let it be of too *ſudden* a growth; for as the Plants which ſhoot too faſt are not of that Continuance, as thoſe who take more time for it; ſo too *ſwift* a progreſs in pouring out your Kindneſs, is a certain ſign it will not be *long-lived*. You will be Reſponſible to the World if you chuſe a Friend that lies under the weight of any *Criminal* Objection. In that caſe you bring your ſelves under the diſadvantage of *their* Character, and muſt bear your parts of it.

If it happens, that your *Friend* ſhould fall from the ſtate of *Innocence*, after your Kindneſs was engaged, be *ſlow* in your belief in the beginning of the Diſcovery: But ſo ſoon as you are convinc'd by a *rational Evidence*, you muſt, without breaking too roughly, make a *far* and *quick* Retreat from ſuch a miſtaken Acquaintance, leſt the Contagion reach you ſo far, as to give you part of the *Scandal*, tho' not of the *Guilt*. Be not too *haſty* in *Cenſuring* or *Defending* your Friend; for tho' Malice is too ſharp ſighted, it does not follow that Friendſhip muſt be *Blind*; the mean between theſe two extreams ſaves all.

Let

Let the *Good Sence* in your Friends be a chief Ingredient in the choice of them; elſe let your Reputation be never ſo clear it may be clouded by their *Impertinence*. It is like our Houſes being in the Power of a *Drunken* or a *Careleſs* Neighbour; only ſo much the worſe, as that there will be no *Inſurance* here to make you amends, as there is in the caſe of Fire.

To conclude this Paragraph; if *Formality* is to be allowed in any Inſtance, it is to be put on to reſiſt the *Invaſion* of thoſe that *preſs* themſelves into your *Friendſhip*, where if admitted, they will either be a *Snare* or *Incumbrance*.

CHAP. LVIII.

French, *their Character by their own Writers.*

THE *French* with their Pens as well as Swords, have rudely inſulted all their Neighbouring Nations, and in almoſt *Deifying* their King, Extolling their Country, and Magnifying themſelves in point of Valour, Wit and Wealth, have ſcurrilouſly reflected upon other Monarchs, and their Subjects ſuch contemptible Creatures as are fit for nothing but to be their Slaves and Vaſſals. But the *Devil* is not ſo Black, the *Lyon* ſo Fierce, nor the *French* ſo Fair as they are Painted. Take off the Gaudy Saddle the *Sycophants* have put upon the Beaſt and his Back will appear to be horribly Gauled. Take off the *Fucus* they have with ſo much Art laid upon *France*, to make her a tolerable Complexion, and ſhe will look but very homely, if not *Frightfully*, as will appear by her own Writers, for no other I will produce, to ſhew her in her proper Lineaments. I ſhall begin with their Authors.

Mont. *Eſſ.* *Vol.* 3. p. 144. The *French* Scribblers of this Age are bold and proud enough not to follow the Common Road, but want of *Invention* and *Diſcretion* ruins them. There

is

is nothing ſeen in their Writings but a wretched Affectation of a ſtrange new *Stile*, with cold and abſurd Diſguiſes, which inſtead of elevating depreſs the matter. Provided they can but trick up their Stile with fine new Words, they care not what they ſignifie; and to bring in a new Word by the Head and Shoulders, they leave out the old one, very often more Sinewy and Significant than the other.

To Pourtray *Louis le Grand* the *Moſt Chriſtian King*, wading through a Sea of *Blood* to depopulate *Chriſtendom*, Burning Cities, Towns and Caſtles, Ravaging whole Countries, Robbing other Potentates for Religion ſake Murthering Thouſands of his own Subjects, and ſhaking Hands with the *Turk* to extirpate *Chriſtianity*, he would make but a frightful Figure, tho' all the Flattering Pens of *France* were combin'd to Embeliſh his Picture. 'Tis needleſs to rehearſe the horrid *Maſſacre* of *Charles* IX. at the Marriage of his Siſter, where *there was more Blood ſpilt, than Wine drank at the Wedding*; or mention that *myſtical* and many headed *Monſter* the *League*, that deſtroyed whole Provinces, or muſter up all the Oppreſſors, Tyrants and Bloodſuckers of this *Line*, ſince we have one *Louis* that exceeds them all in the Oppreſſion and Deſtruction of Mankind. Hug. *Compl.* p. 67.

Phyſicians diſpute whether the Worms that are engendred in Man, proceed from the Stomach or the Belly; but I am of Opinion, that in *French* Bodies, thoſe *Maggots* are generated in the *Brain*, rather than any place of the *Microcoſm* beſides. And to confirm this Principle I will produce *Alexander Ponta Marinus*, one of their own Authors and Countrymen, who ſhould be beſt acquainted with their *Genius*; who in his Deſcription of the *French* Nobility ſaith, *La Jeune Nobleſs de* France *eſt d' un eſtrange humeur*, &c. The *French* Gentleman is a thing of a ſtrange humour, he pleaſes himſelf in a kind of *Fantaſticneſs*, which diſcovers more of Softneſs than Manhood; he hath ever and anon ſuch a ſlighting way, that all his Cariage is but a kind of perpetual Diſdain; he hath ſo many *Shoggings* in his Shoulders, *Antick* ſtrokes with his Feet, *Apiſh* motions with his Hands, *Nodding* and *Shakings* of his Head, and *Wrigling* his whole Body, that there is *no Member at reſt about him.* Howels Ger. *Diet.* p. 60, 61. * Alex. Pont. *Protran. Acad.* p. 96.

Some-

Sometimes he *Counterfeits* and Diſguiſes, *Gapes* and Liſps inſtead of Speaking: and when he is on Horſeback, manages himſelf ſo *ridiculouſly*, that an expert Painter cannot draw a Fool with more Art, than a *French* Gentleman does it to the Life. Hear him Diſcourſe, and he will tell that he *Fears* no body, and yet never learnt any body or Boy to be afraid of him; it is he who could *Beat* all the World, yet knows not how to defend himſelf againſt a *Pigmy*; it is he that is the only Man on *Horſeback*, yet ſcarce knows how to hold his *Bridle*: He is the only Entertainer of *Ladies*, and yet the *Chamber Maids* make *Mouthes* at him: In fine, 'tis he that can ſpeak *fine things*, and yet is the *Bye* Word of the People, the Pity of Honeſt Men, and the Reproach of his Family. Does he walk the Streets, he ſcarce makes two ſteps, but he looks back to behold his *Lacquay* ſtrutting behind him; he has often his Hand employ'd in *Twirling* his *Locks*, and his Eyes upon his *Shooes*. *O poor Sot, fit to be prayed for in all Churches, that he may recover his Wits and Senſes.*

Mont. *Eſſ.* *Vol.* 2. p. 530. Our *Manners* are infinitely corrupted, and wonderfully enclin'd to the worſe: Of our *Laws* and *Cuſtoms* there are many that are *Barbarous* and *Monſtrous*, and yet there is little hopes of reforming Abuſes, for fear ſtirring things ſhould put them into ſuch a Ferment and Confuſion as would overthrow all. The worſt thing I find in our *State* is the *Inſtability* of it, and that our *Laws*, no more than our *Clothes*, cannot ſettle in any certain Form. Afterwards the ſame Author ſhewing how prone the *French* are to raiſe Quarrels, he breaks out into theſe Words, *Indiſcreet Nation! we are not content to make our Vices and Follies known to the World by Report only, but we muſt go into Forreign Countries, there to ſhew them what* Fools *we are.* Put three *Frenchmen* into the Deſarts of *Libya*, they'l not live a Month together without Scratching and Fighting; ſo that you will ſay, their Peregrination was purpoſely deſign'd to give Strangers the pleaſure of our *Tragedies*, and to laugh at our *Miſeries*. We go into *Italy* to learn to *Fence*, and practice it at the expence of our Lives before we have learnt it; whereas Men of Senſe, would put the *Theory* before the *Practice*. P. 587.

What

What is their *Language* they ſo much Glory in, but *Squama latini ſermonis, et Rubigo trivialium barbarismorum, The Scales of the* Latin, *and the* Ruſt *of other Tongues?* Their Courage is dampt by a trite *Proverb*, that ſays, at the firſt onſet they are more than *Men*, and afterwards leſs than *Women*. *Habent eorum Corpora quiddam ſimile cum ſuis Nivibus, quæ mox ut caluere pugna ſtatim in ſudorum eunt, et levi motis quaſi ſole laxantur*; The *French* Bodies bear ſome Analogy with their Snows; for as ſoon as they are heated in Fight, their Courage evaporates in Sweat, and as it were thaw'd by the Sun, as the warmth of their Enemy grows upon them. *Their Wits*, * ſays *Montaigne*, *are very early, but of no continuance*. Nothing can be more Ingenious and Pretty than the Children of *France*, but they ordinarily deceive the Hope and Expectation that has been conceived of them; for when they are grown up to be Men, *they have nothing extraordinary, or worth taking notice of*. The Air of *France* they ſay is Mild and Sanative, but I think not to be boaſted of by its Effects, for 'tis found by Experience, that the *French*, both Men and Women, are more ſubject to *Vermin*, the *Itch* and *Scabs* than any other People. But the great thing they Glory in is, the *Fertility* of the Soil, and the *Riches* of their Country; the firſt I freely allow them, but cannot grant the other; for their Court and Kingdom are utterly exhauſted; and if the contrary could be proved, what does it ſignifie to the *Commonalty*, ſince they are the greateſt *Slaves* and *pooreſt Vaſſals* in the World and live in a *Starving*, *Famiſhing* Condition, under the *Tyranny* and *Oppreſſion* of their King and Lords.

Howel. Ger. Dict. p. 66.

* Mont. Eſſ. Engl. Vol. 1. p. 251.

CHAP. LIX.

Gaming, *and the Conſequences of it.*

WHile *Gaming* keeps within the Bounds of an Innocent Diverſion, to Recreate the Body or Compoſe the Mind, and is not tainted with *Covetouſneſs* or *Paſſion*: The moſt ſtreight-laced *Caſuiſt* will not Cenſure or Condemn it as a Crime; but when it breaks the Limits of *Moderation*, and tranſports Men into Heats, Swearing, Curſing, Reproaching and Lying: Or is taken up as a *Trade* to live by, and puſh'd on by a covetous deſire to enrich our ſelves by the loſs or ruin of ones Neighbour, it is *Abſolutely Unlawful*, carefully to be avoided, and utterly abominated, as the certain Procurer of *Repentance*, *Sorrow*, *Grief*, *Deriſion*, *Beggary*, and *Contempt*. To play ſometimes to entertain Company, (ſays the Marquis of *Hallifax*) or to divert your ſelf, is not to be diſallowed, but to do it ſo often as to be called a *Gameſter*, is to be avoided, next to the things that are moſt Criminal. It has Conſequences of ſeveral kinds not to be endured; it will engage into a habit of *Idleneſs* and ill *Hours*, draw you into ill mixt *Company*, make you neglect your *Civilities* abroad, and your *Buſineſs* at home, and impoſe into your *Acquaintance* ſuch as will do you no Credit. If Men play *deep*, it will tempt the World to ask *ſpiteful Queſtions*, and make ſevere *Reflections*: And if the *Ladies* could ſee their own Faces upon an *Ill Game* at a *deep Stake*, they would certainly *ſorſwear any thing that could put their Looks under ſuch vaſt Diſadvantages.*

Fuller's *Worth.* P. 143. Bucks.

Henry Cheney Baron of *Teddington*, in the County of *Bedford*, was haunted with the humour of *Gaming*, and all the Concomitants that attended it, *viz.* to be very *Jolly* after a lucky ſitting, and Dejected and Sour when the *Dice* run againſt him. He being in *France* had the honour of playing with *Henry* II: King of that Country; of whom at one lucky throw he

he won a *Diamond* of great Value, and the King asking him, how he could have ſuſtain'd the Damage if he had loſt the Caſt? ſaid, *I have as many Sheep in* Kent, *as the Tails and Wool being ſold, would purchaſe a better Diamond than this.*

Nero the *Roman* Emperor, who had no Vertue at hand, nor Vice or Vanity to ſeek; among the reſt of his Prodigalities and Profuſions, was addicted to *Gaming*, and that he might act like himſelf, at once made a Stake of Four Hundred Thouſand *Seſterces* upon every Spot of the Dye. Hackwell *Apol.* l. 4. p. 423.

The *Chinois* are exceſſively addicted to *Gaming*, and have as many ſorts of Games as the *Europeans*. *Cheſs*, *Back-Gammon*, *Iriſh*, *Tick-Tack*, *Hazzard*, *Paſſage*, &c. and will not only play *deep*, but when they have been ſo unfortunate to loſe all they have in *Lands*, *Money*, *Goods* and *Cloths*, they will ſtake their *Wives* and *Children*, which are detained by the Winner till the Proprietor can Redeem them. Herb. *Travels.*

A ſtrange *Itch* of *Gaming* poſſeſſes all the *Italians*, from the Higheſt to the loweſt, by which many conſiderable Families have been reduced from plentiful Fortunes to beg their Bread; but that does not equal another Extravagance, that is common among the meaner ſort, who having loſt all they have, will at laſt ſtake *themſelves* againſt ſo many *Dollars* as the Market goes at for the Price of Slaves, and if they loſe, are ſold by the Winner to the *Gallies*, to ſlave out their Lives at the *Oar*, under a rigorous and cruel Diſcipline. Mandon. *de Mor. Ital.* l. 3. p. 22.

Adam Steckman a Gardiner in *Alſatia*, having received his Wages, and thrown it away at *Dice*, which ſhould have been the Subſiſtance of his Family till he could have got more; the loſs of his Money, and ſeeing his Children cry about him for Victuals, ſo diſtemper'd his Mind, that taking advantage of his Wife's Abſence, he cut the Throats of his three Children, and was attempting to hang himſelf, but that his Wife coming in, and being affrighted at the ſight of ſo barbarous a Tragedy, made a lamentable Outcry, and fell down dead upon the ſpot, which allarming the Neighbours, the Malefactor was ſeized and Sentenced by Law to dye a cruel Death. C'ark's *Mir.* c. 17. p. 621.

Ruin. *Theat. Vol.* Yo. p. 482.

Johannes Gonzago having loſt a conſiderabe Sum of Money at *Dice*, and his Son *Alexander* ſtanding by, and ſhewing his diſlike of his Fathers Extravagancy, the old Man ſaid to the ſtanders by, that *Alexander* the Great hearing his Father *Philip* of *Macedon* had won a great Fight, was very Melancholy upon the notice of it, for fear there ſhould be nothing left for him to Conquer; but my Son *Alexander* is of an other humour, and grieves and afflicts himſelf at my loſs, *for fear there ſhould be nothing left for him to throw away in ſome other Vanity.*

Time miſ-pent. Dia- 12. p. 110.

An old ruin'd *Gameſter*, in hopes to make a *Bubble* or *Prey* of a young Gentleman, that came to Town with his Pockets full of Money, took him to a *Gameing Houſe*, and there to encourage him to *Play*, ſhewed him ſeveral Topping Sparks that were born to no Fortune, who by Play had purchaſed great Eſtates, and lived in Pomp and Splendor, by ſucceſs in ſhaking their *Elbowes*. *You ſhew me*, ſays the young Gentleman, *the* Winners, *but I pray what is become of the* Loſers? To which the old Prig making no Reply, a third Perſon over-hearing their Diſcourſe, told the young Gentleman, that ſince the other was ſilent and confounded with ſhame at the Queſtion, he would oblige him with an Anſwer; Many of the Loſers (ſaith he) taking the *High Way* to repair their Loſſes, have been Hang'd; others are gone to *Sea* to earn their Bread, ſome have taken up the Trade of being *Bullies* to *Bawdy Houſes*, others that have not hid themſelves as Servants under a *Livery*, are *Begging* or *Mumping* about the Streets, or *Starving* in *Goales* for Debt, where you will be e'er long, *if you follow that Raſcals Counſel.* The Puniſhment (ſays the young Gentleman) is fit for the Sin, when Men poſſeſs'd with great ſums of their own Money, will play the fool to make it another Mans; and if this be the Humour of the *Town*, I will return again into the *Country*, and ſpend my Eſtate among my *Neighbours* and *Tenants*, where you Sir, ſpeaking to the Gentleman that dealt ſo plainly with him, ſhall be very welcome.

CHAP.

CHAP. LX.

Generoſity, *a Virtue of the firſt Magnitude.*

CYRUS very wiſely preferred his *Generoſity*, Bounty and Charity, before his Military Vertues, and choſe rather to make himſelf *Beloved* by the former, than *Feared* by the latter; which *Scipio* alſo knowing to be Honourable and Advantagious, ſet a higher value upon his *Generoſity* and *Humanity* than all his moſt Celebrated Victories; and not without reaſon, for by this means he gave his Enemies as much cauſe to Love him as his Friends, and ſecured himſelf from treacherous Conſpiracies. Theſe were Souls of a rich Compoſure, that married Bounty and Humanity; nay, even the tendereſt and moſt delicate in the whole School of *Philoſophy*, to the rudeſt and moſt violent of all Humane Actions. It has always been obſerved, that Men of the moſt *Generous* and *Heroick* Spirits, ſuch who having by brave Reſolutions and habitual Magnanimity, elevated their Souls above the power of Fortune, and ſo could fear no Evil that ſhe could bring upon them; have nevertheleſs been prone to *Commiſeration* when they beheld the Infirmity of others, and heard their Complaints. It is a part of true *Generoſity* to wiſh well to every one, becauſe the Evil that happens to an Innocent Man, may happen to every one not excluding themſelves.

In the Cathedral Church of *Roan* in *Normandy*, under a very ſtately Monument, is Interred the Corps of the Wiſe, Vertuous, and Valiant *John* Duke of *Bedford*, *Regent of France* for King *Henry* VI. An envious Courtier perſwaded *Charles* VIII. to Deface it, that it might no longer ſtand as a Reproach to their Country. *God forbid*, ſaid the King, *that I ſhould violate his Tomb being Dead, who made all* France *Tremble when he was Alive.* Adding alſo, that he deſerv'd a more Sumptuous Tomb than the *Engliſh* had Erected for him.

Fulgosus. l. 6 c. 5. p. 776. *Mysias* Duke of *Poland*, refusing to pay his Tribute to the Emperor *Conradius*, was driven out of his Country by the Emperor, and compelled to shelter himself under the Protection of *Ulrick* Duke of *Bohemia*, who was also in Enmity with the Emperor. *Ulrick* thinking he had an Advantage in his Hands, to make his Terms with the Emperor, contrary to the Laws of Hospitality, offers to send *Mysias* a Prisoner to him, to be dealt with according to his Pleasure, if he might have *Peace* upon that Condition; but the *Generous* Emperor, in abhorrence of so base a piece of *Treachery*, despised *Ulrick*, and sent to *Mysias* to let him know the Peril he was in, which Generous procedure had such an effect upon *Mysias*, that he journied to the Emperor, acknowledg'd his Favour, laid his Crown at his Feet, and consented to the payment of his Tribute as formerly.

Lonic. *Theat.* p. 325. *Pyrrhus*, King of *Epirus*, warring against the *Romans*, *Nicias* his Physician in Ordinary, made an offer by Letter to *Fabricius* the *Roman* General, that for a Reward he would Poyson *Pyrrhus*; but *Fabricius* abhorring such a foul Practice sent *Nicias*'s Letter to the King, and advised him to know his Friends and his Enemies better: Upon which the King Hang'd his Physician, and in return of his Admonition sent *Fabricus* all the Prisoners he had taken without Ransom, and that the Consul might not be behind with him in Civility, he sent him an equal number of his Subjects, which had been taken by the *Romans*.

Caus. *Treat. of Passions.* p. 78. *Papinianus* a Lawyer, and the Honour of his Profession, when the wicked *Caracalla* had defiled his Hands with the Innocent Blood of his Brother *Geta*, and commanded him by his *Eloquence* to give that Action a fair Colour to the Senate and Populace, he positively refused it, saying, *It was an easier matter to commit Fratricide, than do defend so barbarous an Action*, and persevered in his denial, tho' he knew it would cost him the loss of his Head, which that cruel Prince cut off for disobeying him.

Plut. *in* Lycurgo. p. 40. *Lycurgus*'s Father losing his Life in a Popular Commotion, the Crown and Territories of *Sparta* descended to *Polydecta* his Elder Brother, who soon dying after, the Kingdom in right of Succession fell to *Lycurgus*, over which he Reigned as *King* till it

was

was commonly known that *Polydecta*'s Wife was with Child, and then he Administred the Government under Title of *Protector*, declaring that the Right of the *Crown* was in his Brothers Child if it proved a Son. The *Queen* sent him a private Message, that she would take something to make her *Miscarry*, upon Condition he would Marry her; but he detesting so infamous an Action, and unwilling to leave the Child to her Mercy, cajoled her with a pretence, that taking Medicines to cause *Abortion* might destroy her also, and therefore encourag'd her to go out her time, and if it proved a Son, he would destroy it; which had effect: The Lady was brought to Bed of a Son, and delivered to him as he sat at Supper with the Nobles, to whom he said, *O ye* Spartans, *Here is your true King*, and immediately plac'd him on the Throne, while all Men admired his Generosity add Justice.

Tancred the *Norman*, accompanying his Uncle *Boemund* in his War in *Syria*, it unfortunately chanced that *Boemund* was taken Prisoner by the Infidels. No less than Three Years time *Tancred* Ruled in the stead of his *Uncle*, and being so happy as to enlarge the Bounds of his Dominions, and acquire great Sums of Money, he employed it for the *Redemption* of his Uncle from *Captivity*, and having brought him home, setled him on his Throne, and resign'd his Dominions and all his Conquests into his Hands. Fulgos. l. 6. c. 5. p. 772.

The *Venetians* in time past, as well as the *French* in our Memories, to the Scandal of *Christianity*, Leagued with the *Turks* against the *Christians* in *Hungary*, till that Kingdom was almost ruined, and two of their Kings destroyed in those Bloody Wars, of of which Valiant *Huniades* was the last. Not long after the *Venetians* finding themselves engaged in a War against the *Turks* their *quondam* Allies, they dispatch'd Ambassadors into *Hungary* to beg Assistance from the Brave *Matthias Corvinus* Son of *Huniades*, who gave them a Friendly Audience, and after a gentle Reprimand, for their late assisting the common Enemy of the Christian Name, Generously granted them Succours. *Cur. Polit. by Scudery.* p. 20.

CHAP. LXI.

Gyants, *and Men of great Stature and Height.*

Gyants, and ſuch Men as have exceeded the common Proportion, are ſeldom remark'd by Hiſtorians, for any extraordinary Qualifications of *Mind*, but like the *Egyptian Pyramids* are more for Show than Uſe. Theſe towring heights generally have their upper Rooms very meanly Furniſh'd; and no wonder, for where Nature is redundant in one Particular, ſhe is commonly defective in another, agreeable to her Anſwer, when reproached for making a very *Beautiful* Damſel a *Fool*. ſaid, ſhe gave her ſo large a ſhare of *Beauty*, to beſtow her proportion of Wit upon another, that being made in the dark wanted *Beauty*, which muſt be ſupplied by Wit or ſhe would ſtick a hand. So Gyants, that ſerve for Oſtentation, cannot repine at the want of Sence.

The greater Vertue oft'neſt lies
In Bodies of the middle ſize.

Zuin. *Vol.* 2. p. 276. *Maximinus* the Emperor was two Yards three Quarters high. He was a *Thracian* Born, and had ſcarce one good Quality in the World, and accordingly was hated of all Mankind. He wore his Wife's Bracelet as a Ring upon his Thumb, and his Shooe was ſaid to be longer by a Foot than any other Mans.

Hiſt. p. 61. &c. 1576. *Thuanus* tells us of a *Gyant*, that when the *Tartars* 1571 made an Incurſion into *Poland*, was kill'd (ſaith *Leonardus Gorecius*) by *James Niazabilovius*, whoſe Forehead was Twenty Four Fingers in breadth, and the other parts of his Body of proportionable Magnitude; inſomuch that his *Carcaſe* lying upon the Ground reached up to the Navel of a middle ſized Man that ſtood by it.

In the Reign of *Auguſtus Cæſar*, there were two Perſons, one named *Iduſio*, and the other *Secondilla*, who were each of them Ten Foot high and ſomething better; after their Deaths their Corps were preſerved and kept in a *Charnel* Houſe within the *Saluſtian* Gardens. *Vid. Kornman de Mirac. vivor.* 25. Plin. l. 7. c. 16. p. 187.

Walter Parſons, Born in the County of *Stafford*, was Porter to King *James* I. and might be truly called one of the Wonders of that Age, for he was not only two Yards and a half, wanting two Inches high, but had a due Symetry and Proportion in all the other parts of his Body: His Strength was equal to his Height, Courage to his Strength, and Temper to his Courage, he would neither Boaſt nor Sneak to any Man. He would take two of the talleſt *Yeomen* of the *Guard* under his Arms at once, and order them as he pleaſed. Fullers *Worth.* p. 48 Staffordſhire.

William Evans, Native of *Monmouthſhire* in *Wales*, was Porter to King *Charles* I. immediately after *Walter Parſons*, and may be called the *Gyant* of our Age; for he was two Yards and a half high compleat, exceeding *Parſons* two Inches in height, but no way equalling him in proportion of Body; for his Knees *knockt* together, he went *ſqualling* with Feet, and was ſomewhat *Lame*: Yet he once Danced an *Anti-Maſque* at *White-Hall*, where after Scampering a while, he drew little *Jeffery* the *Dwarf* out of his Pocket, to the Wonder and Merriment of all the Spectators. Fullers *Worth.* Wales. p. 54. Monmouthſh.

CHAP.

CHAP. LXII.

Glory and Renown.

Deſire of Glory is a notion ſo little underſtood, either as to the Name or Thing, that Men ſeem to purſue they know not what, and fill their Heads with *Chimera's*, inſtead of Realities. *Chryſippus* and *Diogenes* were the firſt Authors that wrote about the *Contempt of Glory*, and at the ſame time were in hot purſuit of *Glory*, in *Condemning Glory*. Others ſay Vertue was not to be coveted, but for the Glory that accompanies it, which renders Vertue a very vain and frivilous Thing, while it derives its recommendation from the empty Bubbles of frothy Fame. Others make it conſiſt in the approbation of the *Giddy* Multitude, which, if poſſible to be acquired, can be of no continuance; for they that live by popular *Breath*, will have work enough, they muſt be always doing, and yet never have done. Is it reaſonable that the Life of a wiſe Man ſhould depend upon the Judgment of *Fools*, or can any thing be more ridiculous, than to think that thoſe you deſpiſe *Single*, can be fit for better Treatment when join'd *together*. Nothing, ſays *Demetrius*, is to be ſo little eſteem'd, as the Minds of the Multitude, for there is ſcarce any difference in their Voices from Above, and that which Fumes from Below. However, *Glory* is not utterly to be neglected, nor the good eſteem of the People to be totally deſpiſed; but we muſt be ſure to follow conſtantly the Dictates of *Reaſon*, and if the publick Approbation will not follow us in that Courſe, we muſt leave her a *Stern*: We had better want the Noiſe of *Fame*, than loſe our Reputations with our Selves. The ſure *Cart* to ſteer our Courſe by in ſuch dangerous Seas, is to have our Judgments well inſtructed, what Actions are truly *Glorious*, and to remember, that in every important Enterprize. *Recte facti feciſſe merces eſt: Officii fructus ipſum Officium eſt.* *The Reward of a thing well done,*

Seneca.

done, is to have done it: The Fruit of a good Office, is the Office it ſelf. Thoſe that by other Methods ſcatter their Names into many Mouths, declare, *they rather hunt after a Great Reputation, than a Good One:* As will appear in ſome of the following Examples.

The whole Courſe of *Cicero*'s Life ſhews him a Man very Ambitious of *Glory*, in which a greater inſtance cannot be exhibited, than in a long *Epiſtle* he wrote to his Friend and Confident *Lucius*, a Citizen of *Rome*, wherein he preſſes him to oblige him in three particulars; Firſt, *That he would write the Hiſtory of* Catalines's *Conſpiracy in a Volume by it ſelf, and by that Performance procure him an everlaſting Fame.* Secondly, *That he would take more pains in Poliſhing it, than in his other Works; and that he would Treat him like a* Friend, *rather than tye up himſelf to the exact Rules of* Truth. And Thirdly, *That he would be expeditious in the* Publication *of it, that he himſelf, while yet alive, might enjoy ſome part of his Glory, in ſeeing it done conformably to theſe Directions.* He thought it a conſiderable thing to be excellent in *Eloquent* Speaking, and took no little pains in qualifying himſelf with Abilities for that purpoſe. Being to plead a Cauſe before the *Centum Viri*, and not ſo well prepar'd as he deſired to be; his Servant *Eros* giving him Notice that the Tryal was deferred a day longer, he was ſo tranſported with Joy at the News of it, that he gave him his Freedom. Fulg. Ex. *l.* 8. *c.* 15. *p.* 1102.

When *Alexander the Great* had levelled the Walls of the City of *Thebes* in *Bœotia*, the Beautiful and Wealthy Courtezan *Phryne* offer'd the *Thebans* to rebuild them at her own expence, on condition, that to perpetuate her Name, theſe Words might be Engrav'd upon their Gates. Alexander *demoliſh'd the Walls of* Thebes, *and* Phryne *reſtor'd them to the State you ſee them in.* Guar de Civ. *conver. l.* 2. *p.* 331.

A *Grecian* nam'd *Eroſtratus* being Ambitious of a Name, and finding he could not obtain it by any laudable enterprize, reſolved to do it by an Act of the higheſt Villany, and therefore deſtroy'd by *Fire* the famous Temple of *Diana* at *Epheſus*, in the Year 398. from the Foundation of *Rome*. A Pile of Building that for the Excellency of it, was reckon'd among Solinus. *c.* 4. *p.* 384.

among the Wonders of the Universe. His Confessing his design in being the Incendiary, was to render his Name Immortal: The *Ephesians*, by a Law forbid the Citizens from ever naming him, to disappoint him of the Glory he aspired after; but were mistaken in their Politicks, for the *Record* continu'd what they endeavour'd to Abolish.

Polyd. Virg. Dinast. *l.* 5. *p.* 347.

In the Reign of King *Henry* VII. *Thomas Flammock*, and *Michael Joseph*, a Smith, were Condemn'd to be Hang'd, Drawn and Quarter'd, for raising Commotions in *Cornwal*, about the Payment of a Subsidy. Coming to the place of Execution, 'twas wonderful to observe, how couragiously the Blacksmith took his Death, in hopes that his Name and Memory should continue for ever. So Dear is Fame to Vulgar Minds, tho' it be accompanied with Ignominy; what is it then to Heroick Souls when attended with Glory?

Pausanias a Domestick, and near attendant upon the Person of *Philip*, King of *Macedon*, enquired of *Hermocles*, which was the most expeditious way to be famous in the World on a sudden? Who answered, he must kill some eminent Person, and then the Glory of that Man would fall upon himself; hereupon, forgetting his Duty and Obligations, he Murdered his Sovereign and Master King *Philip*, and had what he aim'd at, being as well known in succeeding Ages by his horrid *Parricide*, as *Philip* was by his great Virtue.

While Fame is young, too weak to fly away,
Envy pursues her, like some Bird of Prey:
But once on Wing, then all the Dangers Cease;
Envy her self is glad to be at Peace;
Gives over, wearied with so high a flight,
Above her reach, and scarce within her sight.
But such the frailty is of Humane kind,
Men toil for Fame, which no Man lives to find.
Long rip'ning under Ground this China *lies:*
Fame bears no Fruit till the vain Planter dies.

CHAP.

CHAP LXIII.

Of Gratitude and Ingratitude.

GRati:ude, ſays Dr. *Charlton*, is a ſpecies of *Love*, excited in us by ſome Action of another, whereby we believe, that either he hath really *Benefited* us, or at leaſt intended to *Benefit* us in particular, and is accompanied with *Deſire* to ſhew our ſelves thankful to him for his Benignity: Therefore this Paſſion of *Gratitude*, as it excels ſimple *Favour* in this, that it is grounded upon an Action which concerns *Us*: So it has far greater force upon the Mind, eſpecially in Men of *Noble* and *Generous* Natures. Its contrary is *Ingratitude*, which, notwithſtanding is no *Paſſion*, for Nature, as if ſhe abhorr'd it, has ordain'd no motion of the Spirits in us that might excite it; but is a meer *Vice*, incident to Men, who are either *Fooliſhly Proud*, and therefore think all Benefits are due to them; or *Sottiſhly ſtupid*, ſo as to make no Reflection upon kindneſſes done them; or of *Weak* and *Abject* Minds, who having been obliged by the Bounty and Charity of their Benefactors, inſtead of being *Grateful*, proſecute them with *Hatred*; and this, becauſe either wanting the *Will* to requite, or deſpairing of *Ability* to make equal returns, and falſly imagining that all are like themſelves, *Venal* and *Mercenary*, and that none do good Offices but in hope of *Remuneration*; they think that their Benefactors have deceived them; and ſo *deprave* the Benefit it ſelf into an Injury. *Hatred* then being an adjunct to *Ingratitude*, it follows that *Love* muſt attend on *Gratitude*, which is therefore always *Honeſt*, and one of the Principal *Bands* of Humane Society.

Thyreus was one of the Chief *Eunuchs* to Queen *Statira*, Wife of *Darius*, King of *Perſia*, and was taken Priſoner, at the ſame time with her, by *Alexander*. The Lady Dying in Travel, he privately conveyed himſelf out of the Camp, to give *Darius*

Plut. Pag. 682 in Alexandro.

rius notice of her Death, who not receiving it with any great concern, he thought that *Darius* ſuſpected the Chaſtity of his Wife, his Siſters and Daughters had been corrupted by *Alexander*, but *Thyreus* with many Aſſeverations, having clear'd *Alexander* from any ſuch Attempt, and aſſerted his civil Treatment of the Ladies; *Darius*, with Hands and Eyes lifted up to Heaven, cry'd out, *O Immortal Gods of* Perſia, *and Preſidents of Kingdoms, I beg you that* Perſia *may recover its ancient Glory, that I may leave it to* Alexander *in requital of the Favours he has done me and my Dear Wife and Children, under the Frowns of Fortune; but if I may not live to enjoy that Happineſs, but that* Perſia *muſt be overthrown, then I beſeech you that no other Mortal may poſſeſs the Throne of* Cyrus *but* Alexander, *that has deſerv'd it of me by his Reſpects and Civilities to an Enemy.*

Lips Monit. *l.* 2. *p.* 334.

Rodericus Davalus, Lieutenant General of the *Spaniſh* Cavalry, was in the Year 425. accuſed of Treaſonable Practiſes in Correſponding with *Moors*, and with him, and other Great Men, *Alcarus Nunnius Ferrerius* his Steward, was apprehended, but acquitted himſelf, tho' his Maſter, and other conſiderable Perſons, were Sentenc'd to perpetual Baniſhment. *Ferrerius* being at Liberty, made it his whole buſineſs of his Life to Succour and Relieve his Maſter. He ſold all his Goods, and what elſe he had gain'd by the Bounty of his Maſter, and having muſter'd up the Sum of 8000 Crowns, he put it into Wicker Bottles, loaded an Aſs with it, Cloathed his Son in ragged Apparrel to drive the Beaſt, and ſent it to his Maſter.

Stowe's *Survey of* London, *p.* 87. Full. Worth. *p.* 298.

Sir *William Fitz Williams*, ſometime a Servant to Cardinal *Woolſey*, and afterwards Alderman of *London*, retiring from thence to *Milkton* in *Northamptonſhire*, gave a kind Entertainment to the Cardinal there, when he was fallen into the King's diſpleaſure, and was in Diſgrace at Court; which ſome buſy Courtier miſrepreſenting to the King, he was ſent for in Cuſtody by *Henry* VIII. who demanded of him, *how he durſt affront his Authority, in entertaining the Cardinal who was an Enemy to the Government?* Sir *William* modeſtly anſwer'd, *That what he had done was not in contempt of his Majeſty's Authority, but an*

Act of Gratitude *to his Maſter, by whoſe particular Favour and Bounty he was arrived to a plentiful Eſtate, and hoped, that a Teſtimony of his Duty and Thankfulneſs to his Maſter in Neceſſity, ſhould not be imputed to him as a Crime.* The King was ſo well ſatisfied with his Anſwer, that he gave him Commendations for what he had done, and as a mark of his Favour, conferr'd upon him the Honour of *Knighthood*, and made him a *Privy Councellor*.

Francis Freſcobald, a *Florentine* Merchant, deſcended of a noble Family in *Italy*, had gain'd a plentiful Fortune, of which he was liberal handed to all in Neceſſity, which being well known to others, tho' conceal'd by himſelf, a young Man, and a Stranger, Addreſs'd to him in *Florence*, to ask his Charity, *Signior Freſcobald*, ſeeing ſomething in his Countenance more than Ordinary, over-look'd his Tatter'd Cloaths, and Compaſſionating his Circumſtances, ask'd him what he was, and of what Country. *I am, ſaid he, a Native of* England, *my Name is* Thomas Cromwel, *and my Father (in Law) is a poor Sheer-Man. I left my Country to ſeek my* Fortune, *came with the* French *Army that were routed at* Gatylion, *where I was a Page to a* Footman, *and carried his Pike and Burgenet after him. Freſcobald* commiſerating his Neceſſities, and having a particular Reſpect for the *Engliſh* Nation, Cloathed him Genteelly, took him into his Houſe till he had recovered ſtrength by better Dyet, and at his taking leave, mounted him upon a good Horſe, with Sixteen Duckats of Gold in his Pockets. *Cromwel* expreſs'd his thankfulneſs in a very ſenſible manner, and return'd by Land towards *England*; where being arriv'd, he was preferred into the Service of Cardinal *Wooſey*, and after his Death, work'd himſelf ſo effectually into the Favour of King *Henry* VIII. that he made him a *Baron, Viſcount, Earl of Eſſex*, and after paſſing thro' ſeveral other conſiderable Offices, made him Lord High *Chancellor* of *England*. Hack. wel's *Apol. l. 4. c. 10. p.* 436.

While theſe things were Tranſacting, *Signior Freſcobald*, by repeated Loſſes at Sea and Land, was reduced to Poverty; and calling to mind, (without ever thinking of *Cromwel*) that ſome *Engliſh* Merchants were Indebted to him in the Sum of Fifteen Thouſand

Thouſand Duckats, he came to *London* to look after it. Travelling in purſuit of this Affair, he fortunately met with the Lord *Chancellor* as he was riding to Court, who thinking him to be the ſame *Gentleman* that had done him ſuch great kindneſſes in *Italy*, he immediately alighted, Embrac'd him in his Arms, and ſcarce refraining to expreſs his Joy by ſhedding Tears, ask'd him if he was not *Signior Francis Freſcobald*, a *Florentine* Merchant? *Yes Sir, ſaid he, and your Lordſhips moſt humble Servant. My Servant*, ſaid the Chancellor! *No you are my ſpecial Friend, that reliev'd me in my Wants, laid the Foundation of my Greatneſs, and as ſuch a Dear and Obliging Friend and Benefactor I receive you: And ſince the Affairs of my Sovereign will not now permit a longer Conference, I conjure you, my Dear Friend, to oblige me this day with your Company at my Houſe, and take a Dinner with me; which in expectation of I take my leave of you for the Preſent.*

Signior Freſcobald was ſurprized and aſtoniſh'd with Admiration, who this great Man ſhould be, that acknowledg'd ſuch Obligations, and ſo paſſionately expreſs'd a Kindneſs for him; but Contemplating a while his Voice, his Mien and Carriage, he concludes it to be *Cromwell*, whom he had Relieved at *Florence*, and therefore not a little over-joyed, goes to his Houſe and attended his coming. His Lordſhip came ſoon after, and was no ſooner diſmounted but he again Careſſes his *quondam* Benefactor, and holding him by the Hand, turns to the Lord High Admiral, and other Noblemen in his Company, ſaying, *Don't your Lordſhips wonder that I am ſo glad to ſee this Gentleman? This is he that firſt contributed to my Advancement*; and then told them the whole Story. Then holding him ſtill by the Hand, lead him into the Dining-room, and placed him next himſelf at Table. The Lords being gone, the *Chancellor* made uſe of this opportunity to know what Affair had brought him into *England*. *Freſcobald* in few Words gave him the true ſtate of his Circumſtances: To which *Cromwell* replied, *I am ſorry for your Misfortunes, and will make them as eaſie to you as I can, by bearing a ſhare in your Afflictions like a true Friend. But becauſe Men ought to be Juſt before they are kind, 'tis fit*

I ſhould repay the Debt I owe you: Then taking him by the Hand he led him into his Cloſet, and commanded the reſt to depart, he lockt the Door, and opening a Coffer, firſt took out Sixteen Duckets, delivering them to *Freſcobald*, and ſaid, *My Friend, here is the Money you lent me at* Florence, *with Ten pieces you laid out for my Apparel, and Ten more you paid for my Horſe; but conſidering you are a Merchant and might have made ſome Advantage by this Money in the way of Trade, take theſe four Bags, in every one of which is Four Hundred Ducats, and enjoy them as the free Gift of your Friend*; which the Modeſty of *Freſcobald* would have refuſed, but the other forc'd them upon him. This being done, he cauſed him to give him the Names of all his Debtors, and the Sums they owed; which Accompt he tranſmitted to one of his Servants, with a charge to find out the Men, and oblige them to pay him in Fifteen Days, under the Penalty of his Diſpleaſure, and the Servant ſo well diſcharg'd his Duty, that in a ſhort time the entire Sum was paid. All this time *Signior Freſcobald* lodg'd in the Chancellors Houſe, where he was entertained according to his Merits, with repeated Perſwaſions for his continuance in *England*, offering him the loan of Sixty Thouſand Ducats for Four Years, if he would Trade here: But he deſired to return to *Florence*, which he did, with extraordinary Favours from the Lord *Cromwell*, which greatly enrich'd him; but he enjoyed his Wealth but a ſhort time, for he dyed in the very Year of his arrival in *Italy*.

Now follows Examples of the Vice of *Ingratitude*, which tho' too frequently practiſed, yet 'tis ſo abhor'd by the general Voice, that he who renders himſelf guilty of it, is ſaid to be guilty of all other Sins.

Marcus Tullius Cicero being under a Sentence of Baniſhment, and ſhifting from place to place to ſave his Life, *Herennius* the Centurion and *Popilius* the Tribune, who *Cicero* had formerly defended, when proſecuted for the Murther of his Father; got leave of *Antonius* to find and kill him, tho' he had never given him any Provocation by Word or Deed, and having Licence for that *Barbarity*, away they poſt

Plutarch. *Life of* Cicero *in* Engl. *Vol.* 5. p. 365.

with a Band of Soldiers to *Cajeta*, and the Doors being ſhut where they thought he was, they broke them open, where *Cicero* not appearing, and thoſe within ſaying, they knew not where he was, a *Youth* that had been Educated by *Cicero* in the Liberal Arts and Sciences, an emancipated *Slave* of his Brother *Quintus*, *Philologus* by Name, diſcovered to the Tribune, that the Litter was carrying to the Sea through the cloſe and ſhady Walks: The Tribune taking a few with him, run to the place where he was to come out. As ſoon as *Cicero* perceived *Herennius* running in the Walks after him, he commanded his Servants to ſet down the Litter, in which *Herennius* cut his Throat, in the Sixty fourth Year of his Age. He alſo cut off his Head, and by *Antonius*'s Command his Hands alſo, by which his *Philippicks* were written; for ſo *Cicero* ſtiled thoſe *Orations* he wrote againſt *Antonius*. Theſe Members *Antonius* commanded to be faſtned up over the *Roſtra* of the *Orators*. A horrid ſight to the *Roman* People. But as ſoon as *Cæſar* had vanquiſh'd *Antonius*, being then Conſul, he made *Cicero*'s Son his Colleague in that Office, in whoſe Conſulſhip the Senate took down all the Statues of *Antonius*, defaced all the other Monuments of his Honour; and Decreed that none of that Family ſhould hereafter bear the Name of *Marcus*. Thus did the Divine Powers, devolve the finiſhing their Revenge of *Antonius* upon the Houſe of *Cicero*.

Plin. *Nat. Hiſt.* l. 7. c. 34. p. 173.

Scipio Naſica was pronounc'd by the *Roman* Senate, who were all upon their Oaths to ſpeak without Prejudice or Affection, to be the beſt Natur'd and Honeſteſt Man, that ever the World produced from its firſt Creation; and yet this very Man, with all his Uprightneſs and Innocency about him, through the baſe *Ingratitude* of the *Romans*, was denied a Dignity he ſolicited for, and was not ſuffer'd to end his Days in his Native Country.

Lon. *Theat.* l. 2. p. 460.

Two young Men of *Sparta* taking a Journey to conſult the Oracle of *Apollo* at *Delphos*, chanced to lodge at the Houſe of an Hoſpitable Perſon in *Leuctra* named *Scedaſus*, who had two beautiful Virgins to his Daughters, whom theſe young Men ſeemed to be much taken with, and therefore reſolved in their re-

turn

turn to lodge at the ſame Houſe, and attempt to violate their Chaſtities. Accordingly they came, and finding *Scedaſus* was abſent, tho' they had a kind Entertainment from his Daughters, yet they could not forbear tempting them to Diſhoneſty, and not prevailing by their Courtſhips, they *Raviſh'd* them both; and to conceal it added *Murther* to the Rape, threw them into a Pit, and made their eſcapes. *Scedaſus* coming home not long after and miſſing them, ſearch'd the Houſe, and enquir'd in the Town, but all to no purpoſe. At length a little *Dog* belonging to the Family, continued whining about him, running out a Doors and in again, ſeeming to invite him to follow him, which *Scedaſus* did, and the Dog led him to a Pit into which his Daughters were thrown. He drew out his Daughters, and being inform'd that the two *Spartans* had been at his Houſe again he concluded they were the Murtherers of his Daughters. To revenge his Daughters Bloods he went to *Sparta*, and demanded Juſtice of the *Ephori*, the King and the People, but could have no Redreſs: Whereupon, with Eyes and Hands lift up to Heaven, he pour'd out his Complaints to the Gods, vented his Maledictions againſt the City, and ſtabb'd himſelf.

Baſilius Macedo the Emperor, exerciſing himſelf in Hunting, a ſport he took great delight in, a great Stag running furiouſly againſt him, faſtened one of the *Branches* of his Horns in the Emperor's Girdle, and pulling him from his Horſe, drag'd him a good diſtance, to the imminent danger of his Life; which a Gentleman of his Retinue perceiving, drew his Sword and cut the Emperor's Girdle aſſunder, which diſengag'd him from the Beaſt, with little or no hurt to his Perſon; but obſerve what Reward he had for his Pains: *He was Sentenc'd to loſe his Head, for putting his Sword ſo near the Body of the Emperor*, and ſuffer'd Death accordingly. Zonar. *Annal. Tom.* 3. p. 155.

Now in this Thankleſs World the Givers,
Are envy'd even by'th Receivers:
'Tis now the cheap and frugal Faſhion,
Rather to hide than pay the Obligation:

Nay 'tis much worse than so,
It now an Artifice does grow,
Wrongs and Outrages to do,
Left Men should think we owe. Cowl.

Fulgos. l. 5. c. 3. p. 612. *Belisarius* was General of all the Forces of *Justinian* the Emperor, and a Man of great Courage, Conduct and Integrity. He overcame the *Persians*, *Goths* and *Vandals*, took all their Kings Prisoners and sent them to his Master. He recovered *Sicilia*, *Affrica*, and the greatest part of *Italy*. He did all this with a handful of Men, and at a very inconsiderable Expence. He restored Military *Discipline* by the regular Exercise of his Authority, after it had been long neglected. He was near Kin to *Justinian* himself, entirely in his Interest, and of uncorrupted Fidelity, as appear'd by his refusing to accept the Kingdom of *Italy*, when it was offer'd him. And yet this extraordinary great Man, upon some unaccountable piece of *Jealousie* and *groundless* Suspition was apprehended, his Eyes put out, his House rifled, his Estate cofiscated, and himself reduced to that miserable Condition, as to beg up and down the Streets and High ways in these Words. *Give a Halfpenny to poor* Belisarius, *whom Vertue raised, Fortune blinded, and Envy ruined.*

Hist. Engl. 8vo. Vol. 1. p. 304. *Humphry Bannister* and his Father, were both Servants to and raised by the Duke of *Buckingham*, who being driven to Abscond, by an unfortunate Accident befalling the Army he had raised against the Usurper *Richard* III. He without Footman or Page, retired to *Bannister*'s House near *Shrewsbury*, as to a place where he had all the reason in the World to expect Security: But the Perfidious Traitor *Bannister*, upon the King's *Proclamation*, promising a Thousand Pounds Reward to him that should apprehend the Duke, like an *ungrateful* Villain betrayed his Master to *John Merton* High Sherif of *Shropshire*, who sent him under a strong Guard to *Salisbury*, where the King then was, and there in the Market-place the Duke was Beheaded. But Divine Vengence pursued the Traytor *Bannister*, for demanding the Thousand Pounds, that was the price of his Masters Blood, King *Richard* refused to pay it him, saying,

ſaying, *He that would be falſe to ſo good a Maſter, ought not to be encouraged.* However, tho' he loſt his Reward from the *King*, *Heaven* paid him home; for he was afterwards *Hang'd* for Manſlaughter, his eldeſt Son run *Mad* and dyed in a *Hog ſty*, his ſecond became *Deformed* and *Lame*, and his third Son was *Drowned* in a ſmall Puddle of Water. His eldeſt Daughter was got with Child by one of his *Carters*, and his ſecond was ſeized with a *Leproſy* whereof ſhe dyed.

CHAP. LXIV.

Germany *and* Germans, *their Character.*

THere is no Nation in the World but have their particular *Vertues* and *Vices*; for as Waters imbibe the Sanative or hurtful Qualities of the *Minerals* through which they force their Current; ſo Men are tinctur'd with the prevailing Humours of the *Climate* where they have their Nativities, which out of Caution or Emulation are Commended or Cenſur'd by their Neighbours. A wiſe Man will not be angry to hear the Vices of his Country Reprehended, becauſe it gives him an opportunity to *correct* them in himſelf, and *conceal* them on behalf of his Country. None but ill Faces throw away the Looking-Glaſs. With what pleaſure then will he ſee the Vertues of his Country ſet in a true light for his *Imitation*, and bleſs his Stars, that he is found in the number of the *Vertuous*. Howel's *Germ. Dict.* p. 5.

Germany is the Princeſs of *Europe*, and tho' *Cæſar* and *Tacitus* have given it but an ill Character, it was becauſe the former never ſaw more than the Skirts of it, and was ſoundly beaten there: The other never Travelled a League in it, and was an Enemy Officer under *Veſpatian* in *France*. Conſideration muſt alſo be had unto the time in which they wrote; for if either of them had lived till now, they would correct their own Writings, and be aſtoniſh'd at

the many flouriſhing Provinces in *Germany*, its vaſt Extent, the many Noble and Opulent *Cities*, ſo many Pleaſant *Villages*, Fat and Fruitful *Feilds*, *Orchards* and Fragrant *Gardens*. Such *Mines* of Gold, Silver, Lead, Iron and Copper, with all other Metals. Such brave *Martial* People; ſo many flouriſhing *Univerſities*, ſo many *Kings*, *Arch Dukes*, *Princes*, *Landgraves*, *Marquiſſes*, *Earles*, *Barons*, *Knights*, with a World of *Noble* Families, that can exactly draw their Pedigrees Thouſands of Years paſt. The *Romans* and *Trojans* were; but the *Germans* ſtill continue *Magnanimous Heroes*, both in reſpect of their *Vertues* and their Progenitors.

There are more *Univerſities* in *Germany*, than in all *Europe* beſides, and the number of Men of *Learning*, *Arts* and *Arms* are no where to be equaliz'd. Both *Italy*, *Hungary* and *Spain*, with divers other Countries, taſt of the Fatneſs of *Germany*. The plenty of *Wines* ſeem to contend with their Pleaſantneſs, and the *Beer* of *Roſtock*, *Brumſwick*, *Breſlaw*, *Danzick*, *Delf*, *Lubeck* and *Padderborn*, may compare for Strength with *Bacchus*. To name her Rivers would be endleſs, for not to mention the *Rhine*, the *Elve*, the *Main*, the *Moſel*, the *Skeld*, the *Viſtula*, all Navigable; that one River the *Danube*, waters a Hundred ſeveral People, with many mighty Cities.

No People in the World are better *Manner'd* than the *Germans*, their *Modeſty* is Remarkable, their *Piety* Signal, their *Charity* Extenſive, and all theſe Vertues are defended and maintained by *Heroick* Valour and Fortitude. Their Carriage is *Grave*, and at the ſame time Affable and Courteous in their Behaviour, and keep up their *Grandeur* between the extremes of *Pride* and *Familiarity*.

Never ſo many Crowns, Scepters and Empires fell ſo ſuddenly upon any Race as upon the Illuſtrious Houſe of *Auſtria*, of whom I ſhall ſay no more, than,

Ni foret Auſtriacis Germania fulta columnis.

If *Germany* were not ſupported by *Auſtrian* Pillars, ſhe would quickly totter into *Parity* and *Ruin*.

But

But as *Homer* ſings, Ἀλλ' οὐκ ἄμα πάντα δόσαν θεοὶ ἐσθλὰ ἀνθρώποισιν. The Gods do not ſhower down all their Bleſſings at once upon Mankind, ſo *Germany* degenerating has its ſoul ſide, and labours under ſeveral Defects and Extravagances. *Rome* has plaid the Fugitive and run away from her; the *Roman Emperor* has loſt almoſt all his Authority in *Italy*, and the Name of *Cæſar* in *Rome* is ſwallowed up by that of *Pope*. The *Switz*, *Belgians*, *Lorrainers* and *Burgundians* are revolted, and the Duke of *Bavaria*'s taking part with *France*, and bringing *French* Forces into *Tirol*, gives her much diſquiet. The fear of making their Emperor too *Powerful* makes her Princes cold in aſſiſting him, ſo that *Germany* is like a Beaſt with many Heads, who being in caſe of neceſſity to paſs through a Hedge, and every Head ſeeking a particular hole to paſs through, they are a hindrance to one another, every Head drawing after his own Fancy, and ſo hazard the deſtruction of the whole.

The Confuſion, Differences, Prolongations, Adjournments and Delays of the *German Diets*, where every *Diet* has another in the Belly of it, is a great Fault in the Government. What a lame imperfect Power the Emperor has in theſe *Diets* is well known: The Name of *Cæſar* remains, but the *Majeſty* is almoſt quite gone. A *Parliament* in *England* will raiſe a *Million* of Money for the Service of their Country, before a *German Diet* can agree about putting the Queſtion. The Vigour of their Minds are *Dull'd* by the *Bulk* and Strength of their Bodies.

All the Vertues of the *Germans* ſeems to be buried in their *Intemperance*, eſpecially in the Vice of *Ebriety* and exceſs in *Drinking*. 'Tis her *Darling* Sin, and ſhe has infected all other Nations with it; and from hence the *Jeſuit* took occaſion to be *Witty* upon the *German*, ſaying, *He forſook the* Communion *of the Church of* Rome, *becauſe Lay-men have not the Cup at the Sacrament.*

The *Germans* heretofore were approved for *Military* Glory, but now they are much eclipſed. The Knights of *Rhodes* diſſwading *Solyman* the great *Turk* from Warring againſt *Europe*, eſpecially againſt *Germany*, anſwer'd, *I dont much value the* Germans, *be-*

cauſe they are always at difference among themſelves, nor can they ever be made one, no more than my Five Fingers; they are impatient of Labour, and above all others are Gluttons *and great* Drinkers, *fit to Campaign with an Army of* Whores, *and take more Pride in their* Feathers *than in their* Arms.

CHAP. LXV.

Greatneſs, *the Conveniency and Inconveniency of it.*

KNowledge and Valour, ſays *Gratian* in his Fourth Maxim, reciprocally contribute to the making a *Great* Man, and renders him Immortal, becauſe they themſelves are ſo. The only Happineſs that attends Greatneſs is, that the Poſſeſſors of it have greater Abilities and Opportunities of doing Good and preventing Evil, than all other Men, and employing thoſe Advantages for the ends they were given will render the *Great*, Honourable while they Live, Lamented when they Dye, and Commemorated with Glorious Epithets to Eternity. The Inconveniences of *Greatneſs* are; that as they have Power to do Evil, they too often are guilty of doing it, and never fail to be cenſur'd for it, the Vulgar conceiving they have a right to cenſure their very Geſtures, Looks and Thoughts, and to be Judges of all their Actions. Hence it comes to paſs that the Blemiſhes of Great Men, being toſs'd from Mouth to Mouth, are rendred Deformities, and a Mole or Wart in them, is made worſe than perfect Uglineſs in others. Great Men alſo are ſeldom Maſters of their own *Time*, for 'tis generally conſumed in the Civilities or Impertinencies of others: Nor can they ſay they have *Friends*, ſince the Reſpect, Love and Fidelity that is paid them, is a *Debt* due to their *Greatneſs* and not to their Perſons, being not diſcharg'd out of Choice, but by Compulſion, whether they will or no. But the laſt if not the moſt intolerable Inconveniency of

Greatneſs

Greatneſs is, that they are commonly debarr'd from *knowing themſelves*, or on what terms they ſtand, their height diveſts them of Familiarity, Friendſhip and Intelligence, they hear nothing but what is Forced or Diſſembled, nor ſee nothing about them, but what is Counterfeited or Diſguiſed.

It was one of the Characters of *Rodolphus* I. Emperor of *Germany*, that he always preferr'd doing good to others before Greatning himſelf, alluding to that Saying of the Philoſopher, *We are not Born for our ſelves, but for the Welfare of the Publick.* In War he always commanded his conquering Generals, to preſerve the Lives of as many of their Enemies as poſſibly they could, becauſe *Mercy was a greater Vertue than Sacrifice*; and when any had forfeited their Lives and Eſtates to the Crown, he would conſtantly give their Eſtates, to the next Heirs that had not offended; for doing otherwiſe he ſaid, was uſurping the Prerogative of God Almighty, to whom it belonged (and not to an Emperor) *to viſit the Sins of the Fathers upon the Children to the Third and Fourth Generation.* When Innocents are puniſh'd their Wrongs call for Vengeance, but where Charity is exercis'd (tho' the ſtricktneſs of the Laws forbid it) abundance of Faults are covered and Bleſſings multiplied. Germ. *Hiſt.* l. 4. c. 12. p. 1049.

There was a great Example of Friendſhip between Cardinal *Pool* and a *Venetian* Gentleman named *Aloſtio Priuli*, and there was much notice taken in *Rome*, of their Conformity in Manners, reciprocal Affection, and delightful Sympathy which was between them, and continued Twenty Six Years without interruption. Cardinal *Pool* falling ſick, and being told by his Phyſicians he could not live, he made his *Will*, and left *Friuli* Heir of all he had; but ſuch was the Generoſity of the *Venetian*, that he made not one Penny benefit by it, but gave it all among his *Engliſh* Kindred, and was wont to ſay, *While my Friend the Cardinal lived, we ſtrove who ſhould do the greateſt Benefits; but by dying the Cardinal has got the ſtart of me in Kindneſs, in enabling me to do ſo much good to his Relations in* England. Greg. Let. *Animad.* 22.

In

Hiſtory of England 8vo. Vol. 1. p. 445.

In the Sickneſs of King *Edward* VI. which was ſuppoſed to proceed from a lingring Poyſon that had been given him, Biſhop *Ridley* preaching before him, took occaſion to enlarge himſelf upon Works of *Charity*, and the Obligation that lay upon all *Great Men* to be Eminent in Good Works; this touched the King to the Quick, ſo that after Sermon he ſent for the Biſhop, and afterwards for the Lord *Mayor* and Aldermen of *London*, to conſult with them how he might beſt acquit himſelf of his Duty in reference to doing Good, in which he found himſelf ſo much concern'd. Upon their Advice the King ordered the *Grey Fryers Church* near *Newgate* for *Orphans*, and gave the Revenues belonging to it for their Maintenance, *&c.* and when he ſet his Hand to this and his other Charitable Foundations, he gave thanks to God, that had prolonged his Life to finiſh thoſe good Deſigns.

But Ambition putting a higher value upon Greatneſs, than its intrinſick Value does really amount to, I ſhall give you ſome Examples of the Inconveniencies that attend it, that Men may not fall into them, by climbing above the Degrees wherein God has plac'd them by their Births, Education or Eſtates.

Eſſ. l. 3. f. 213.

Michael Seigneur de Montaigne, diſcourſing the Inconvenience of *Greatneſs*, ſays, a ſupream Reputation and mighty Authority would oppreſs his Imagination, and therefore quite contrary to ſome others, he had rather chooſe to be the Second or Third in *Perigourd*, than the firſt at *Paris*. He would neither diſpute a miſerable *Unknown*, with a Noble Man's *Porter*, nor make Crowds open in *Adoration* as he paſs'd; but was content with a moderate Condition, as well by his Choice, as Fortune. Should any one he ſays, put me upon comparing the Life of *L. Thorius Balbus*, a Brave Man, Handſome, Learned, Healthful, Knowing, and Abounding in all ſorts of Conveniencies and Pleaſures; leading a quiet Life, and all his own, his Mind well prepar'd againſt Death, Superſtition, Pains and other Incumbrances of humane Neceſſity; dying at laſt in *Battle* with his Sword in Hand, for the Defence of his Country, on the one part; and on the other part, the Life of

M. Re-

M Regulus, ſo Great and High as is known to every one, and his End Admirable, the one without Name, and without Dignity; the other Exemplary and Glorious to a Wonder, I ſhould doubtleſs ſay, of the former as *Cicero* did, could I ſpeak ſo well as he.

Otanes, one of the Seven that had a right to pretend to the Kingdom of *Perſia*, gave up to his Concurrents the Right of being promoted to it, either by Election, or Lot; provided that He and His, might live in the Empire out of all Authority and Subjection, thoſe of the Ancient Laws excepted: And might enjoy all Liberty, that was not prejudicial to them, he was as impatient of Commanding, as of being Commanded. Certainly he was much in the Right of it, for the moſt painful and difficult Employment in the World in my Opinion, is to diſcharge the Office of a King in Mode and Figure, and therefore many of their Faults ought to be excus'd in conſideration of the Intolerable weight of the Function. 'Tis hard to keep Meaſure in ſo Immeaſurable a Power. Dominion and Subjection are naturally at Enmity, and commonly both are in Extreams as to their Prerogatives and Privileges. This might be exemplified in two *Scotch* Authors contending about this Subject; of which, he who pleads the Cauſe of the People, makes Kings in a worſe condition than Carters; and he that writes for Monarchy, places them in Power and Sovereignty, ſome degrees above God Almighty. 'Tis the Golden mean to believe neither the one, nor the other, touching the Rights of the Adverſe Party, but leave it to Reaſon, which is inflexible, and without Paſſion, to Umpire the Controverſy.

Briſſon running againſt *Alexander* at Juſts, purpoſely miſt his blow, for which *Alexander* ſeverely reprimanded him, and bewailed the misfortune of Greatneſs, that could never underſtand themſelves, or appear what they were, for the croud of Flatterers that were continually about them. 'Tis pitty a Man ſhould be ſo Great, that all things muſt give way to him; this is not to go, but to ſlide, not to live, but to ſleep.

How are they bandyed up and down by Fate,
By ſo much more unhappy as they'r Great

Greatneſs

Greatneſs thou Gaudy Torment of our Souls,
The Wiſe Man's Fetters, and the Range of Fools.
Otw.

Carneadus ſaid, that the Sons of Princes learnt nothing right, but to Ride the Great Horſe, becauſe in all their other Exerciſes, every one yields and bends to them: But a Horſe is neither a *Flatterer* nor a *Courtier*, and will throw the Son of a King with no more remorſe, than he would do that of a Porter.

The Senate of *Rome* awarded the Prize of Eloquence to *Tiberius*, but he refus'd it, becauſe if it had been juſt, he could derive no advantage from a Judgment ſo partial, and that was ſo little Free to Judge. Greatneſs ſtrips Men, for what Teſtimony of Good Will can be expected from the Man that owes me, whether he will or no, all that he can do? How can a Great Man Form any aſſurance of the Real reſpect of a Dependant, from his humble way of ſpeaking and ſubmiſſive Behaviour, when they are *Ceremonies* that are not in his power to deny. The Honours that great Men receive from thoſe that fear them, are not Honours, becauſe they are reſpects, and formalities only paid to his *Greatneſs*, and not to himſelf, and will be laid aſide whenever his Character is taken away: His Predeceſſor was, and his Succeſſor will be, Treated with the ſame Ceremony and State.

The Emperor *Julian* being one day applauded for his exact Juſtice, ſaid, I ſhould be proud of theſe Commendations, if they came from thoſe Perſons that durſt Condemn, or Diſapprove the contrary in caſe I ſhould do it: What a ſlavery are Courtiers under, that can endure to be thus upbraided? What felicity is in *Greatneſs* where there is a *Superior*, or what can it add to a Man that has *Enough*? Nothing is ſo happy in this World, as the Men that know when they are *Well*, without coveting to be better.

CHAP.

CHAP LXVI.

Of the Paſſion of Grief.

Grief or *Sorrow* is an Ungrateful *Languor* of the Soul, from a Conception of preſent Evil, which moves her to contract her ſelf to avoid it, by which the *Animal Spirits* are recalled inward, but ſlowly and without Violence: So that the Blood being by degrees deſtitute of a ſufficient Influx of them, is tranſmitted thro' the Heart with too ſlow a Motion. Whence the *Pulſe* is rendred *little*, *ſlow*, *rare* and *weak*, and there is felt about the *Heart* a certain oppreſſive ſtrictneſs, as if the *Orifices* of it were drawn together, with a manifeſt *Chilneſs* congealing the *Blood*, and communicating it ſelf to the whole Body. From which dejecting Symptoms flow many inconveniencies; for beſides this, that it darkens the *Spirits*, dulls the *Wit*, obſcures the *Judgment*, blunts the *Memory*, and beclouds the *Lucid* part of the *Soul*: It does moreover incraſſate the *Blood* by refrigeration, and by that means immoderately conſtringes the Heart, cauſes the Lamp of *Life* to burn dimly, induces want of *Sleep*, by drying the *Brain*, corrupts the Nutritive *Juice*, and converts it into that Devil of a *Melancholy* Humour: As will appear in the following Examples.

In the War that *Ferdinand* made upon the Widow of King *John* in *Hungary*, about *Buda*, a Soldier was particularly taken notice of, for his ſingular Behaviour in a certain Encounter, unknown, highly commended, and as much lamented, being left dead upon the place: But by none ſo much as by *Raiſciac* a *German* Lord, who was infinitely pleas'd with ſo unparrallel'd a Vertue. The Body being brought off, the Count, with the common Curioſity coming to view it, his Arms were no ſooner taken off, but he immediately knew him to be his own Son, which added a ſecond blow to the Compaſſion of all the beholders, only he, without uttering a word, or turning

Donat. *Hiſt. Med. mirab. l.* 3. *c.* 13. *p.* 187.

ing his Eyes from the woful Object, ſtood fixtly contemplating the Body of his Son, till the vehemency of the ſorrow having overcome his Vital Spirits, made him ſink down ſtone Dead to the Ground.

Curæ leves loquuntur, ingentes ſtupent. Seneca.

His Grief's but eaſy, who his Grief can tell,
But peircing ſorrow has no Article.

Fuller's Hol. *State.* p. 22. King *Richard* II. was ſo zealous a Lover of his Queen *Anna* of *Bohemia*, that when after a ſhort ſickneſs ſhe died at his Palace of *Sheen*, in the County of *Surrey*, he was ſo tranſported with Grief and Sorrow, unbecoming him as a King, a Man, or a Chriſtian, that he laid bitter *Curſes* upon the place, and out of a deep Melancholy or Madneſs, cauſed the Palace to be demoliſh'd.

Chetw. *Hiſt. Collect. cent.* 2. *p.* 49. *Cardanus* gives us the Hiſtory of a *Milaneze*, who being an Inhabitant there for the ſpace of Sixty Years, had never the Neceſſity or Curioſity to go without the Walls of the City, which being certified to the Duke as a thing ſcarce heard of in the World before, he ſent him a poſitive Command, that he ſhould never go out while he liv'd; and now ſee how powerfully the Apprehenſions of Confinement workt upon him; he that before had no inclination to go out of the City, dy'd of meer Grief to be denied the liberty of doing it.

Speed. *Hiſt. p.* 379. King *Ethelſtan* being poſſeſs'd with a Jealouſy of State, that his Brother *Edwin* was in a deſign to deſtroy or depoſe him, tho' *Edwin* denied the Treaſon upon Oath, yet he cauſed him to be put to Sea in a ſmall Boat without Sails or Oares, accompanied only by a Page, that his Death might be imputed to the Waves: And the young Prince being overwhelm'd with Grief at his Brother's unnatural cruelty, he leapt over board and was Drown'd.

Engl. *Hiſt. Vol.* 1. *p.* 502. Queen *Mary* enjoy'd but little Health after ſhe had the falſe *Conception*, which being followed by King *Philip*'s neglecting her, and the loſs of *Calais* in *France*, ſhe ſo afflicted her ſelf with Sorrow, that it weakning her Spirits, threw her into a Dropſie, which put a con-

concluſion to her unhappy Reign, and unfortunate Life.

Charles, Duke of *Burgundy*, being put to flight at the Battle of *Nancy*, and croſſing a River, was thrown by his Horſe, and at the ſame time Aſſaulted by a Gentleman of whom he deſir'd Quarter; but the Gentleman being Deaf, and not knowing who he was, kill'd him immediately; but afterwards being made ſenſible of what he had done, fell into ſuch an extremity of Grief and Melancholy, that put an end to his Days.

Signior Franciſcus Forcarus being Elected *Doge* of *Venice* for his Life, not only govern'd that *Republick* with Exemplary Wiſdom, Integrity and Juſtice, but alſo in a little time Augmented their Territories, by the Addition of *Brixia*, *Bergomum*, *Cremr* and *Ravenna*; and being come to the Eighty Fourth Year of his Age, and the Thirty Fourth of his Ducal Authority, the Senate fancying he was ſuperannuated, compell'd him to Reſign this Dignity to another, which publick Affront threw him into ſuch an exceſſive Grief, that he dy'd in a day or two after.

CHAP. LXVII.

Hatred, *upon Undiſcernable and Unjuſtifiable Grounds.*

AS Admiration the firſt of all the *Paſſions*, ariſeth in the Soul before ſhe hath conſider'd, whether the thing repreſented to her be *Good*, or convenient to her, or not: So after ſhe has judg'd it to be *Good*, there is rais'd in her the moſt agreeable and complacent of all Paſſions, *Love*, and when ſhe hath conceiv'd the ſame to be *Evil*, ſhe is as quickly mov'd to *Hatred*, which is nothing but the Soul's *Averſation* from that which threatens *Pain* or *Grief*, and may be defin'd, to be a Commotion produced by the *Spirits*, that inciteth the Soul to be willing to be ſeperated from

from Objects, that are repreſented to her as ungrateful and hurtful, which definition only reſpects pure Nature; which now thro' the corruption of Men and Manners, may be ſaid to riſe from an imbibed prejudice, or *Envy* aggravated by continuance, and heightened by a *Malicious* intention of *Maligning*, and injuring the Perſons to whom we have a diſaffection, and that too without any Reaſon, but what proceeds from a ſelf contracted wickedneſs. *Anger* is ſometimes allowable, and when exceſſive, is ſtill call'd but the Vice of *Men*, but *Hatred* is ſaid to be the Sin of *Devils*, being not confin'd at Home, but Roves Abroad ſeeking whom it may Devour.

Chetw. *Hiſt. Collect. c.* 3. *p.* 90. The Learned Mr. *John Calvin*, having been one of the Inſtruments in the Hand of God, to convince the World of the *Errors*, *Superſtition* and *Idolatry* of the Church of *Rome*, the *Papiſts* conceiv'd ſuch a *Hatred* againſt him, that they would not ſuffer his Name to be us'd among them; but that it might be utterly obliterated, they gave Directions in their *Spaniſh Index Expurgatorius*, p. 204. that his *Name* ſhould be ſuppreſs'd, and *Studioſus quidam* us'd inſtead of it, which it ſeems had ſuch an Effect upon one of their *Biggotted* Proſelites, that he took a Journey from the City of *Mentz* in *Germany*, to *Rome*, to change his Name from *Calvinus* to *Baronius*.

A Superſtitious Fool, 'twas not his Name,
But changing it, that was his Shame.

Amilcar, the Father of *Hannibal*, had ſuch a violent *Hatred* againſt the *Romans*, that performing a Sacrifice before he began his Expedition into *Spain*, he made his Son *Hannibal*, then but Nine Years of Age, to lay his Hand upon the Altar, and give his Oath to the Gods, that as ſoon as he came to Maturity, he would purſue the *Romans* with all the Rigour of War, that an Immortal *Hatred* could put him upon, and commit all the Depredations upon them, that he was able. Which may ceaſe the wonder, that the Impreſſion was ſo ſtrong, ſince it was not only early Imbib'd, but Hereditary.

Some-

Sometimes *Hatred* having blinded Men's Understanding, they cannot forbear ſhewing it to their own diſparagements, in ſuch Caſes as ſhould be free, from the ſuſpicion of any kind of Animoſities. Pope *Boniface* VIII. had an inveterate Hatred to the *Gibbelline* Party: And it being cuſtomary on *Aſh-Wedneſday*, for the *Pope* to ſprinckle *Aſhes* upon the Heads of the Cardinals and Chief Prelates in the Church, uſing theſe words, *Remember thou art Aſhes; and to Aſhes muſt return.* This *Pope* went on very Regularly and Devoutly in the Diſcharge of this Office, till he came to *Porchetus Spinola*, Arch biſhop of *Genoa*, who was under the ſuſpicion of favouring the *Gibelline* Faction, and then inſtead of his Head, the *Pope* caſt the *Aſhes* into his Eyes, ſaying, *Remember thou art a* Gibbelline, *and that with the* Gibbellines *thou muſt return to* Aſhes. Fulgos. *l.* 9. *c.* 3. *p.* 1186.

Cato, the *Roman Cenſor*, had ſuch an incurable Averſion and Hatred to Woman-kind, that he would commonly ſay, *That if the World was rid of its Female Encumbrances, Men would be preferr'd to the Society and Converſation of the Gods.* Caus Hol. *Cor. p.* 3. *p.* 297.

Timon, a Philoſopher of *Athens*, was ſurnam'd *Miſanthropos*, or *Man Hater*. He had ſometime a plentiful Eſtate, but by his exceſſive *Liberality* was reduced to the loweſt degree of *Poverty*; in which experiencing the Inconſtancy, Avarice and *Ingratitude* of ſuch as had been oblig'd by him, he fell into a bitter *Hatred of all Mankind*, rejoiced at their Misfortunes, and aſſiſted the Ruin of all Men, as far as it conſiſted with his own impunity. He only ſmiled upon *Alcibiades*, and for no other reaſon, but that being the *Athenian* General, he hoped that one time or other he would be the Ruin of the City, and all the Citizens. He built a ſmall *Hutt* in the Fields, to ſhun the Converſation of Men, and admitted none to him but *Apemantus*, a Perſon of the ſame Moroſe and Sullen Humour; who ſaying once to him, *is not this a good Supper*; *Yes*, ſays he, *but it would be much better, if I was not plagu'd with thy Company.* Vixit Anno Mundi 3330. and 'tis reported, that drawing near his End, he gave order that his *Sepulchre* ſhould be Erected behind a *Dunghil*, inſcrib'd with this Epitaph. Sabellia *Ex. l.* 2 *c.* 2. *p.* 64.

Hic ſum poſt Vitam, miſeramq; inopemq; Sepultus,
Nomen non quæras, dii te Lector male perdant.

Here now I lye, after my wretched fall:
Ask not my Name, the Gods deſtroy you all.

Zuing. *Vol. 1. l. 1. p. 63.** *Vladiſlaus Locticus*, King of *Poland*, after a conſiderable Engagement, wherein his Forces had ſlaughter'd a great number of the Enemy, viewing the Dead, he ſaw a Knight named *Florianus Sharus*, lying with his Face upward, deſperately wounded, and with his Hands keeping in his Bowels, that they might not ſlip out of his Body. *How great is the Pain and Torment of this Gentleman*, ſaid the King: *He is in greater Miſery*, anſwer'd *Sharus*, *That has an Ill Neighbour in the ſame Village with him, as 'tis my ill luck to have. Well*, ſaid the King, *if thou recovereſt thy Health, I will make thee eaſy in that particular*; and he perform'd his promiſe, turning out the Perſon complain'd of, and giving the whole Village to *Sharus*.

Fulgoſus. *l. 9. c. 3. p. 174.** *Appius Claudius*, the Younger, whoſe Anceſtors had been very injurious to the *Roman* People, by their tyrannical Impoſitions and Exactions, being choſen *Conſul* by the *Senate*, with *Titus Quintus Capitolinus*, the People were ſo diſpleas'd with this Election, that with a confus'd Murmur they all left the place of Aſſembly, as diſdaining by their preſence, to give conſent, that any of that *Family* ſhould be Dignified with ſo great an Honour, tho' the Perſon had never diſoblig'd them.

CHAP.

CHAP. LXVIII.

Of Hereticks *and* Hereſies.

IN the times of the Apoſtles the Myſtery of *Iniquity* began to work, many *Antichriſts* and *Hereticks* were Abroad, many ſprung up ſince, many now preſent, and will be to the end of the World, to dementate Men's Minds, and Captivate their Souls. Of theſe there are two ſorts, ſuch as *Lead*, and ſuch as are *Led*. Such as are *Led* are *Hereticks*, *Schiſmaticks*, *falſe Prophets* and *Impoſtors*, whoſe common Symptoms are Madneſs, Folly, Pride, Inſolence, Arrogancy, Singularity, Peeviſhneſs, Obſtinacy, Impudence, mixt with Scorn and Contempt of all other Sects. They will approve of nothing but what they firſt Invent themſelves, no Interpretation is good, but what their *Infallible* Spirits dictate. They are the only *Wiſe*, the only *Learned* in all Truths, and all are *Damn'd* but they and their Followers. They make a Slaughter of the *Scriptures*, and turn it like a Noſe of Wax to their own purpoſes: Tho' Fathers, Councils, and all the World oppoſe their Sentiments they will perſevere in their *Hereſies*. Beſides theſe common, they have alſo *Peculiar* Symptoms, which are prodigious Paradoxes, new Doctrines, and vain Phantaſms, as many and different as they are among themſelves. Now what theſe Brainſick *Hereticks* once broach, and *Impoſtors* ſet on foot; be it never ſo Abſurd, Falſe and Prodigious, too many of the common Rout will follow and believe, and either out of Affectation of Novelty, Simplicity, Blind Zeal, Hope or Fear, the Giddy-headed Multitude will Embrace it, and without further Examination Approve it. Many of the Leaders are Men of Underſtanding in other Matters, but in this, are certainly *Lunaticks*, and have more need of *Hellebore*, than thoſe that are confin'd in *Bedlam*.

Roſs. view of Relig. p. 130. *Simon Magus*, is the firſt *Heretick* that we Read of, called *Magus*, becauſe he was a *Witch*, a *Samaritan* by Birth, and a *Chriſtian* by Profeſſion; he would have bought the Gifts of the *Holy Ghoſt* for Money, *Acts* 8. 13. He deny'd the *Trinity*, and affirm'd himſelf to be the true God. He Taught that the World was made by *Angels*, and not by God; denied the Reſurrection of the Fleſh, permitted *Promiſcuous* Marriages, and cauſed his Diſciples to Worſhip his Whore *Helena* or *Selene*, for a Goddeſs.

Ibid. p. 133. *Nicholas* of whom are the *Nicholaitans*, was a Proſelyte of *Antioch*, and one of the Seven *Deacons*, *Acts* 6. and whoſe Works Chriſt hated. *Rev.* 2. they gave themſelves to all Uncleanneſs and Fleſhly Luſts, teaching that Men ought to have their Wives in Common. They made no ſcruple of eating things offer'd to *Idols*. At their Meetings or Love Feaſts they us'd to put out the *Lights*, and commit promiſcuous *Adulteries* with each other's Wife. They Taught that the World was made by the *Copulation* of *Light* and *Darkneſs*, out of which Angels Dæmons and Men were procreated. The Profeſſors of this Sect did not long retain this Name, but were call'd *Gnoſticks* from γνῶσις *Knowledge*, which proud Title they gave themſelves, as if their Knowledge had been tranſcendent above other Men. This Sect began about the beginning of *Domitian's* Reign, *Anno Chriſti.* 52. and out of this Sink the *Valentinians*, *Manichees* and *Priſcillianiſts* ſuck'd their Poyſon.

Ibid. p. 134. *Carpocrates*, of whom came the *Carpocratians*, was by Birth of *Alexandria* in *Egypt*, who flouriſh'd about the Year of Chriſt 109. in the time of *Antoninus Pius*, and was Contemporary with *Saturninus*. He Taught that there were two oppoſite Gods, that the *Law* and *Good Works* were needleſs to thoſe that had *Faith*. They Taught that Chriſt was a meer Man, and that their Maſter *Carpocrates* was the better Man. They held *Pythagorean* tranſmutation, but denied the Reſurrection, and ſaid this World was not made by God, but by Satan. The *Samoſatenians* and *Arrians* are derived from this Sect.

Cerin-

Cerinthus was born a *Jew*, and Taught, that all Chriſtians ought to be Circumcis'd: He was Contemporary with St. *John* the Apoſtle, who would not enter into the ſame *Bath* with that pernicious *Heretick*. He ſpread his Hereſie in *Domitian's* time, about 60 Years after Chriſt. He deny'd the Article of *Eternal Life*, and Taught that the Saints ſhould enjoy Carnal Delights in *Jeruſalem* a Thouſand Years. The *Origeniſts* and *Chiliaſts* fell in that Opinion. *Ibid.* p. 135.

The *Valentinians* ſprung from their Leader *Valentinus*, an *Egyptian*, who liv'd in the time of *Antoninus Pius*, about One Hundred and Ten Years after Chriſt. He Taught that there were Thirty *Aones*, Ages or Worlds, who had their beginning from *Profundity* and *Silence*; that being the *Male*, this the *Female*, with a deal of ſuch Whimſical traſh not worth mentioning *Ibid.*

Marcion, from whence came the *Marcionites*, *Colarbaſij* and *Heracleonites*, was born at *Synope*, a City of *Pontus*, and liv'd under *Antoninus Pius*, about 115 Years after Chriſt. His Schollars called themſelves *Perfect*, and boaſted that they were more excellent than *Peter* or *Paul*. They denied Chriſt's *Humanity*, and the *Reſurrection* of the *Fleſh*. They held two contrary Beginnings or *Gods*, viz. *Silence* and *Speech*. They Baptiz'd not in the Name of the *Father* the *Son*, and the *Holy Ghoſt*; but in the Name of the Father *Unknown*, of *Truth* the Mother of all, and of *Him* who deſcended upon *Jeſus*. They held but one Perſon in the *Deity*, call'd by ſeveral Names. They divided *Jeſus* from *Chriſt*, as the *Neſtorians* afterwards. They held it no Sin to deny Chriſt with the *Mouth* when in danger of Life, if the *Heart* beleiv'd in him. *Ibid.* p. 136.

The *Adamites* were ſo call'd either from one *Adam* their Leader, or from *Adam* the firſt Man, whoſe *Nakedneſs* they imitate. They held it unlawful for Men or Women to wear Cloaths in their Meetings. They rejected Marriages as Diabolical, and therefore us'd promiſcuous Copulation in the Dark. They rejected *Prayers* to God as needleſs, becauſe he knew without us what we wanted. This *Hereſie* *Ibid.* p. 141.

began to ſpread about 210 Years after Chriſt, under the Reign of *Gordian* the Emperor.

Ibid. p. 144. *Paulus Samoſatenus*, ſo called from *Samoſata*, near *Euphrates*, where he was born, was Author of the Sect of *Samoſatenians*. They Taught that Chriſt was meerly Man, and had no Being till his Incarnation. This *Hereſie* broke out about 232. Years after Chriſt, and has continued in the *Eaſtern* parts ever ſince.

Ibid. p. 145. The *Manichees*, from *Manes*, a *Perſian* by Birth, and a Servant by Condition, was the Sink of almoſt all the former *Hereſies*, ſo that Reading them is ſeeing theſe.

Ibid. p. 196. *Tatianus*, Author of the *Tatiani*, was a *Syrian* Born. He flouriſh'd about 142 Years after Chriſt. His Diſciples were called *Encratiæ*, ſignifying Temperance and Continency, becauſe they abſtain'd from Wine, Fleſh and Marriage. He Taught that *Adam* after his fall was never reſtor'd to *Mercy*; that all Men are *Damn'd* except his Diſciples, and that Women were made by the *Devil*.

Ibid. p. 197. *Montanus*, Leader of the *Montaniſts*, ſpread his *Hereſie* 145 Years after Chriſt. He was born in *Phrygia*, and was attended by a Couple of Whores called *Priſca* and *Maximilla*, who run away from their Husbands to follow him, and at length very lovingly all *hang'd* themſelves together for Company. His Proſelytes after this being aſhamed of their *Syre*, took upon 'em the name of *Cataphrygians*, but ſtill retain'd his Hereſies. He confounded the Perſons in the *Trinity*, ſaid 'twas God the Father that ſuffer'd, that Chriſt was but a meer Man, and that he himſelf was the Holy Ghoſt. In the *Euchariſt* they mingled the Blood of an Infant.

Ibid. p. 202. *Origen* was Author of the *Origeniſts*, who publiſh'd his Errors about the Year of Chriſt 247. which continued in the World above 300 after he was dead. They Taught that there was a *Revolution* of Souls from their Condition after Death into the Bodies again. That Reprobates, and Devils ſhould be ſaved after a Thouſand Years. That the Son is *Coeſſential* with the Father, but not *Co-eternal*, which they ſay could not be, becauſe the Father created both him, and the Holy Spirit. That *Souls* had a Being

Being long before the Creation of this World, and that for ſinning in *Heaven*, they were thruſt out from thence, and put into their Bodies as into Priſons. They turn'd the whole Scriptures into *Allegories*, and brought the Hiſtorical truth of them into contempt and ſuſpicion. Theſe *Hereſies* were condemn'd in the Council of *Alexandria* 200 Years after his Death, and afterwards in the firſt general Council at *Conſtantinople*, under the Emperor *Juſtinian* I.

Arrius was Father of the *Arrians*, a *Libyan* born, and a Presbyter of *Alexandria* by Profeſſion. His Hereſie was divulged 290 Years after Chriſt, and in Succeſſion of time over run a great part of the Chriſtian World. They Taught that Chriſt was a *Creature*, had a humane Body, but no humane Soul, for the Divinity ſupplied the place of it. Their *Doxology* was in theſe words: *Glory be to the Father, by the Son and in the Holy Ghoſt.* This *Hereſy* was condemn'd by the Council of *Nice*, held under the Emperor *Conſtantine*: And *Arrius* himſelf, when on the pinacle of his Pride and Glory, was ſeized with a *Dyſentery*, voided his Guts into the Jakes, and died: *Ibid.* p. 265.

Lucifer, Biſhop of *Coralitanum* in *Sardinia*, was Author of the *Luciferians*, who held that the World was made by the Devil, that the Soul of Man is Corporeal, and had its Being by *Propagation* or *Traduction*. This Hereſie was broached 333 Years after Chriſt, in the Reign of *Julian* the Apoſtate. *Ibid.* p. 212.

Tertullian was head of the *Tertullianiſts*, and lived under *Severus* the Emperor about 170 Years after Chriſt. He held and taught, that God was a *Corporeal* Subſtance, but without delineation of Members; that Men's Souls were *Corporeal*, diſtinguiſh'd into Members, and had their encreaſe and decreaſe with the other parts of the Body. That the Original of *Souls* is by Traduction; that the Souls of wicked Men after death are turn'd into *Devils*, that the Virgin *Mary* did marry once after the Birth of Chriſt: They rejected ſecond Marriages as no leſs a Sin than Adultery. *Ibid.* p. 213,

Neſtorius, a German by Birth, and after a Clandeſtine manner made *Patriarch* of *Conſtantinople*, was the Leader of the *Neſtorians*. He ſpread his Hereſie 400 Years after Chriſt, *Theodoſius* the younger being *Ibid.* p. 215,

Emperor. He held that in Chriſt were two diſtinct Perſons, the Son of *God*, and the Son of *Mary*; that at Chriſt's Baptiſm, the Son of God deſcended into the Son of *Mary*, and dwelt there as an Inmate in a Houſe. He made the *Humanity* of Chriſt equal with his *Divinity*, and ſo confounded their Properties and Operations.

Ibid. p. 215. *Eutyches*, Abbot of *Conſtantinople*, head of the *Eutychians*, publiſh'd his Hereſie *Anno Chriſti* 413. which aſſerted, that before the *Hypoſtatical* Union, Chriſt had two diſtinct Natures, but after the Union only one, *viz.* His *Divinity* which had ſwallowed up the Humanity. They alſo affirm'd that the *Divine* Nature or God-head ſuffer'd and dy'd, and that God the *Word* did not take from the Bleſſed Virgin his Humane Nature. This Hereſie was firſt condemn'd, in a Provincial Synod at *Conſtantinople*, and afterwards in the general Council of *Chalcedon*, under *Marcian* the Emperor.

Ibid. p. 200. *Novatus* the Ring-leader of the *Novatian* Hereticks, was born in *Africa*, lived in the Reign of the Emperor *Decius* 220 Years after Chriſt, and his Hereſie laſted 150 Years. They denied the benefit of *Repentance* to thoſe that relapſed after Baptiſm. Boaſted much of their *Sanctity*: Condemn'd ſecond Marriages as *Adulterous*: Uſed *Rebaptization* like the *Donatiſts*, and were the *Sires* of the *Cathari* or *Puritans*.

Ibid. p. 210. *Donatus*, Author of the *Donatiſts*, was born in *Numidia*, and held that no Church was to be communicated with, that was not entirely pure without Spot or Blemiſh, and that ſuch a Church was only their own. They condemn'd *Magiſtracy*, and taught that the Efficacy of the *Sacraments* depended upon the Dignity of the Miniſter. With the *Arrians* they made the Son leſs than the Father, and the Holy Ghoſt leſs than the Son. The *Circumcellians* eſpouſed their Hereſie, who lived in Cells and Caves, and murdered all they could Conquer, that were not of their principle.

Ibid. p. 214. *Pelagius*, a Native of *Britain*, and a *Romiſh* Monk, was the propagator of the *Pelagians*, who flouriſh'd under *Theodoſius*, the Emperor 380 Years after Chriſt. From *Rome* he came into *England*, and ſhed his Poyſonous Opinions over the whole Kingdom. They taught

taught that *Death* was not the Wages of Sin: That *Adam*'s Sin was hurtful to none but himſelf: That Man had *Free will* to do Good or Evil: That their Sect had no Sin, nor could they Sin if they would. St. *Auſtin* and his Friend *Alypius* wrote againſt them. They were Condemn'd by five *African* Councils, and by a ſixth Synod at *Carthage*, in the Year of Chriſt 419. in the Tenth Year of the Emperor *Honorius*.

Priſcilianus the place of whoſe Nativity is uncertain, whether in *Spain* or *Galatia*, was Ring-leader of the *Priſcilianiſts*. He firſt divulg'd his Hereſie in *Spain* under *Gratian* the Emperor, *Anno Chriſti* 341. and from thence like an Infectious Diſeaſe it over-run the *Weſtern* parts of the World. This Hereſy was the *Common Shore* of all former Hereſies; for with the *Manichees* they taught that the World was made by an Evil God: With the *Sabellians* they confounded the Perſons of the *Trinity*. With the *Origeniſts* they taught the *Pre-exiſtence* of Souls. With the infamous crew of *Aſtrologers*, that all Humane Events was Govern'd by the *Stars*. With the *Stoicks*, that we Sin neceſſarily and coactively. With the *Cartites* they abſtain from Fleſh, and with the *Gnoſticks* rejected the Ancient *Patriarchs* and *Prophets* as ignorant of the Will of God. He was condemn'd of Hereſy at *Rome* by Pope *Damaſus*, from which Sentence he Appealed to *Maximus* the Emperor, who confirm'd the Sentence and put him to Death, with *Feliciſſimus*, *Armenius*, *Latronianus* and *Euchochia* his Brethren in Evil. After his Death, with great Veneration, his Corps were tranſported into *Spain* by his Diſciples, who firſt paid him Honour as a *Saint*, and afterward as a *Martyr*; and that they might want no ſtep to the height of *Prophaneſs* in matters of Religion, it was their cuſtom to *Swear* by his Name. *Ibid.* p. 210.

Fauſtus Socinus was born at *Sienna* in *Italy*, and his *Hereſy* has diffuſed it ſelf like a *Canker* in all the parts of the Chriſtian World, tho' it is nothing elſe but a revival of old *condemn'd Hereſies*, which are now too greedily imbibed in *England* as well as in Forreign Parts. To account for all their Opinions, were to Tranſcribe all that I have already writ, and therefore ſhall content my ſelf in giving my Reader Roſs's *View of Religion.* 8vo. p. 258.

but

but a Taſt, when the whole Maſs would ſurfeit him. They teach, that Chriſt by his Death did not *ſatisfy* for us, but only obtain'd for us a *Power* to make Satisfaction for our ſelves by *Faith* and *Obedience*. That Chriſt dyed for *himſelf*, that is, not for his Sins, for he was without Sin, but for the *Mortality* and *Infirmities* of our Nature which he aſſumed. That Chriſt became not our *High Prieſt*, not *Impaſſible* before he aſcended into Heaven. That Eternal *Death* is nothing elſe but a perpetual continuance in Death or Annihilation. That Everlaſting *Fire* is ſo called from its effect, which is the Eternal *Extinction* or Annihilation of the *Wicked*, which ſhall be found alive at the laſt Day. That Chriſt's *Incarnation* is againſt Reaſon, and cannot (ſay they) be proved by Scripture. That Chriſt is not truly God. That the Holy Ghoſt is not God. That there is not a *Trinity* of Perſons in one God. That the Old Teſtament is of no uſe to a Chriſtian.

Ibid. p. 254. *Nicholas Storkius* a Native of *Saxony*, near the River *Sales*, was the Ring leader of the *Anabaptiſts*, ſo called from *Rebaptizing* thoſe that had been Baptized in their Infancy. He with his Diſciple *Munſter* began to trouble the World in the Years 1521 and 1522. They taught that they were Inſpired from Heaven, and that the World was to be Reformed by their means, which done, and the Wicked utterly cut off from the Face of the Earth, it ſhould be Govern'd by Juſtice it ſelf. They hold that Chriſt took not Fleſh from the Virgin *Mary*. That Chriſt is not true God. They believe they ſhall enjoy here an Earthly *Monarchy* after the Day of Judgment. They reject the Power and End of Magiſtracy and Miniſtracy, for they ſay, that Chriſt has freed them from Obedience to Humane Laws; but at the ſame time think they are obliged to eſtabliſh their own Religion by Blood. There are many ſorts of them now in *England*; ſome are *Arminians*, others *Calviniſts*, neither of which will Communicate with the other. Some are *Milenaries*, and moſt of them *Antitriniarians*. Some keep the *Jewiſh Sabbath*, others the *Lords-Day* with the Chriſtians. Some deny the uſe of the *Sacraments*, ſaying they are above *Ordinances*. Some of them Celebrate the *Euchariſt* with Bread and Wine, and

and others with a Meal of Mutton in the Evening, and from thence are called the *Supper People*. Hiſtorians ſay, that the Anabaptiſts in all Countries, are Proud, Cenſorious and Bloody minded.

The *Muggletonians* owe their Beginning to *John Reeve* and *Lodowick Muggleton*, who would perſwade us that they are the two laſt Witneſſes of Chriſt, ſent by his Spirit to Seal the *Foreheads* of the Elect and Reprobate. They ſay that all the Miniſtry in this World, whether Prophetical or Miniſterial, with all the Worſhip taught by them, is all a Lye and an Abomination to the Lord. They ſay, that the Spirits and Bodies of Men are both Mortal, both begot together, and both of one Nature. That *there are Three Witneſſes on Earth, Water, Blood and the Spirit:* That by *Water* is meant the Commiſſion given to *Moſes* and the *Prophets* under the Law: By *Blood* the Commiſſion given to the *Apoſtles* and *Miniſters* of the *Goſpel*. And by the *Spirit* is meant the Commiſſion of the *Two Witneſſes* that were to come in this laſt Age, which are themſelves. That they have Power of *Bleſſing* and *Curſing*, and whom they Bleſs or Curſe will infallibly continue in that eſtate for ever. *Ibid.* p. 267.

George Fox, and ſoon after him *James Nayler*, both *Yorkſhire* Men, were the firſt Beginners of the Sect called *Quakers*, ſo called becauſe they uſed to Quake and Tremble in their Meetings, which ſometimes growing to exceſs, they would fall, as in a Trance, upon the Ground, and from thence pretend to *Inſpirations*, and then utter *quicquid in buccam venerit*, and call Irreligion, Blaſphemy or Nonſence, the Dictates of the Holy Spirit. They teach that *abſolute Perfection* and a *ſinleſs Life* is attainable in this World, and that they are arrived to ſuch a ſtate of *Purity*, that they are guided by the ſame *Spirit* which the *Apoſtles* were, have it in as great *meaſure*, and that what they ſay is of the ſame *Authority* with the *Holy Scripture*, becauſe directed by the ſame Spirit that gave out the Scriptures. They deny the *Scriptures* to be the Word of God; they ſay they expect *Salvation* by Chriſt within them, and not from a Chriſt without them. They deny the *Reſurrection* of the Dead, and ſay the *Light* within them is ſufficient to ſave them. In ſhort, they deſpiſe *Magiſtracy*, reject *Ibid.* p. 269.

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the *Miniſtry*, ſlight all Decency and Ordinances in Chriſt's Church, overthrow as much as in them lies all Religion and Piety, ſetting up a *Babel* of their own, full of Impiety, Ignorance and Blaſphemy. They will not take an *Oath*, but will Lye abominably. They will not put off their *Hats*, or call Men *Maſters*, but on occaſion can be very Complaiſant to their *Miſtreſſes*. They hate Pride, yet wear the richeſt *Silks*, *Stuffs*, *Clothes*, *Hats* and the fineſt *Linnen*. They call themſelves the *Sober* Party, and yet are the *Wetteſt* Crew about the Town. In ſhort, they are a contradiction to themſelves, and all Mankind beſides.

Ibid. p. 273. *George Copping* of *Eſſex* was Father of the *Ranters*, a ſort of Beaſts that neither divide the Hoof nor chew the Cud; that is to ſay they are very unclean ones, that make open profeſſion of Lewdneſs and Irreligion, whoſe God is their Luſts, and whoſe Glory is their Shame, that make a laughing ſtock of Chriſtianity. But to Anatomize this Monſter. They hold that God, Devils, Angels, Heaven, Hell, *&c.* are Fictions and Fables. That *Moſes*, the Baptiſt and Chriſt are Impoſtors. In their Letters they endeavour to be ſtrangely Prophane and Blaſphemous, uttering Atheiſtical Curſes and Imprecations, which is a kind of *Canting* among them, as among Gypſies; as for Example, in one of them you have this curſed Language. *My own Heart Blood, from whom I daily receive Life and Being, to whom is aſcribed all Honour,* &c. *Thou art my Garment of Needle Work, my Garment of Salvation. Eternal Plagues conſume you all, Rot, Sink and Damn your Bodies and Souls into devouring Fire, where none but thoſe that walk uprightly can enter. The Lord grant that we may know the worth of Hell, that we may ſcorn Heaven.* Sin, they ſay, is only what a Man imagines, and conceives to be ſo within himſelf, and all the Pleaſure they know in this World, is what they call *the enjoyment of the Fellow Creature.* In ſhort, *Mahometans*, *Jews* and *Pagans* own more Modeſty, and are leſs Prophane than Ranters.

Hereticks are addicted ſtill
To their firſt Principle their Will.

No,

No Law nor Cavalcade of Holborn,
Can render half a Grain leſs Stubborn:
For they at any time will Hang,
For th' opportunity t' Harangue,
And rather on a Gibbet Dangle,
Than miſs their dear delight to Wrangle:
Backing their want of Truth and Senſe,
With greater Heat and Confidence.
For Fools are ſtubborn in their Way,
As Coins are hardned by'th Allay:
And Obſtinacy's ne'er ſo ſtiff
As when 'tis in a wrong Belief.

Hud.

CHAP. LXIX.

Honours done to ſome Great Men.

NOthing is ſo common in the Mouths of the *Vulgar* as *Detraction*; no Action can be ſo well perform'd but if they cannot totally deface it, they will be ſure to *ſully* it by invented Calumnies and Suſpicions; *Honour* is ſo Fickle and Fleeting, that after all the Care, Hazards and Pains to procure its Favour, 'tis very ſhort liv'd, and if once loſt never to be Redeemed. Its ſeldom granted while Men are in a Capacity to receive it; but ſome we find are excepted from the General Rule, and have enjoyed it both Living and Dead, as for Example.

Cartzsebugai Chan was ſent by the King of *Perſia*, with a ſmall Army againſt a numerous Force of the *Turks*, that had laid Siege to *Bagdat*, whom he Fatigu'd with continual Skirmiſhes for the ſpace of half a Year together, and at length totally defeated them, and ſaved the City. The notice whereof coming to *Schach Abas* King of *Perſia*, who had thrown himſelf into the City, he went out to meet *Cartzschugai Chan*, and approaching near him diſmounted, ſaying, *My dear Aga, by thy Valour and Conduct, thou has given me* Olear. *Trav.* l. 6. P. 354.

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a Victory ſo great, that if Heaven had put me to my choice, I would not have asked one more conſiderable; Come mount my Horſe, 'tis fit I ſhould acknowledge it by attending thee on Foot. *Cartzschugai* ſurprized and aſtoniſh'd at this unwonted Honour, beg'd the *Sophy* on his Knees to be excuſed, and that he would regard him only as his *Slave*, that had done nothing but his Duty; but all his Intreaties ſignified nothing, he was forced to mount, and the King and all his Noble Retinue followed him Seven ſteps on Foot.

Sabel. ex. l. 3. c. 2. p. 182. That Celebrated Warriour *Timoleon* of *Corinth*, having ſubdued the Tyranny of *Dionyſius* in *Sicily*, and reſtored *Syracuſe* to their juſt Liberties, that City to expreſs their Gratitude, at his Death decreed him everlaſting Honours, and built his *Tomb* in the *Forum*.

Fulgos. ex. l. 5. c. 2. p. 585. *Aratus*, by his Valour having deliver'd the *Sycionians* from a ſevere Oppreſſion and Tyranny, to the enjoyment of their Liberties and Privileges; tho' he lived out of the *Sycionian* Territories, they attended his Corps Crowned to their City, ſinging his Commendations, built him a ſtately *Tomb*, calling it by his Name, and Annually Celebrate the Day of his Nativity with ſolemn *Sacrifices* and Paſtimes: And if any of the Relations of *Aratus* were preſent at this yearly Commemoration, they obliged them to take the moſt honourable place in that Aſſembly.

Fulgos. ex. l. 2. c. 5. p. 275 *Plato* returning from *Sicily*, and paſſing through *Olympias*, tho' all the People were at the Celebration of their *Plays*, which they were more than ordinarily fond of; yet as ſoon as they had notice of his approaching near, they forſook their *Sports*, which conſidering their Vanity was a wonder, and all run to meet him, looking upon him with Reſpect and Adoration, as a Perſon more than Humane, that the Gods had ſent from *Heaven* as a Bleſſing upon Mankind. Now conſidering the Superſtition and Vanity of the *Greeks* in their Plays, and the mean Extraction of *Plato*, it was a greater Honour than ever they gave to any Monarch.

Zuing. Theat. Vol. 1. l. 1. p. 97. *Conſtantine the Great*, Emperor of *Rome* and *Conſtantinople*, dying in *Nicomedia*, his *Life Guard* rent their Cloaths, lay upon the Ground, and omitted

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no Paſſion that might expreſs an unſupportable Sorrow. His *Prefects*, *Captains* and the reſt of the Soldiers rather ſurpaſs'd than imitated their Grief, crying out, that Death had depriv'd them of their Protector and Father. The Citizens run about the Streets like ſo many Perſons that had loſt their Sences: Others hung down their Heads in perfect *Silence*, declaring by the poſture of *Mutes*, that their Sorrow was unexpreſſible, and all declared, that by that fatal ſtroke they had loſt all the Comforts of Humane Life. At *Rome* the *Senate* and *Populace* obſerv'd no meaſures in their Grief, they ſhut up their *Baths*, disfrequented the *Plays* and *Markets*, and prohibited all ſigns of Joy and Felicity. Having pronounced him a *happy* Monarch for dying in ſo great Glory, they cauſed him to be painted above the Cœleſtial Orbs, in the Society of Bleſſed Souls, and ſent an Embaſſy to his Son *Conſtantius* to ſend them the *Corps* of his deceaſed Father, which would add the greateſt Honour to the City of *Rome*, that the Remains of ſo Illuſtrious a Prince was Inter'd among them.

The Death of the Renowned Emperor *Titus Veſpatian*, being known in the approach of the Evening, the *Senators* without delay crowded into the *Curia*, to lament the loſs of an Illuſtrious Monarch, in whoſe Death all the World was concerned, in being deprived of a Publick Benefactor. Then they conferr'd on him ſuch degrees of *Honour*, as they had never allowed or promiſed him before, and Decreed his *Name* ſhould be Regiſtred in the Catalogue of the Gods. Zuing. *Theat. Vol.* 1. l. 1. p. 96.

Eraſmus of *Roterdam* in *Holland*, an Ingenious, Learned and Good Man, was honour'd by moſt of the Great and Learned Men of his Age, who thought themſelves happy in having the Honour of his Acquaintance. Making a Panegyrick on *Philip*, the Father of *Charles* V. as he came out of *Spain* into *Germany*, while he was a School-boy; that King took ſuch notice of his early Ingeny, that he Honour'd him with a Yearly Penſion during Life. King *Henry* VIII. of *England* wrote to him with his own Hand, gave him large Taſts of his Bounty, and offer'd him a Houſe and Land worth Six Hundred *Florins* a Year, to invite him to reſide in *England*. Full. *Act. Rediviv.* p. 70.

Francis

Francis I. King of *France* wrote to him alſo, offering him a *Biſhoprick*, and a Thouſand Florins a Year, to take his repoſe in *France*. *Charles* V. offer'd him a Biſhoprick in *Sicily*, made him of his Privy Council, and beſides other Expreſſions of his Bounty, gave him Four Hundred Florins, *per Annum*, with a promiſe of making them Five Hundred, if he would *Profeſs* at *Vienna*. *Sigiſmond* King of *Poland*, *and Ferdinand* King of *Hungary* were very Bountiful to him, and made him great Offers to have dwelt in their Dominions. *Anne* Princeſs of *Veriana*, gave him a Penſion of a Hundred Florins. *Frederick* Duke of *Saxony*, and *William* Duke of *Gulick*, made him good Preſents. Pope *Adrian* VI. wrote to him Three ſeveral Times. He congratulated the Riſe of *Clement* VII. to the Papacy, who in requital ſent him Five Hundred *Florins*, and by his Apoſtolical Letters invited him to *Rome*. *Paul* III. had made him a Cardinal, if Death had not prevented him. *William Warham* Archbiſhop of *Canterbury*, gave him an Exhibition. Cardinal *Wooſey* gave him a Penſion out of a Prebendary of *York*. The Biſhops of *Lincoln* and *Rocheſter* liberally ſupplied him upon all Occaſions. *Polydore Virgil* ſent him Money to buy a Horſe, and the Lord *Cromwell* ſent him Thirty Angels. The Lord *Montjoy*, Sir *Thomas More*, Biſhop *Tonſtal*, and Dean *Colet*, were his Conſtant Benefactors. Cardinal *Matthæus* offered him a Penſion of Five Hundred Ducats to live in *Rome*, and ſent him a Cup of beaten Gold. Another, but a richer was ſent him by *Albertus*, Archbiſhop, Cardinal and Elector of *Mentz*. Cardinal *Campegius* among other Tokens, ſent him a Diamond Ring of good Value. *Staniſlaus Olmucenſis* ſent him a Silver Bowl double gilt, with Four Pieces of Gold, the Coin of ancient Emperors. The Biſhop of *Baſil* offer'd him half the Revenues of his Biſhoprick for his Company. *Thurzo* Biſhop of *Vratiſlavia*, went Ten Days Journey out of his way to ſee him, and to Name no more, *Vigilius Zuichemus* gave him a gold Ring, and *William* Earl of *Eyſenberg* a Daggar, which by the Inſcription, *he wiſh'd in the Hearts of his Enemies.*

CHAP.

CHAP. LXX.

Of Honesty *in Life and Converſation.*

WE live in an Age, wherein *Honeſty* is in danger of being made a *Bankrupt*, for 'tis difficult to Negotiate without *Diſſimulation*, to *Sell* without *Lying*, or *Buy* without being *Cheated*: Juſtice, Simplicity and Plainneſs, is turn'd into Art, Subtilty and Fraud; and if *Diogenes* was alive again, he might employ his Candle and Lanthorn to as little purpoſe as formerly. We retain no ſolid and Expreſs Effigies of true Juſtice and Honeſty, but the World contents it ſelf with the Shadows and Images of them. There are many *Gnatho*'s that make a ſhew of *Honeſty* and *Vertue*, with affected Looks, counterfeit Geſtures, and feigned Proteſtations, when indeed there is no Honeſty at all in them, but meer Hypocriſie and Knavery; but tho' theſe exceed in Number, yet the World has many *Honeſt* People in it, ſuch as ſcorn to Lie, Diſſemble or Defraud, that will ſuffer a Thouſand Wrongs in their own Perſons or Eſtates, before they will do the leaſt Injury to others, and always act by that *Golden Rule*, in meaſuring to others what they would have meted to themſelves; and ſince this kind of Men are rarely to be met withal, we ſhould put the higher value upon them when they are found, and treat them with ſuch a decent and upright Behaviour, that we may always find them on Occaſion.

It is a ſingular Commendation that *Camerarius* ſays, he found inſcribed on a Lady's Sepulchre in *Rome*, that in ſaying nothing, left room for all the Virtues in the World to be aſcrib'd to the deceaſed. *Oper. Subciſ.* cent. 1. c. 97.

Julia B. Priſca vixit Annos XXVI.
Nihil unquam peccavit, niſi
Quod mortua eſt.

In this only ſhe did amiſs, that ſhe dy'd.

Lip. Monit. *l.* 1. *c.* 7. *p.* 92.

If Accuſation ſhould imply guilt, few Men in the World could be reputed Innocent. *M. Portius Cato* liv'd with that Integrity and Honeſty, that tho' his Enemies had preferr'd no leſs than Fifty Accuſations againſt him, yet by the common Suffrage he was always declared Innocent; and that not by the power of his Riches, or the Intereſt of his Friends; but the juſtice of his Cauſe, and the malice of his Enemies was ſo apparent, that they who did not love, but rather hate him, were aſhamed to do the contrary. His Honeſty in doing Right to the injur'd, and his Severity in puniſhing Offenders proportionably to their Crimes, had rais'd him many Enemies, and no leſs Envy; for he pardoned none that were guilty, nor was a Friend to any but thoſe that truly loved and ſerved their Country. He was alſo as *Wiſe*, as *Juſt*; for being accuſed again in his *Old Age*, he made it his Requeſt, and obtain'd it, that *Tiberius Sempronius Gracchus*, one of his chiefeſt Enemies, might ſit alone in Judgment upon him; who examining into the Cauſe of the complaint, pronounc'd him *not Guilty*, and by this confident Action, *Cato* prevented all future Accuſations, liv'd in Glory, and dy'd in Peace.

Ibid. l. 1. c. 7. p. 90.

Ariſtides had the Reputation to be the *honeſteſt* Perſon among all the *Greeks*, and yet ſome envying his Glory, he was in danger of a Ten Years *Baniſhment*, from the manner of the Suffrage which the *Grecians* uſed, called *Oſtraciſm*. While they were collecting the Voices, and he being in the Croud, one that could not write himſelf, deſired him he would do him the Favour to write the name of *Ariſtides* in his Shell, as the Perſon he would have to be condemn'd and exil'd. *Do you know him ſays* Ariſtides, *or what wrong has he done you or yours? Neither* ſaid the Man, *but it grieves and vexes me, to hear him call'd every where* Ariſtides *the Juſt and Honeſt, and therefore I would have him condemn'd. An excellent Argument ſaid* Ariſtides! And ſo took the *Shell*, and wrote his own Name in it, as the Perſon deſired.

Zuin. *Theatr.* vol. 1. l. 2. p. 133.

Julius Druſus, a Tribune of the People, had a Houſe that in ſeveral Places, lay open to the View, and inſpection of his Neighbours; which an Artificer perceiving, told him, That for the Sum of Five

Five *Talents* he would prevent that Inconvenience; *No*, ſaid *Druſus*, *I have (thanks to the Gods) no Occaſion for that; but if thou canſt make every Room in my Houſe ſo perſpicuous, that the whole City may behold all my Actions, I will give thee Five Talents more than thou demandeſt.* He knew his Life was Innocent, and his Actions Juſt, and therefore was in no fear of Spectators.

Aſclepiodorus went a Pilgrimage from *Athens* into *Syria*, with no other deſign than to ſatisfie his Curioſity, in obſerving the regularity and irregularity of Men's Lives and Manners, and at his return, tho' he had made a diligent Inquiſition, ſaid, He could find only Three Men, whoſe Behaviours correſponded with the Laws of uncorrupted Honeſty: Whoſe Names were *Ilapius*, a Philoſopher in *Antioch*, *Mares* of *Laodicea*, and *Domninus* the Philoſopher. So that it was not without great Reaſon, that *Heraclitus* wept as often as he went abroad, in compaſſion to the Multitude of ill Men he liv'd among. Cœl. Rho. l. 14. c. 3. p. 632.

When the Corps of *Thomas Howard*, ſecond Duke of *Norfolk*, was buried in the *Abby* of *Thetford* in the County of *Norfolk*, in the Year 1524. No Perſon could demand One Groat of him, for any Debt he had contracted, or require Reſtitution of him for any Injury he had done, while he was among the Living. Weaver's *Fun. Mon.* p. 839.

When the Senate of *Rome* was about electing a *Cenſor*, and *Valerianus* was in Nomination, the Univerſal Acclamation was for him, and one as the Mouth of the reſt, harrangu'd thus in his Commendation. Who ſhould we Elect but *Valerianus*, whoſe Life is a Cenſorſhip; who is ſo fit to be Judge of us all, as he who cannot be charged with any Crime. *Valerianus* is a Prudent and Wiſe Senator, Modeſt, Grave, a Friend to good Men, and an Enemy to Tyrants, an utter Foe to the Vicious, but more ſevere againſt Vice. We would have this Man for our *Cenſor*, whom we will imitate to the utmoſt of our Capacities. He is the moſt *Noble* among all the Senators, the Higheſt by *Birth*, of an unſpotted *Life*, of profound and excellent *Learning*, of celebrated *Manners*, and the example of *Antiquity*, honeſt in his *Actions*, faithful in performing his *Promiſes*, whom Cœl. Rho. l. 22. c. 11. p. 978.

no Man Reviles, and whom all Men ſpeak well of.

Daniel's *Hiſt. continued*, l. 3. p. 50.

Richard II. being depoſed, *Henry* of *Bullingbrook* crowned King, and a Law made that the Inheritance of the Crown, ſhould remain in King *Henry*, and the Heirs of his Body, a Motion was alſo made in *Parliament*, how the depoſed King ſhould be diſpoſed of: At which time *Thomas Merks*, Biſhop of *Carliſle*, with extraordinary Zeal and Freedom, maintain'd the Right of his *depoſed Sovereign*, and reſolutely oppoſed the Uſurpation of his Supplanter, and tho' it coſt the good Prelate a Priſon, and the loſs of his Life, yet the Memory of ſo gallant an Action will never Die, as long as Fidelity and Loyalty ſhall have any Eſteem in the World.

CHAP. LXXI.

Hope, *or Expectation of Things to come.*

HOPE we have already defined, to be a gentle and ſweet Effuſion or Expanſion of the Soul, towards ſome *Good* expected to come: ſo that when we are full of Hope, we feel a certain *Inflation* both within and without in our whole Body, together with a *glowing*, but *pleaſant Heat* from the Blood and Spirits univerſally diffuſed; and when *Hope* by this means is ſtrong enough to produce *Courage*, it ſtands ready to encounter the Difficulties that oppoſes her in the way to her end, bids Defiance to *Danger*, and Conquers all before it. Hence ſome call it the *Manna* from Heaven, that comforts us in all Extremities: Others the pleaſant and honeſt *flatterer*, for nothing but *Hope* will Careſs the Unhappy in Expectation of Happineſs in the Boſom of Futurity. When all other Things fail us, Hope will ſtand by us to the laſt. Hope gives Freedom to the Captives chained to the Oar; Health to the Sick, while Death grins in his Face; Victory to the defeated, and

and Wealth to the Beggar, while he is craving an Alms.

Leading them ſtill inſenſibly along,
By the ſtrange Witchcraft of Anon.

Cowl.

When *Alexander* the Great, took up Reſolutions to make a Deſcent into *Perſia*, he gave his Patrimonial Eſtate to his *Friends*, and having legally paſs'd away the whole, *Perdiccas* ſaid, *And what O King do you reſerve for your ſelf? My Hopes*, ſaid *Alexander! Why then of thoſe Hopes only will we that are your Followers be Sharers*; and for that Reaſon refuſed what the King had freely given him, and his Example was followed by ſeveral others. Plutarch *in* Alexand. *p.* 672.

A *Rhodian*, taking too much Freedom in reprehending the Vices of a Tyrant, he was ſhut up in a Cage, his Hands were cut off, his Noſtrils ſlit, and his Face diſfigured by many rude Gaſhes cut in it; whereupon a Friend adviſed him to put an end to his Miſeries, by famiſhing himſelf to Death; but he with great Indignation rejected the Propoſal, ſaying, while a Man has Breath all Things are to be hoped for, and he would not loſe the pleaſure of hoping, to rid himſelf of his preſent Affliction. Eraſmus *Ap.* l. 8, p. 171.

Hope with a goodly proſpect Feeds the Eye,
Shews from a riſing Ground Poſſeſſion nigh:
Shortens the Diſtance, or o'erlooks it quite:
So eaſie 'tis to Travel by the ſight.

Dryd.

C. Marius tho' of obſcure Parentage, was very Ambitious, and had deſerved well of the Publick in ſeveral *Military* Expeditions, which gave him hopes of advancing his Fortune in *Civil* Affairs. Firſt he ſought to be made an *Ædile* of the ſuperior Claſs, afterwards ſolicited for a *Minor* Ædileſhip, and tho' he miſcarried in both, yet ſtill his *Hopes* buoy'd him up, in Expectation of being One Day the Chief of that Famous City, in which he Luckily ſucceeded: And when *Sylla* proſcribed him, and ſet his Head at a Price, and being now in his Sixth Conſulſhip, com- Plut. *Apoth.* p. 436.

pell'd to wander in ſtrange Countries, in hourly peril of his Life, yet he ſtill ſupported himſelf by a *Prediction*, that told him he ſhould be Conſul of *Rome* a ſeventh time: Nor was he deceived in his Expectation; for by a ſtrange Revolution in publick Affairs, he was recalled to *Rome*, and elected *Conſul* the ſeventh time.

Barclay. *Euph.* p. 123.

But *Hope* ill grounded does often Trick and Bubble the Owner, as it did the *Spaniſh* Woman, that coming with Three of her Sons a *Beging* to a *French* Shoomaker that lived in *Spain*, he ſaid to her one Day, good Woman I will eaſe thee of ſome part of thy charge, for if thou leave One of thy Sons with me, I will breed him up in my Trade, and make him capable of living like a Man, and to be helpful to his Parents alſo. *God forbid*, ſaid the Woman, that I ſhould caſt away my Child to a Stranger, and bring him up to ſo pitiful a Mechanick Trade as a Shoomaker, *Since I live in Hopes that the Eldeſt will be* Vice-Roy *of* Naples, *the ſecond of* Mexico, *and the youngeſt of* Sardinia.

Hope, Fortunes cheating Lottery!
Where for one Prize, a Hundred Blanks there be:
Fond Archer Hope! Who tak'ſt thy Aim ſo far,
That ſtill, or ſhort, or wide thy Arrows are.
Thin empty Cloud! Which th' Eye deceives,
With ſhapes that our own Fancy gives:
A Cloud, which gilt and painted now appears,
But muſt drop preſently in Tears.
Brother of fear! More gaily Clad!
The merrier Fool o'th Two, but quite as Mad,

CHAP.

CHAP LXXII.

Of Hoſpitality, *and Entertainment of Strangers.*

THE *Lucanians* have a Law among them, as unrepealable as thoſe of the *Medes* and *Perſians*, that no Man ſhall refuſe the Entertainment of a Stranger, (eſpecially if he be under any kind of Neceſſity) that comes to him after the *Sun* is Set, with a purpoſe to lodge with him, and be entertained by him; and in Caſe of offending againſt this Law of *Hoſpitality*, he is to be fined, ſtigmatiz'd as a *Miſer*, and his Houſe to be demoliſh'd, as unworthy to have One, that was unwilling to afford the uſe of it to him that wanted it. Men that live always to themſelves, had need to have a well timber'd Bottom, for if once it proves *Leaky*, they will find few Hands to ſtop it, but many to widen the Breaches, that the Veſſel may ſink altogether. This was once the Glory of *England*, that a *plentiful* Country, was given by Heaven to a *Hoſpitable* and Charitable People; but Mr. *Fuller* ſays, Good *Houſe-keeping* fetch'd its laſt Groan in *Kent*, and there's ſmall hopes it will ever come to life again, whilſt coſtly *Equipages*, and gaudy *Liveries*, on Idle Fellows Backs, takes away what was wont to be laid out in filling empty Bellies.

Edward Earl of *Darby*, was celebrated for his diffuſive *Charity*, and exemplary *Hoſpitality*. A true old *Engliſh Peer*, whoſe Proviſions was of the growth of his own Country, rather abounding in plenty of *Subſtantial* Diet, than in Forreign ſtudied Diſhes, his Entertainments were deſign'd for Health and Nouriſhment, and not to gratifie over Nice and Curious Appetites: Theſe coſt him leſs, and were then more eſteem'd. His *Gates* were always open, his Table conſtant and equal, where all were *Welcome*, but none *Invited*: His *Hall* for the moſt part was full, his *Gates* always. The One with the *Gentry*, Lloyd's *State Worthies*, p. 548.

and Yeomanry of the Country, who were his Retainers in Love and Honour. The other with the *Aged*, *Infirm* and *Induſtrious* Poor, whoſe asking was prevented by Alms, and expectation with Liberality: The firſt being provided with *Meat*, the ſecond with *Money*, and the third with *Work*. Nor was he Bountiful at other Men's coſts; for once a *Month* he inſpected his *Incomes*, and once a *Week* he took account of his *Diſburſments*, that none might *defraud* him, or be *wronged* by him. When to the Grief of the whole Country he *died*, it was ſaid of him as of the ſecond Duke of *Norfolk*: Not a Tradeſman could demand the payment of a *Groat* he owed them, nor a Neighbour or Tennant the Reſtitution of a *Penny*, he had wrong'd them of.

Bp. Spotſ. *Hiſt.* Scotland, *l.* 2, *p.* 56.

Henry Wardlow, preſentor of *Glaſcow* in *Scotland*, was famous for his Hoſpitality; inſomuch, that when the Steward of his Houſe complain'd, that his *Family* was innumerable, and deſired they might be reduced to a *certainty*, he condeſcended to his Propoſal, and his Secretary being to ſet down their *Names*, he asked his Maſter with what Names he ſhould begin the Liſt of his Retainers; who anſwered, *Fife* and *Angus*, which were Two Provinces that contained *Millions* of Inhabitants, which his Servants hearing, gave over their project of Retrenching his Family, for they ſaw he would diſmiſs none that were already retained, nor hinder any that ſhould make his Houſe their refuge for the future.

Melch. Adam. in Vit. Germ. *p.* 160.

Conradus Geſnerus, was ſo much enclined to *Hoſpitality*, that his Houſe was always open for the Accommodation of Strangers, but eſpecially Men that were addicted to the Study of good Literature, and thoſe he ſeldom wanted; as well in reſpect of his obliging Converſation, as that he had an excellent Library, a Repoſitory of great Curioſities both in Art and Nature, and was Communicative of his Knowledge.

Plut. *Mor.* *l.* 4. *p.* 707.

Calliſtratus, a Profeſſor of *Rhetorick* in the City of *Galepſus* in *Eubœa*, was renowned for his Bounty and Hoſpitality; for when he was at Home, a Stranger could hardly Sup at any other Houſe than his, he was ſo full of Courteſy, that 'twas a difficulty to with-

withſtand the importunities he uſed in careſſing and inviting Strangers, and was the chief Man among others that imitated the Example of *Cimon* in Liberalities.

Gillias, a Citizen of *Agrigentum*, had a large ſhare of the Goods of *Fortune*, and which is greater a *Will* to lay out his Wealth to the beſt Uſes, exactly agreeing with that of *Tully*. *Nihil habet Fortuna magna majus, quam ut poſſit nec natura bona melius quam ut velit, bene facere quam plurimus: A great Fortune hath nothing greater in it, than that it is able; and a good Nature hath nothing better in it, than that it is willing to do good to many.* His Houſe was the Treaſury of *Munificence*, the ſcarcity of Proviſion in Dear Years, were ſupplied from thence, and tho' theſe Expreſſions of his Bounty extended to all in general, yet he relieved the Neceſſities of particular Perſons, gave *Portions* to poor Virgins, entertain'd Strangers, not only in his City, but at his Houſes in the Country. At one time he received and clothed Five Hundred *Gelenſian* Knights, that by a Storm at Sea were caſt Aſhore in his Territories: Whatever he poſſeſſed was a common Patrimony, and therefore, not only the Citizens of his own City, but all the People of the neighbouring Countries, put up Prayers and Vows, for the continuance of his Life in a State of Health and Happineſs. Valer. Max. l. 4. c. 8. p. 24.

CHAP. LXXIII.

Husbands, *Loving and Unnatural ones.*

IT was wittily ſaid of one, That he that does not Love his Wife is a *Fool* for his own ſake and a greater *Coxcomb* if he has not Wit enough to make her believe he Loves her; for there is a reſiſtleſs Charm in *Kindneſs*, that ſecures our own Peace and Quiet, diſarms and captivates an enraged Fury, and clips the Wings that were ready to fly into the Embraces

braces of an *Interloper*. Love is Perſwaſive and Attractive, and there are but few ſuch Monſters among the the fair Sex; but what will *Love* where they think they are *Beloved*.

Love ſtudious how to pleaſe, improves our Parts
With poliſh'd Manners and adorn'd with Arts.
It kindles all the Soul with Honours Fire;
Curbs and reſtrains extravagant Deſire,
And to be Chaſt and Kind does ſtill conſpire.
A juſt Heroick Paſſion that can find,
No room in any baſe degenerate Mind.

Dryd.

I know ſome angry *Poets* ſpit all their Venom againſt loving *Husbands*; but it no way depreciates Vertue, but rather advances the Eſteem of it, to hear the *vicious* Satyrize upon a Happineſs that their Wives are Strangers to; but let us turn our Eyes from theſe ſilly *Salamanders*, and with pleaſure behold ſuch affectionate *Husbands* as have been Proficients in this Leſſon of *Matrimonial* Love and Kindneſs.

Zonar. *Annal. Vol.* 1. *p.* 41.

When *Darius* King of *Perſia* was defeated by the *Macedonian* Conqueror, and under Apprehenſions that his dear Wife *Statira* was ſlain by the Enemy, it went ſo much to his Heart, that he fill'd his remaining Camp with grievous Lamentations, ſaying, O Alexander, *who among all thy Relations have I put to Death, that thou ſhouldſt thus retaliate my Severities: Thy Diſpleaſure is cauſeleſs on my part; but if thou hadſt Juſtice on thy ſide, 'tis below thy Character to make a War againſt Women*; but when he heard ſhe was alive, and treated by *Alexander* with the Honour and Tenderneſs that was due to her *Sex* and *Quality*, he then Supplicated the Gods, that *Alexander* might be ſucceſsful in all his Enterprizes, tho' he was his mortal Enemy.

Val. Max. *l.* 4. *c.* 6. *p.* 114.

Tiberius Gracchus was ſo great a lover of his Wife *Cornelia*, that when two Snakes were found in his Houſe, and according to the Superſtition of thoſe Times, were warned by the *Augurs* not to ſuffer them both to make their eſcapes, but to kill one of them; aſſuring them, that if the Male were let go *Cornelia* would dye firſt; on the contray, that *Gracchus* would

dye

dye first if the Female had its Liberty: *Then turn out the Female*, said he, *that* Cornelia *may out live me, for I am the older of the two.* It fell out accordingly, *Gracchus* dyed, leaving many Sons behind him, so entirely beloved by *Cornelia*, and the Memory of her Husband was so precious to her, that she refused to Marry with *Ptolomy* King of *Egypt*. The Death of her Husband lay so heavy upon her Heart, that the Splender of a *Crown*, the State of a *Queen*, and the Glory of a *Kingdom* were utterly rejected.

C. Plautius Numida a Senator of *Rome*, had such a dear Affection for his Wife, that being surprized with the notice of her Death, and unable to sustain the weight of his Sorrow, he thrust his Sword into his Breast, but being hinder'd from putting an end to his Days by the interposition of his Domesticks, and his Wound being dress'd and bound up in order to a Cure; yet he was so resolute in his purpose, that as soon as he found himself alone, he tore off the Applications, opened the Orifice which his Sword had made, and so let out a Soul that would not continue in his Body, after that of his Wife had forsaken its Mansion.

Charles Dauphin of *France*, having barbarously kill'd *John* Duke of *Burgundy*, his Son *Philip the Good*, who first gave rise to the House of *Burgundy*, being told the History of it, loaded with Grief and Anger, run into his Wifes Chamber, who was the *Dauphin's* Sister, saying, O, *my* Michalea, *thy wicked Brother the Dauphin has Murthered my Father.* The afflicted Lady, who had a tender Affection for her Husband, broke out into Tears and Lamentations, and fearing it might occasion an irreconcilable Difference between her and her Husband, refused all Consolation; which the Duke fearing might prejudice her Health, thus bespoke her: *Notwithstanding thy Brother's Villany, thou shalt be no less dear to me than formerly; it was none of thy Fault, and thou shalt not suffer for his: Therefore take Courage, and comfort thy self with this Assurance, that I will be Loving and Constant to thee while I have a Being.* And he was just to his Promise; for living with her three Years after he always treated her with Conjugal Respect and Kindness. Lips. *Monit. l. 2. c. 17. p.* 388.

Orestilla

Val. Max. l. 4. c. 6. p. 115. *Oreſtilla* Wife of *M. Plautius*, hearing her Husband would touch at *Tarentum* in his Voyage to *Aſia*, went thither on purpoſe to make him a Viſit, and falling ſick of a Diſeaſe that reſiſted Medicines, ſhe dyed. *Plautius* having given Directions for the Solemnity of her Funeral, ſuitable to her Quality. ſhe was laid upon the *Pile* to be *Burnt* according to the Cuſtom of the *Romans*. The laſt Office of near Relations was to annoint the dead Corps and give it a valedictory *Kiſs*; but while theſe Ceremonies were performing, the ſorely afflicted Husband, unable to conquer his Paſſion, fell upon his own Sword and dyed. His Friends recovering from their Aſtoniſhment, took him up in the ſame poſture he was in his Gown and Shoes, and laying his Body by that of his Wife's, *Burnt* them both together. Their Sepulchre is yet to be ſeen at *Tarentum*, and is called *the Tomb of the two perfect Lovers.*

Fulgos. l. 4. c. 6. p. 526. A certain *Neapolitan*, whoſe Name, the more's the pity, is not mentioned by my Author, being at Work in a Field bordering upon the Sea ſide, his Wife being at ſome diſtance from him was ſeized by the *Corſairs* of *Tunis*, and carried on board their Veſſel. Miſſing his Wife, and ſeeing a Ship at Anchor, he ſoon conjectured what the matter was, and throwing himſelf into the Sea, ſwom to the Ship, telling the Captain, *He was come to take the ſame Fate with his Wife; for tho' he underſtood the Hardſhip and Miſery he muſt undergo in Slavery, his Love had conquer'd all Difficulties, he neither could nor would live but with her.* The *Turks* admiring at the Man's unaccountable Affection, at their return told it to the King of *Tunis*, who pleaſing himſelf with ſo ſingular an Example of *Love* and *Conſtancy*, gave them both their Liberties, and by his Command the Man was made one of his *Guard de Corps.*

Ricauts *preſ. State of the* Turkiſh *Emp.* l. 2. c. 21. p. 153. *Bajazet* I. after the great Victory he loſt to *Tamberlain*, among his other Afflictions, ſaw his beautiful Wife *Deſpina*, whom he dearly loved, ignominiouſly treated by the Conqueror in his ſight. Other Contempts and Diſgraces he bore with Courage, but that being more Diſhonourable than all the reſt, he ſo reſented it, that he beat out his Brains againſt the

the Iron Bars of the Cage, wherein he was confined to be ſhewed in Triumph.

But 'tis to be feared, that the Liſt of unkind if not unnatural Husbands does exceed that of good ones, which ſeems very ſtrange, becauſe the ill ones do not deſire to be thought ſo, tho' at the ſame time they are a Contradiction and a Scandal to themſelves. But *Unnatural* Husbands are a Reproach to Humanity, and worſe than the worſt of Savage Beaſts, for the Male *Tygers* will Careſs, Cheriſh and Defend their Females from all kind of Injury, and if they are aſſaulted, will hazard their Lives to preſerve their *Mates* from danger. But that ſome Men are ſunk below Brutes, you may read in the following Examples.

A *French* Man of Note in the Province of *Languedoc*, whoſe Name was *Villars*, married a Young Rich and Beautiful Lady; but having been formerly addicted to Converſe with *Whores*, as ſoon as *Honey Moon* was over, gave up himſelf to the ſame vicious Courſes, ſlighted and abuſed his Wife with *Words* and *Blows*; forſook her *Bed*, took away her *Clothes*, her *Rings* and *Jewels*, and gave them to his Miſtreſſes, told his Wife, *He did not marry her but her Fortune, which he would ſpend upon thoſe Women that he lay with, becauſe he loved them, for he never had any kindneſs for her.* All theſe Unkindneſſes his Wife bore with infinite Patience, in hopes to reclaim him by her modeſt and humble Behaviour. At length, finding he had almoſt conſumed his whole Eſtate, brought two of his *Whores* home to ſave Charges; lay with one of them every Night, and made his Wife *wait upon them at Table*, which ſhe did without diſcovering any trouble or diſcontent, at this more than ſervile Employment; but the more ſhe ſought to humour them, they grew the more *damnably Inſolent*; inſomuch that one of them commanding her to fetch ſome Water to waſh her Hands, and to kneel while ſhe held the Baſon, *the Lady refuſing ſo mean a Submiſſion*, the *Whore* threatned to *Box* her; whereupon the Lady taking Courage, *threw the Water in the Whores Face*, who ſqueaking out, and the Husband coming to enquire into the reaſon of that hideous noiſe and bawling; ſhe cryed out, *Oh your Wife has*

De Sertes. *Hiſt. Fran. l.* 3. *c.* 15. *p.* 402.

has kill'd me, ſhe has kill'd me, revenge my Blood; and then counterfeiting *Death*, fell upon the Ground as if ſhe had been realy dead. Which the Husband beleiving run his Wife through the Body with his Sword, of which Wound ſhe died immediately, upon which the Whore jumpt up and fell a killing the Murtherer; but being apprehended were all three *ſentenced to be Hang'd*, Villars *as Principal, and his two Whores as Acceſſaries*, and were Executed accordingly.

Patric. *de Regno, l.* 10. *p.* 249. *Periander* of *Corinth* in a violent Paſſion, threw his Wife upon the Ground, and trod her under Foot, and tho' ſhe was with Child of a Boy, continued his rude treatment of her, till ſhe dy'd upon the place; but when the fit was over, and he came to a more ſober Mind, being ſenſible that the Murther of his Wife proceeded from the malicious Provocations of his *Whores*; he cauſed them all to be burnt alive, and baniſh'd his Son to *Corcyra*, for no other reaſon than that he lamented the barbarous uſage of his Mother.

Patrit. *de Reipub. Inſtitut. l.* 4. *tit.* 4. *p.* 166. *Nero* the Emperor, being upon ſome trivial occaſion incenſed againſt his Wife *Poppæa Sabina*, he gave her ſuch a kick upon the Belly that kill'd her. However, tho' he was a Monſter that ſeem'd to be ſent into the World on purpoſe to give Examples of Inhumanity, and to ſtock Hell with cruel Murtherers; yet he ſo repented of this barbarous Action, that he would not ſuffer her to be burnt, according to the then Cuſtom of the *Romans*; but built a Funeral Pile for her of Odoriferous Perfumes, and cauſed her to be laid in the *Julian* Monument.

Joſeph. *Antiqu. l.* 11. When *M. Antonius* loſt the Day at *Actium*, and *Herod* King of *Judea* thought himſelf in danger of his Life and the loſs of his Kingdom, for being his true Friend, he thought it adviſable to meet *Cæſar Auguſtus* at *Rhodes*, and endeavour to paciſie him, by aſſuring him of his future Friendſhip and Aſſiſtance; and being reſolved upon his Journey, aſſign'd the Care and Cuſtody of his Wife to *Sohemus* his particular Confident, with command, that if he ſhould loſe his Life in his Journey, or at the place he was going to, that he ſhould kill his Wife *Mariamne*; for which he gave no other reaſon, but that no other

Man

Man might enjoy after his Death ſo beautiful a Creature. *Mariamne* extorted this Secret from *Sohemus*, and at *Herod*'s return he profeſſing an extraordinary Affection for her, ſhe threw it into his Diſh, which *Herod* ſo hainouſly reſented, that he immediately put *Sohemus* to Death, and not long after the beautiful *Mariamne*, whom he loved above all the World. So dangerous is it to be truſted with a Princes Secrets.

Amalaſuenta Queen of the *Goths*, taking a fancy to *Theodahitus*, made him her Husband, and gave him the Title of King, upon Condition that he ſhould enjoy the Dignity, but ſecure her by his Oath that he ſhould not concern himſelf with the Adminiſtration of the Government. But no ſooner was he inveſted with the Title of King, but he forgat his Oath and Obligations to his Benefactreſs, recall'd her profeſs'd Enemies out of Exile, baniſh'd his Wife into an Iſland in the *Vulſiner* Lake, and not thinking himſelf ſecure while *Amalaſuenta* was in being, he ſent ſome of his Inſtruments in Miſchief to take away her Life, who finding her in a Bath, Strangled her there without delay or other Ceremony. Zuinger. *Theatr. Vol.* 19. *l.* 2. *p.* 3527.

I ſaw one *John Taylor* a Black-Smith in *Northamptonſhire*, Executed at *Abbington* Gallows, for beating his Wife's Brains out with a great Hammer; who made no other Defence at his Tryal, but *that ſhe had given him his Pottage ſo hot to his Breakfaſt, that they burn'd his Mouth, and rais'd a Bliſter on his Tongue*, for which he thought to correct her, not to kill her, but being in a great Paſſion, ſtruck a little too hard, which contrary to his firſt Intention put an end to her Life.

CHAP

CHAP. LXXIV.

Of Idleneſs *and* Sloth.

IDleneſs and Voluptuouſneſs is a Servile, Weak and Degenerate Habit, and that of the *Mind* is worſe than that of the *Body*. Wit without Employment is a Diſeaſe, *Ærugo animi rubigo ingenij*, the Ruſt and Canker of the Soul, a Plague, a Hell it ſelf, *Maximum animi nocumentum*, as *Galen* calls it; for as in a ſtanding Pool Worms and nautious Creepers multiply, ſo do Vicious Thoughts in an idle Perſon. The Body that is idle and knows not how to beſtow it ſelf, contracts innumerable Diſeaſes; an idle Dog will grow *Mangy*, and how can an idle Perſon think to eſcape the filling their Bodies with groſs Humours, Crudities, Wind, and their Minds with heavy dull Phlegmatick Indiſpoſitions and Diſcontents; for ſo long as they are *Idle* 'tis impoſſible to pleaſe them: They know not when they are well, or whither they would go, but are tired out with every thing, diſpleas'd with all, and even weary of Life it ſelf, becauſe they know not how to diſpoſe of the time that lies upon their Hands. The God of Sloth, ſay the Poets, is a negligent careleſs Deity.

His Leaden Limbs at gentle eaſe are laid.
With Poppies and dull Nightſhade round him ſpread.
No Paſſions interrupt his eaſie Reign.
No Problems puzzle his Lethargick Brain;
But dull Oblivion guards his peaceful Bed,
And lazy Fogs bedew his thoughtleſs Head.
Thus at full length the pamper'd Monarch lay,
Batt'ning in eaſe, and ſlumbering Life away.

Gan.

Camer. *oper. ſubc. cent. 2. c. 32. p. 137.*

Altadas or *Althadas*, called by *Julian* the *African Sethos*, was the Eleventh King of the *Aſſyrians*, tho' ſom put him the Tenth, and others the Twelfth in their Catalogue of Monarchs: He was ſo *Idle* and

and *Slothful* that he reckon'd all Buſineſs but ſo many Arguments of *Folly*. He laid down theſe two things as Infallible Maxims, *viz.* That he was a vain and fooliſh Man that engaged himſelf in any War; and that he was the greateſt Fool of all, that toil'd and fatigu'd himſelf, to leave an Eſtate to his Poſterity: And at the ſame time ſtain'd his Dignity, with the hateful Epithets of *Coward* and *Infidel*, in ſpending his whole Life in the Society of *Whores* and *Catamites*.

Domitian the Emperor, Son of *Veſpatian* and the Empreſs *Domicilla*, was ſo addicted to Idleneſs and Sloth, that he neglected the Affairs of the Empire, and conſumed his time in pricking *Flies* to Death with the point of a Pin or Needle, and from that impertinent exerciſe was called the *Imperial Fly-catcher*, of whom he made ſuch a deſtruction, that one asking who was with the Emperor, was anſwered, he is all alone, *Ne muſca quidem, there is not ſo much as a Fly in his Appar ment.* Textor. *Offic. l. 5. c. 47. p. 679.*

Romanus, Grandſon to *Romanus Laucapenus*, was ſo wholly given up to Idleneſs, that he thought it a great hardſhip upon him to have his Clothes put on, and to be troubled to put them off again when he went to Bed; he could find no time to ſpare from Swilling, Drinking, and ſuch like *ſottiſh* Pleaſures, ſo that if the Affairs of the Empire had not been entruſted to the care of *Præfect Joſephus Bringa*, all might have gone to Ruin. *Otium ſine Literis Mors eſt, et vivi hominis Sepultura, The leiſure of an Ignorant Perſon is his Death and Burial.*

Jodocus Damhoud, ſays, That as he was ſitting with ſome *Senators* of *Bruges* at the Gate of their Senate Houſe, a Beggar with lamentable Sighs and Tears, and other Geſtures to move Compaſſion, asked our Charities, adding further, that he was troubled with a Misfortune, *that ſhame obliged him co conceal:* We all, ſays he, commiſerating the poor Mans Condition, gave him ſomething to relieve his Wants, and then he departed. One inquiſitive Perſon in our Company, ſent his Servant after the Beggar to know what the Malady was, which he was ſo unwilling to diſcover. The Servant overtook him, askt him the Queſtion, and having viewed him all over, ſaid, he could pereeive nothing that Camer. *Med. Hiſt. Cent. 1. c. 16. p. 94.*

he had reaſon to complain of; *Ah woe is me*, ſaid the Beggar, *the Diſeaſe that ſo much afflicts me is not to be ſeen, tho' it has crept over all my Carcaſe, inſinuated it ſelf into my Blood and Marrow, and has left no part of my Body uninfected, which makes me I cannot Work: VVhich Diſeaſe is called* Sloth *and* Idleneſs. The Servant having received this Account grew angry and left him: Which after we had made our ſelves merry at, we ſent the Servant to bring him to us again, to have preſcrib'd him a *Cure* for this *Diſeaſe*, but he had wiſely withdrawn himſelf.

Zuing. *Theat. Vol.* 12. l. 1. p. 3639.

The *Sybarites* ſo pleaſed themſelves with an affected *Sluggiſhneſs*, and were ſo willing to continue in it without any kind of Moleſtation, that laying their drowſie Noddles together, to find out a Method to ſecure their Quiet, they at length hit upon this Stratagem, *viz.* by a ſevere Edict they Baniſh'd all Artificers, and Handicraft Tradeſmen, who in working made any kind of *Noiſe*, that without diſturbance they might take their full and free *Repoſe* in the Morning: To which one ſaid, That to have made the Silence compleat, they ought to have hung *Padlocks* upon the Mouths of their Wives alſo.

CHAP. LXXV.

Of Jealouſie, *and the direful effects of it.*

JEalouſie is the moſt Vain, Idle, Fooliſh and Turbulent Diſeaſe that ever aſſaulted and oppreſſed the Minds of Mankind; nor is it peculiar to them, *Beaſts* we ſee are alſo infected with it. When it happens to afflict Men it robs them of the Comforts of Life, makes them Diſtruſtful, Timorous, apt to Miſtake and Amplifie, Teſty, Pettiſh, Peeviſh, ready to Snarl upon every ſmall occaſion, and often without any Cauſe or Provocation. If one ſpeaks in Jeſt, they take it in Earneſt. If two talk or whiſper, the third thinks they talk of him. If any Ceremony be omitted, he takes himſelf to be ſlighted, and every thing contributes

contributes to make him unſociable and uneaſie in Converſing with Men; but if his *Jealouſie* relates to *Womankind*, and centers in a *Wife*, 'tis a Domeſtick *Plague* that Eats and Drinks, and Lodges with him, a *Fury* that haunts him, and diſturbs all his Affairs abroad, making his Torment the greater by fancying his Suſpicion proceeds from Love.

For Jealouſie is but a kind
Of Clap, *and* Crincam *of the Mind*:
The Natural effect of Love,
As other Pains and Aches prove.

Hud.

But this is ſo vain an excuſe for Jealouſie, that the Counter part is only to be found in *Bedlam*, and may rather be called *Contempt*, *Reaſon* turn'd into *Folly*, or *Love* run beſides its *Wits*, a Frenzy of the Mind.

Which frantick Men in their wild Actions ſhow,
A Happineſs which none but Madmen know.

Dryden.

But when Jealouſie ſeizes on Wives, thoſe poor, weak reſiſtleſs Souls, they are Objects of Compaſſion, to ſee how miſerably it Torments and Tyrannizes over them. It inſinuates into them under the Title of *Friendſhip*, but after it has once poſſeſs'd them throughly, the ſame Cauſes that ſerv'd for a Foundation of *Good Will*, ſerves them for a Foundation of *Mortal Hatred*. Of all the Diſeaſes of the *Mind*, 'tis that which moſt things ſerve for *Aliment* and feweſt for *Remedy*. The Vertue, Health, Merit, and Reputation of the Husband, are the Incendiaries of their Fury and Ill-will.

Nullæ ſunt inimicitiæ niſi amoris acerbæ.

Propert.

Their Angers are but the effects of Love.

But this Fever corrupts and defaces all they have of *Beautiful* and *Good* beſides: For there is no Action of a Jealous Woman, let her be never ſo *Chaſt* or *Good*

a Houſe-Wife, but it reliſhes of Anger and Rudeneſs.

Beaſts, I ſaid, were infected with this Diſeaſe. The Shephard *Cratis* being fallen in Love with a *She-Goat*, the *He* out of *Jealouſie* came to *Butt* him as he was laid aſleep, and beat out his Brains. But this might be extended further, and with aſſurance enough; for there are no Creatures in the Air, Earth or Water, but hourly diſcover their Animoſities in this kind.

Mont. *Eſſ.* *Vol.* 3. p. 130. A certain *Roman* named *Octavavius* having lain with *Pontia Poſthumia*, found his Love ſo much increaſed by *Fruition*, that he ſolicited her with all imaginable Importunities to *Marry* him but not being able to gain her Conſent, his exceſſive Affection precipitated him to the effects of the moſt cruel and mortal Hatred, and watching his opportunity kill'd her.

Camerar. *oper. ſubcis* l. 1. c. 35. p. 236. *Juſtina* was eſteemed the fineſt Woman in *Rome*, but had the misfortune to marry a jealous headed Husband, who had no other cauſe of ſuſpicion, but that ſhe was very Beautiful. His Diſeaſe encreaſing, for want of Prudence he grew deſperate, and ſeeing her ſtoop at a certain time to pull off her Shoe, which ſhewed her wonderful white Neck, and a fit of *Jealouſie* ſeizing him, he drew his Sword, and at one blow cut off her Head from her Body.

Zuing. *Vol.* 1. l. 1. p. 81. *Johannes Fagubienſis* was poſſeſt with a Jealouſie in Nature, which is generally incurable, tho' there be no occaſion to create a ſuſpicion. He had many *Inventions* to detect his Wife of Unchaſtity, but all proving ineffectual, he at laſt hit of a notable Project, that he had no doubt but 'twould prove infallible, and that was, The jealous Coxcomb *Gelded* himſelf with this deſign, that if his Wife after that ſhould prove with Child, it would be an evident Conviction that ſhe was an Adultreſs.

Lonic. *Theatr.* p. 483. A Rich Man in *Baſil* was haunted with a Jealouſie of his Wife, who was a very Vertuous Woman; which *Jealouſie* was heightned upon this trivial occaſion. He had thrown away a pair of old Garters, that were unfit for his wearing, which his Wife took up and gave them to a Servant that was preſent: Upon which the Jealous Husband ſuſpected there was two great a Familiarity between them, and Sa-

tan

tan augmenting his unjuſt Suſpicion, he took his opportunity, ruſh'd into his Wife's Appartment and kill'd her. This *Barbarity* was ſcarce committed, but *Conſcience* flew in his Face, and ſhewed him the horror of his Crime, which threw him into ſuch an exceſſive *Sorrow*, that having wrote a Relation of the Fact on Paper, and that it was committed by the Inſtigation of the *Devil*, he tied the Paper to his Arm and threw himſelf headlong from the top of the Houſe and daſht himſelf in pieces.

Jonuſes a Turkiſh Baſha, at an overthrow of the *Chriſtians*, took an Affection to one of the Priſoners, called the Lady *Manto*, a *Grecian* born, and of extraordinary Beauty; and finding the Vertues of her Mind were agreeable to her outward Lineaments, he took her to his Houſe, and ſhewed her greater Reſpects than to all the reſt of his Wives and Concubines, and ſhe on her part made it her whole ſtudy to pleaſe him. But at length growing ſuſpicious of her Vertue, for no other cauſe but a fooliſh *Fear*, leaſt others might enjoy what he took ſo great delight in, he became ſo Froward and Imperious, that nothing ſhe could ſay or do could merit his Approbation; till at length treating her ſo churliſhly, ſhe form'd a deſign to make her eſcape, and go into her own Country. She diſcovered this Secret to one of her *Eunuchs*, whom ſhe truſted to deliver her Letters to her Friends, whoſe Aſſiſtance ſhe wanted to facilitate her flight. Theſe Letters the Treacherous *Eunuch* opened and ſhewed to his Maſter, who in a Rage called her to him, and with his Dagger ſtabb'd her to the Heart, and ſo with the Death of his Love, cured himſelf of a tormenting Jealouſie. Knowls Turkiſh Hiſt. p. 557.

Athenais, a Beautiful Daughter of *Leontius* an *Athenian* Philoſopher, taking ſome diſguſt at home, travailed to *Conſtantinople*, and made her ſelf acquainted with *Pulcheria*, *Theodoſius* the Emperors Siſter, in whoſe Society the Princeſs ſo much delighted, that hearing ſhe was a Virgin, ſhe perſwaded the Emperor her Brother to Marry her; which he did, and loved her extremely. The Emperor coming from Church on the Feaſt of the *Epiphany*, a Stranger preſented his Imperial Majeſty with a curious *Apple* of an extraordinary ſize, and a very rare Fruit at Lips. *Monit.* l. 1. c. 3. p. 57.

that time of the Year; for which the Emperor order'd him a Reward of the value of a Hundred and Fifty Crowns, and at his return to Court joyfully gave the Apple to the Empreſs. The Empreſs having been informed, that *Paulinus*, a Friend and Favourite of *Theodoſius*, kept his Bed, ſick of the Gout, ſhe ſent him the Apple to refreſh him, without naming from whom ſhe had received it. *Paulinus* pleaſed at ſo fine a Gift, and more at a Favour received from ſo Eminent a Perſon as the Empreſs; denied himſelf the ſatisfaction of taſting it, and preſented it to the Emperor, as a Rarity fit for no other Perſon. *Theodoſius* knew the Apple, and taking it into his Hand, *Jealouſie* immediately enter'd his Heart, and there kindled an unextingiſhable Fire. He immediately ſends for *Eudoxia* (for by that Name was ſhe Baptized after ſhe left her Fathers Houſe) and began to ſound her Heart concerning the Apple he had given her. The poor Innocent Princeſs was under a great ſurprize, ſhe ſaw ſomething had diſcompoſed her Husband's fair Soul, Legible by the Cloud that ſate on his Brow, and thinking to ſupport her Innocency with an *Untruth*, told him *ſhe had eaten it.* The Emperor ask'd her if ſhe was not miſtaken, and ſhe thinking to extricate her ſelf, ſtuck deeper in the Snare, in ſwearing by the Life and Happineſs of her Husband *ſhe had eaten it.* He to ſhew her *Falſity*, and how ſhe impoſed upon him *by a Lye*, back'd with *Perjury*, took the Apple out of his Cabinet; at the ſight whereof ſhe was ready to Swoon, look'd *Pale* and *Ghaſtly*, like one a dying, without power to ſpeak a Word in her own excuſe. The Emperor left her immediately, and retired with a Soul overpreſs'd with Shame, Sorrow and Vexation, while the miſerably afflicted *Eudoxia* pour'd out Floods of Tears, and unutterable Sights and Groans, from a Heart entirely Comfortleſs, and ready to ſink into Deſperation. Prince *Paulinus*, who knew nothing of all this, was that Night *put to Death* without any legal Proceſs; which the Empreſs hearing of, eaſily underſtood, that the Emperor's Mind was Poyſon'd (tho' cauſeleſly) with the horror of *Jealouſie*, of which ſhe found the Effects, in being removed from the Privy

Privy Council, denied the Imperial Bed, and therefore went into *Paleſtine* for Devotion.

Procris being Jealous of her Husband *Cephalus*, meerly upon a miſapprehenſion that he loved other Women, would ſet her Emiſſaries to watch him where he went, what Company he kept, what he ſaid, and what he did. But not encountring the Satisfaction ſhe expected, ſhe followed him one Day her ſelf into the Woods and Fields where he went a Hunting, and hid her ſelf in a *Buſh*, that ſhe might with privacy obſerve his Actions, and whether any and what *Females* were in his Company; but *ſtirring* in the Buſh where ſhe had abſconded, and *Cephalus* imagining it was a *Wild Beaſt*, ſhot an Arrow into the Buſh and kill'd her. **Textor. *Offic.* l. 5. c. 61. p. 669.**

Conſtantine the Great, had a Son by his firſt Wife *Minervina*, whoſe Name was *Criſpus*, a Prince of exquiſite Accompliſhments both of Body and Mind, with whom *Fauſtina* the Empreſs, his *Mother-in-Law*, was ſo deeply ſmitten, that ſhe tempted him to comply with her unchaſt *Amours*; but he abhorring ſuch a deteſtible Crime, deſpiſed her, and ſlighted her Solicitations. In revenge whereof, the Empreſs accuſed him to his Father, as having attempted to corrupt her Chaſtity, and defile his Father's Bed. The Emperor enraged with *Jealouſie*, commanded the Innocent Prince to be ſlain, without giving him leave to make his Defence; but afterward the Emperor coming to underſtand how himſelf and his Son had been betray'd by the wicked Empreſs, he commanded her to be Beheaded. **Pezel. Melleſic. *Hiſt. Tom.* 2. p. 267.**

CHAP. LXXVI.

Of the Ignorance *of the Ancients and Others.*

WHEN Men through a Supine and Careleſs Temper, are Unwilling, or defect of Capacity are Unable, to aſſiſt in Diſcovering and Improving Art and Nature, or reſolving Doubts, that have been long ſlubber'd over, under the Idle Notion of *Occult Qualities* or *Inſuperable* Difficulties; they preſently either with *Valentinian* or *Licinius* Two *Roman* Emperors, decry *Learning* in general, or ſay it was at the height of Perfection among the *Ancients*, in whoſe Opinions ſucceeding Ages ought to Acquieſce, without preſuming to Examine their *Dictates*, Improve their *Notions*, or make one ſtep out of, or beyond the *Track* they have preſcrib'd us. A Conceit, than which nothing is more abſurd, or of worſer Conſequence, in ſtifling Ingenuity, and encouraging Miſtakes, Impoſitions and Errors. It was in drowzy Times, when *Learning* was at the loweſt *Ebb*, that *Popery* and *Mahumetiſm* got Footing in the World. 'Twas in thoſe Days that *Aſtronomy*, *Mathematicks*, and curious *Mechanical* performances were ſlandered with reproachful Epithets, and all ingenious Improvements accounted no leſs, than Miſpriſion of *Treaſon* againſt thoſe Reigning Monarchs, *preſent Sufficiency*, *Incuriоſity*, and *affected Ignorance*, which were employed as ſoft, eaſie and wholeſom *Pillows*, for well-contrived, ſelf conceited and uninduſtrious Heads to reſt upon. Now the deſign of this Chapter, is not ſo much to expoſe the *Ancients*, and diſparage their Acquirements and Preſcriptions, as to ſhew that while the World endu es, there will be occaſion for a further Progreſs in all commendable Arts and Sciences.

Hackw. *Apol.* l. 3. c. 8. p. 248.

Boniface, Archbiſhop of *Mentz*, lighting upon a Treatiſe that learnedly diſcover'd there were ſuch Men as *Antipodes*, written by *Virgilius* Biſhop of *Saltzburg*, thought the Notion ſo Ridiculous, Impoſ-

ſible

ſible and Damnable, that he made complaint againſt this new Doctrine, firſt to the Duke of *Bohemia*, and afterward to Pope *Zachary* in the Year 745. who taking it into Conſideration, and willing at once to ſhew his Zeal was as great as his Knowledge infallible, he condemn'd the Author of it as guilty of *Hereſy*, and ſent him into *Baniſhment*; where he gave the learned Biſhop time enough to bewail his Unhappineſs, in living in an Age, where Ignorance was better eſteemed than Learning. St. *Auguſtin*, *Lactantius*, and venerable *Bede* alſo, oppoſed the growth of this Opinion, as Contemptible and Fabulous.

All Novelties, muſt this ſucceſs expect,
When good our Envy; and when bad, Neglect.
Gar.

What a low Tide there was of *Learning* in our own Country among our Nobility, about Two Hundred and Fifty Years ago, who now have a juſt pretence to a large ſhare of it; is but too apparent, by the *Motto* engraved on the Sword of the famous Martial Earl of *Shrewsbury*, who was General in *France* to King *Henry* VI. which was in no better Latine, than, *Sum Talboti, pro occidere inimicos meos.* Full. *Eccl. Hiſt. Preface to* l. 2. p. 47.

Rhemigius, a Latine Commentator upon St. *Paul*'s Epiſtles, diſcourſing upon theſe Words, *A vobis diffamatus eſt Sermo*, tells us very learnedly, That *diffamatus*, tho' ſomewhat improperly, was put for *Divulgatus*, St. *Paul* not being over curious in the choice of his Words: In which the commentator doubly diſcover'd his own Ignorance; firſt in accuſing St. *Paul* as not underſtanding, or neglecting the *Propriety* of Words, whom all the learned World admire, as the moſt *Polite* Writer of his Age, and as happy in the uſe of apt Words as in the excellency of his Matter: And next in not knowing, that St. *Paul* wrote in *Greek*, and not in *Latine*. Hackw. *Apol.* l. 3. p. 236.

While I am mentioning *Commentators*, I cannot omit two conſiderable Blunders, or ignorant Expoſitions (among many others) committed by the Aſſembly of Presbyterian and Independant *Divines* in the late Times of *Rebellion*, in their printed *Annotations*

tions on the *Bible*. The firſt is where *Iſaack* being declining in Years, deſired to eat ſome of his Sons *Veniſon*, and *Jacob* preſenting his Father with two Kids; the Queſtion is learnedly asked, why *two* Kids to an old and feeble Man, which is altogether as *learnedly* anſwered in the ſame Paragraph, *viz. That one Kid was for Meat, and the other for Sauce.* This you may find in the firſt Impreſſion of their Annotation. Had it not been as proper, that one *Kid* might have been reſerv'd for another Day?

The other is on the *New Teſtament*, where *Herod* having commanded all the Children under two Years old to be killed, in hopes by that means to have deſtroyed *the Saviour of the World*; they Gloſs upon his Cruelty after this manner, *viz. It was a ſad piece of exemplary Injuſtice, to murder theſe Infants without bringing them to a lawful Trial.* Which (with Submiſſion) I think is but an impertinent Gloſs, for at two Years old and under, they would have made but a very indifferent Defence, unleſs *Herod* had been ſo kind to have allowed the Children Counſel.

Hackwel, *Apol.* p. 132.

Pope *Zachary* in his Reſcript to a *Biſhop*, named *Boniface*, told him that a Prieſt in that Country, was ſo abominably Ignorant in the *Latine* Tongue, that he adminiſtred the Sacrament of *Baptiſm* in this form; *Baptizo te in Nomine Patria & filia & Spiritua Sancta.* And *Eraſmus* ſays, That in his time were ſome Prieſts, who undertook to prove that Hereticks ought to be put to Death, from theſe Words, *Hæreticum hominem devita*, which it ſeems their Ignorance led them to Interpret, as if the Apoſtle had ſaid, *De vitâ tolle. Take away their Sins*, when the Apoſtle bids us only *avoid* them. To which give me leave to add, That in my Travels in *Spain*, I have ſeen Scores of Prieſts come out of their Churches from ſaying *Maſs*, of which not one in twenty have underſtood a Word of Latin, ſo that if God Almighty ſhould have anſwer'd their *Prayers* in the ſame Language in which they had been praying to him, they would not have known what he ſaid.

Ibid. p. 237.

Du Pratt, a Biſhop and Chancellor of *France*, having received a Letter from King *Henry* VIII. of *England*, to King *Francis* I. of *France*, wherein among other more weighty Affairs, he found theſe words

words *Mitto tibi Duodecim Moloſſos, I ſent you herewith twelve Maſtiff Dogs*, the Chancellor underſtanding the word *Moloſſos* to ſignifie *Mules*, gave himſelf the Satisfaction of a Journey to the King his Maſter to beg them of him, who admiring he ſhould have a preſent from the King of *England* of Mules, with which *France* abounded, and there were but few or none in *England*, the King demanded a ſight of the Letter, and ſmiling at it, the Chancellor ſaw himſelf under a miſtake, and told the King he miſtook *Moloſſus* for *Muletos*, and ſo endeavouring to get out of the Dirt, leapt into the Mire, made the matter worſe than it was before.

King *Alfred* in his Preface to St. *Gregory*'s Paſtoral, which that Monarch tranſlated in *Engliſh* for his Recreation, ſays that when he firſt poſſeſt the Crown of *England*, he ſcarce knew one Clergy-Man on the South ſide of *Humber*, that underſtood his Service in Latin, or that could tranſlate one of *Tully*'s Epiſtles into *Engliſh*, which poſſibly the Superior Clergy encouraged, from that miſtaken principle in the *Roman* Church, *that Ignorance is the Mother of Devotion.* Ibid. *p.* 5.

By the Confeſſion of *Herodotus*, *Strabo* and *Diodorus Siculus*, the Head of the River *Nilus* in *Egypt*, was unknown to the Ancients, to which alſo *Ovid* alludes, Ibid. *l.* 3. *c.* 8. *p.* 248.

Nilus in extremum fugit perterritus Orbem,
Occuliitque caput quod ad huc latet. -----

Nile *fled for fear to the World's utmoſt bound,*
And hid his Head which cannot yet be found.

But latter times, and a more diligent Inquiſition have diſcover'd, that the Head of *Nile* is a *Well* that Springs out of the Ground, in a large plain called *Ovembromma* in the Province of *Ago*; which caſts up the Water very high; the Well being twelve Days Journey from *Gouthar*, the Capital City of *Æthiopia*. Theſe Waters running Northwards, paſs by ſeven *Cataracts* before they enter into *Egypt*. There are no *Mountains* near its Head, by three Weeks Journey.

Geography,

Bernd. *Pref. to* Bohuns. *Geog. Diction.*

Geography, or a Deſcription of the Globe of the Earth Univerſally, as it conſiſts of Land and Water, with the principles of the Sphere, its Circles, Points, Poles and Poſitions; the Zones and Climes, and their Inhabitants, the Longitude and Latitude of Places, with the uſe of the Globes, tho' the Antients had ſome knowledge of, yet they owe the perfection they are now arrived at, to the Care and Induſtry of later Times.

The great *Ariſtotle* and *Ptolomy* with other ancient Philoſophers, formed their Syſtem of the World upon an Hypotheſis, that the Earth ſtands in the midſt and centre of it unmoved; at the ſame time *Plato*, *Pythagoras*, *Archimedes*, and their Followers, had a Notion of the Motion of the Earth, upon its own Axis about the Sun, as the Centre: But not digeſting their Notion into that form, as was neceſſary for the Solution of Things by it, it ſlept for many Ages, till of late *Copernicus*, *Tycho Brahe* and *Carteſius*, with great Art and Pains have brought it to ſuch a certainty, as gives Satisfaction to moſt of the *Vertuoſi*. Tho' there are *Sophi* in the World, who ſtand by the former Syſtem, and ſtill ſolve the Doctrine of the Sphere by it.

Ibid. The bringing of the *Compaſs* to the Perfection it has now *attain'd*, has been the Work of the Ingenuity of later Ages, ſince *Flavio Gioia*, an *Italian* of the City of *Malfi* in the Kingdom of *Naples*, invented the Needle in the Year 1300. for tho' anciently the *Greeks* and *Romans*, knew and had the *Loadſtone* amongſt them;

Quem Magneta vocant Patrio de nomine Graij:
Magnetum quia ſit patriis de finibus ortus.

Lucret.

That is, the *Greeks* found it near *Heraclea*, a Town in the Territory of *Maniſſa* in *Lydia*, in the leſſer *Aſia*, from whence it is called *Lapis Lydius*, and *Lapis Heraclius*; yet they knew not how to apply it to the purpoſes of *Navigation*, which was the Invention of later Times.

The

The Ancients held that under the middle or burning *Zone*, the Heat was ſo exceſſive and ſcorching, that there were no Inhabitants in it, it was impoſſible for People to endure it; but later Diſcoveries, ſhew it to be as healthful, temperate, and pleaſant a Sciruation as the World affords. Herb. *Trav.* l. 3. p. 343.

They were alſo wholly Ignorant of *America*, which we now call the *Weſt Indies*, till it was diſcover'd by *Chriſtopher Columbus*, a *Genoueze*, who may be ſaid to be a greater Heroe than *Hercules*, for he diſcover'd a greater World, and went far beyond his *Nil ultra*. All Antiquity cannot parallel that exploit, which he found out by the meer ſtrength of his Wit, and his Skill in the Mathematical Sciences; for contemplating with himſelf, that the Equator, or great Circle in the Heavens, divided the whole World into two equal Parts, and finding that there was ſuch a Proportion of Earth on the North Eaſt-ſide; he concluded that there muſt needs be as much on the South Weſt-ſide of it to counterbalance the Globe, and make the Heavenly Circle to be juſt in its Diviſion. He propounded the making the Experiment to his own Countrymen, but they look'd upon it as a Fancy. King *Henry* VII. of *England* ſaid it was a Ridiculous Project; *Alphonſus* V. deſpiſed it; but at laſt addreſſing himſelf to *Iſabella* Queen of *Caſtile*, ſhe accommodated him for that Voyage, and it had its Effect. Hackw. *Apol.* l. 3. c. 7. p. 249.

Neither *Herodotus* or *Thucydides*, nor any of the *Grecian* Writers that were contemporaries with them, have in the leaſt particular mention'd the old *Romans*, tho' they were both *Europæans*, and at that time the moſt formidable People in the World, and had ſubdued a great Part of it: The *Greeks* were alſo utterly Ignorant of the *Gauls* and *Spaniards*, and one of their beſt Authors took *Spain*, which he calls *Iberia* to be only a City; tho' *Geographers* account it to contain above one thouſand one hundred thirty ſix *French* Miles. Joſeph *againſt* Appion, l. 1. p. 768.

Great and learned Men, ſaith *Pliny*, that were greater proficients in the Study of natural Cauſes than others, feared the utter Extinction of the great *Luminaries*, or that ſome Miſchiefs would befal them in their Eclipſes;

Eclipſes: *Pindarus* and *Steſichorus* were Subject to this Dread, and aſcribed the falling of their Lights to the Power of Faſcination.

CHAP. LXXVII.

Imagination, *the force of it.*

Fortis Imaginatio generat caſum, ſays the *Schoolmen*, *a ſtrong Imagination begets Accident*, and is it ſelf, but the product of *Fancy*, which tho' it be a ſubordinate Faculty to *Reaſon*, and ſhould be guided by it; yet being hurt by ſome inward or outward Diſtemperature, or defect of Organs, it juſtles all Men, and many are overthrown by its Illuſions. A concourſe of Humors and Vapours troubling the *Fancy*, makes us imagine many times abſurd and prodigious Things; and in ſuch as are troubled with the *Incubus*, they imagine an old Woman ſits ſo hard upon them, that they are almoſt ſtifled for want of Breath, when 'tis nothing but ill Humors that trouble the Fancy: *Ab imaginatione oriuntur affectiones, quibus anima componitur, aut turbata deturbatur. Sarisburienſis*, and *Wierius* attribute all the fond Stories of *Witches*, their Progreſſes, Flying, Dancing, Riding, Transformations and Operations to the ſtrength of Imagination. But moſt in Paſſions and Affections, it has wonderful and evident Effects! What ſtrange Forms of Bugbears, Apparitions, Witches, Devils and Goblins, are created by the force of Imagination, with other unaccountable Effects, which you will find in the following Examples.

Lib. 3. de Anim cap. de Melanchol.

A *Jew* in *France*, ſays *Ludovicus Vives*, came by chance over a dangerous Paſſage, or Plank that lay over a Brook in the dark, without harm; the next Day perceiving what danger he had been in, fell down dead at the ſight of a danger he had eſcaped.

A Gentleman having lead a Company of little Children into the Fields, further than they uſed to walk, they began to be quite tired, and call'd out to the Gentleman to carry them, for they could go no further; but he being unwilling to give himſelf that Trouble, and beſides was unable to carry them all, which muſt diſoblige ſome of them; he reliev'd himſelf with this Invention, ſaying, Be content a little my Dear Children, and I will provide you every one a Horſe to ride home on; accordingly he went to the next *Hedge*, and cut them *Geldings* out of it, and the ſucceſs anſwer'd the Device, for being mounted on theſe *Wooden* Steeds, the ſtrength of *Fancy* added new Mettle to their *Legs*, and they trudg'd chearfully home. *Dr.* Fuller.

A noble *Portugueze* was over-whelm'd with this melancholy *Imagination*, *that God would not forgive him his Sins*, and ſo continued in deſpair, without receiving any Benefit from pious Diſcourſes ſuited to his Condition, or the uſe of Phyſick. At laſt his Chamber-door being lock'd, about Midnight the Rooſe of his Houſe being untiled, they let down an *Artificial Angel* into his Room, with a drawn Sword in his Right-hand, and a lighted *Torch* in his Left, who call'd him by his name, he immediately leapt out of his Bed, and *adored* the Angel, which he ſaw clothed all in White, with a beautiful Countenance. The Angel commanded to hearken to his Meſſage, which was, to tell him, *That he ſhould no longer afflict himſelf as he had done, for all his Sins were pardoned*; which having ſaid, the counterfeit Angel put out his Torch, and was drawn up again. The poor Man over-joyed at ſuch a ſignal Favour and Aſſurance (as he imagined) from Heaven, calls up his People, and tells them what had happened to him; and the next Day gave the ſame Relation to his *Phyſicians*, who humor'd the Artifice, congratulated his Happineſs, and pronounced him a *Holy Man*. Soon after he found an Appetite to his Meat, eat Heartily, ſlept Quietly, and enjoyed himſelf as formerly, without ever relapſing into his late Indiſpoſition. Zacut. Lucit. prax. adm. *l.* 1. *obſer.* 45. *p.* 35, 36.

Mr.

Philoſophical Tranſact. R. S. p. 334. Anno 1687.

Mr. *Edward Smith*, Secretary to the Philoſophical Society at *Dublin* in *Ireland*, ſent this extraordinary Effect of the power of *Imagination*, to the Secretary of the Royal Society in *London*, in *March* 1687. in theſe words. One *Elizabeth Dosly* of *Kilkenny*, was aged thirteen Years in *January* laſt: Her Mother being with Child of her, was frighted by a *Cow* as ſhe was Milking of her, thrown down, and hit on her Temple, within an eight of an Inch of her Eye, by the Cow's *Teat*. This Child has exactly in that place, a piece of Fleſh reſembling a *Cow's Teat*, about three Inches in length: 'Tis very *Red*, has a *Bone* in the midſt, about half the length of it; 'tis perforated, and ſhe weeps through it; when ſhe laughs it wrinkles up, and contracts to two thirds of its length, and it grows in proportion to the reſt of her Body. She is as ſenſible there as in any other part. This is look'd upon to be as ſtrange an inſtance of the ſtrength of Imagination as can be produced.

Addit. ad Donat. per Hoſt. l. 7. p. 667.

In the City of *Prague*, a Woman was deliver'd of a Male Child, whoſe Fore-skin was *cut* and *inverted*; which was occaſion'd by the vehement Imagination of the Mother, who three Weeks before ſhe was brought to Bed, had been entertain'd with a diſcourſe of the manner of the *Jewiſh Circumciſion*, to which as it proves ſhe had been too Attentive. I (ſays my Author) was an Eye Witneſs of this Accident, being brought by the Famous *Kepler* to ſee the Child, who was at that time about two Years of Age.

De Sanitat. tuenda. c. 24. p. 95.

Rodericus Fonſeca gives us a Relation, of a Man who being ſeized with a *Burning Feaver*, leaning over his Bed ſide, pointed with his Finger to the Chamber Floor, deſiring thoſe that were with him, to let him Swim a little while in that *Lake*, and he ſhould be Well. His *Phyſitian* agreeing to the Conceit, the Patient walk'd carefully about the Room, ſaying preſently, the Water was as high as his *Knees*, by and by it was come to his *Loins*, and ſoon after it roſe as high as his *Throat*: Then (behold the force of Imagination) *he ſaid he was very Well*, and in truth was ſo.

A Woman of an ordinary Degree, who dwelt at *Leyden* near St. *Peter*'s Church, was delivered of a Child in due form in every Part, but had a Head like a *Cat*. Imagination produc'd this Monſtrous Birth; for while the Mother was great, ſhe was terribly frighted with a *Cat* which was got into her Bed.

Bartholinus tells us in his Anatomical Hiſtory, that there was a Man in *England*, that would not Piſs, leſt all the Blood in his Body ſhould iſſue out at that Paſſage, and therefore tied it up, till he had rais'd ſuch a Tumor that would have kill'd him in two or three Days more, if his Brother had not looſed the Band. I have read ſomewhere of another, that would not Piſs for fear of drowning the World, and was cured by ſetting an out Houſe on Fire, and begging him to Piſs it out leſt the World ſhould be burnt. *Cent.* 1. p. 115.

Schenckius tells us of one that thought his Noſe was as big as an *Elephant*'s Trunk, and of another that believed his Buttocks were made of Glaſs, and therefore did all he had to do ſtanding, for he durſt not ſit down for fear of breaking them. *Hiſt. Med.* p. 124.

A young melancholy Perſon had a ſtrong Imagination, that he was Dead to all Intents and Purpoſes, and therefore requeſted his *Parents*, that he might be buried out of the way, and not kept to ſtink above Ground. His Phyſitians adviſed the humouring him in this Fancy, to ſee what Effect it would have upon him. He was wrapped up in his Winding-ſheet, laid upon the Bier, and was carrying towards the Church: Where upon the Way two or three merry Wags, hired for that purpoſe, ask'd the Bearers who it was they were carrying to his long home, who told them his name. It is very well reply'd one of them, the World is well rid of him, for he was a very vicious Fellow, and his Parents have a good turn in't, better follow him to the *Grave*, than the *Gallows*, for that in all likelihood would have been the end of him. The young Man vext at theſe Reproaches, rowſed himſelf upon the *Bier*, and in a ſmart Accent told them, *They might be aſhamed to ſlander the Dead, and that if he had been Alive, as he was Dead, he would teach them better Manners.* But the Men followed their Cue, and gave him worſe words than before, which putting him out of all Heywood's *Hierarchy*. p. 551.

Patience, he leap'd from the Bier, and fell upon them with ſuch Fury, that putting the Spirits and Blood into Motion, diſſipated the Humors, ſo that he awaked as a Man out of a *Trance*, and being conducted home, and carefully attended, he ſoon recovered his Strength, Health and Underſtanding.

de Complex. *l.* 2. *c.* 6. *p.* 124.

Lemnius writes, that in his Memory an illuſtrious Perſon fell into an Imagination that he was dead, and for ſeven Days had refuſed all kind of Food and Drink, ſo that his Friends fearing this obſtinate Humor would kill him indeed, they invented this Stratagem. His Room being darken'd for the purpoſe, ſome Fellows wrap'd up in grave Clothes, bring in Victuals into the Room fell to it very heartily, which the ſick Man ſeeing made his Stomach wamble, and he ask'd them who they were? And what they were doing? They told him they were certain dead Men that made bold with his Room to make their Supper in it: What ſays he, do dead Men eat and drink? Yes, yes ſaid they, don't you ſee they do, and if you would ſit down with us you would eat alſo. Immediately the ſick Man leap'd out of his Bed, ſat down and eat as plentifully as the reſt. Supper being ended, he fell into a Sleep, and by often adminiſtring *Narcoticks*, (which are the only Remedies in this diſeaſe) he recovered.

Treatiſe of Bodies, c. 38. *p.* 329.

Sir *Kenelm Digby* acquaints us, that a near Kinſwoman of his, accuſtomed her ſelf to the wearing of *black Patches* upon her Face, and he to perſwade her againſt that Faſhion, told her in *Jeſt*, that the next Child ſhe had, would be born with a black Spot in its Forehead; which apprehenſion was ſo efficacious in her Imagination, at the time of her Conception and afterwards, that the Child was mark'd in the ſame place and manner, as the Mother had fancied; of which there need no further Confirmation, than the young Lady her ſelf, upon whom the Mark remains but too Viſible.

To conclude, how many are ſick only by the Strength of *Imagination?* We often ſee Men cauſe themſelves to be let Blood, purged and phyſick'd, to be cured of the Diſeaſes which they are no where ſenſible of, but in their Opinions. When real Infir-

mities

mities fails us, Knowledge lends us hers: That Colour, that Complexion, pretends ſome Defluxion: This hot Seaſon threatens us with a Fever: This breach in the Life-line of your Left-hand, gives notice of a dangerous Diſeaſe approaching; whereas, if People would feel no Pain or Sickneſs till they were ſo, they would enjoy more Health, and *Phyſitians* would have fewer Fools to make Experiments upon.

CHAP. LXXVIII.

Impoſtors *of ſeveral Kinds.*

THE grand *Impoſtor*, who is the immediate Tutor to all others under that Denomination, is the *Devil*, who transforms himſelf into an Angel of *Light*, to deceive and deſtroy Mankind; for being *damn'd* himſelf, he makes it his whole Buſineſs, to draw as many as reſign themſelves to his Conduct, into endleſs and infernal Torments. His immediate *Succeſſors*, are generally the *Mud* and *Dregs* of the People; illiterate Brain-ſick *Enthuſiaſts*, and beggarly Ambitious upſtart *Rebels*, whoſe Pride and Vanity, not ſuffering them to be content in the mean Circumſtances they were born to, mount them on the Wings of Preſumption into Viſionary Greatneſs, and then they ſet up for no leſs than Gods, Emperors, Kings, Princes, or inſpired Prophets; to the great Diſturbance of the *Church*, diſquiet of the *State*, and ruin of their *Country*; till the giddy Adherents being weary of the new Fangle, or undeceived by a dear bought Experience, they deſert their Leader; Juſtice overtakes the *Impoſtor*, and ends the *Show* by the Hands of an *Executioner*.

Falſe Chriſt's.

Jean Baptiſt. de Rocoles les Impoſt. Inſignes. *l.* 7. *p.* 497.

Adrian was no ſooner poſſeſs'd of the Empire in the Year of Chriſt 128. but he found the ſame Diſpoſition in the *Jews* to revolt, as they had done in the Reign of his Predeceſſor *Trajan*, and therefore recall'd *Julius Severus* out of *Britain*, and ſent him into *Syria* to Chaſtiſe thoſe Mutineirs. But when he came he found them ſo well fortify'd, and many in Number, and thoſe conſiſting generally of *Thieves*, *Robbers*, and ſuch like *Deſperadoes*, that he thought it more prudential to protract the War, than hazard the loſs of his whole Army. That which made the *Jews* gather together ſuch vaſt Numbers, was, that they were Headed by one that called himſelf the *Meſſiah*, and in alluſion to the Prophecy of *Moſes*, in *Numb.* 24. which ſaid, *That a Star ſhould ariſe out of* Jacob, *&c.* he took the name of *Benchochab*, which ſignifies *the Son of a Star*, others ſay *Barcochab*, which is the ſame, for *Ben* and *Bar* in the *Hebrew* Tongue, equally ſignifie a *Son*. This *Impoſtor* was in poſſeſſion of fifty Caſtles in *Judea*, and 980 Towns and Villages, beſides *Bethoron*, which *Severus* had beſieged now three Years and a half, and then it was that *Adrian* came againſt it in Perſon. It is almoſt incredible what reſiſtance the beſieged made, with many deſperate *Sallies*, and great loſs of Blood. Three hundred thouſand *Jews* were killed, beſides what periſh'd by the *Plague* and *Famine*. *Bencochab* was kill'd in the laſt Sally, after which *Bethoron* was taken: And now the *Jews* finding him neither *Immortal*, nor the *Meſſiah*, inſtead of *Benchochab*, call'd him *Benſcosba*, *the Son of a Lye*. Some of the *Jews* eſcaped, and the reſt were put to Death.

Hiſt. of England. *Octavo. Vol.* 2. *p.* 1656.

Under the Tyrannical Uſurpation of *Oliver Cromwell*, *Anno* 1656. One *James Naylor* born in *Yorkſhire*, a great *Enthuſiaſt*, and one of the firſt and principal Ringleaders of the Sect call'd *Quakers*, having in proceſs of time gained a great Name among that Impertinent People, for his pretended *Sanctity*, took upon him to perſonate *Chriſt* our Saviour, and was attended into the City of *Briſtol* by ſeveral of his deluded Proſelites of both Sexes, ſinging *Hoſanna* before him, ſtrewing

ſtrewing his Way with Herbs and Flowers, uſing the ſame Expreſſions, and paying him the ſame Honour, as the *Jews* did our Bleſſed Saviour, when he rode into *Jeruſalem*; for which he was convented before a pretended *Parliament*, then ſitting at *Weſtminſter*, by whom he was ſentenced to be *Whip'd*, to be ſet on the *Pillory* before the *Royal Exchange*, *London*, there to be *Burnt* through the *Tongue*, and *Branded* with a hot Iron in the *Forehead* with the Letter *B.* for a *Blaſphemer*. All which was Executed upon him; but he ſhewed no concern at the *Sin* or Puniſhment; which being done, one *Rich* a Merchant, got upon the *Pillory*, embraced the Impoſtor *Naylor*, and lick'd his Forehead with his Tongue. From thence he was ſent to *Briſtol*, where he was *Whip'd* through the Streets, and afterwards committed Priſoner to the Caſtle at *Guernſey* during Life, in company with *Lambert*, to whom he had been a Soldier in the late *Rebellion*.

Sabatai Sevi, a Jewiſh *Impoſtor*, *Anno* 1666. was the Son of *Mordecai Sevi*, an Inhabitant of *Smyrna*, who got his livelihood by being a *Broker* to an *Engliſh* Merchant there, but his Son *Sabatai Sevi*, addicting himſelf to Study, became a great proficient in the *Hebrew* Tongue, and *Metaphyſicks*, and being a cunning *Sophiſter*, and broaching new Doctrines among the *Jews*, was baniſh'd that City. During his Exile, he travell'd into *Theſſalonica*, now call'd *Salonica*, and from thence his roving Head carry'd him to *Tripoli* in *Syria*, *Gaza* and *Jeruſalem*, where aſſociating himſelf with a certain *Jew* named *Nathan*, he communicated to him his Intentions of declaring himſelf to be *the Meſſiah*, ſo long expected, and earneſtly deſired by the *Jews*. This deſign took wonderfully with *Nathan*, who to uphold the Impoſturiſm, called himſelf *Elias*, or the Prophet, forbidding all Jewiſh Faſts, for ſince the Bridegroom was come, nothing but Joy and Triumph ought to poſſeſs their Habitations.

Jean. Bap. tiſt. de Recoles, de les Impoſt. Inſignes, *l.* 7. *p.* 502.

This Noiſe and Rumor of the *Meſſiah* having begun to fill all Places, *Sabatai Sevi* reſolved to Travel towards *Smyrna*, the place of his Nativity, and thence to *Conſtantinople*, where the principal Work of Preaching was to be performed. Coming to

Smyrna, he ſo ingratiated himſelf with the common People; tho' the *Doctors* of their Law look'd upon him as a vile *Impoſtor*, that they entertain'd him with ſuch a Pageantry of Greatneſs, that no Comedy could equal the mock Shows they repreſented; but as the preſent Occaſion ſeem'd to require it, ſo the vulgar expected ſome *Miracles*, and the Imaginations of the People were ſo vitiated, that any *Legerdemain* would paſs among them for a Miracle, more eaſie than thoſe perform'd by *Moſes*: And an Occaſion happening, that *Sabatai* was to appear before the *Kadee* or Judge of the City, on behalf of his Subjects under Oppreſſion, it was thought Neceſſary, that a *Miracle* ſhould be wrought now or never. When *Sabatai* appear'd, he put on a *Phariſaical* Gravity, and ſome on a ſudden avouch'd that they ſaw *a Pillar of Fire between him, and the* Kadee, which was preſently carried through the whole room, ſome of whom who ſtrongly fancy'd it, vowed and ſwore it, and the reſt ſtedfaſtly believing it, the report run without probability of being ſtopt, and *Sabatai* return'd to his Houſe Triumphant, wanting no other Miracle to confirm the Faith of the credulous Multitude.

From *Smyrna*, he went towards *Conſtantinople*, where the *Jews* hearing their *Meſſiah* was near, prepared to receive him with the ſame Joy, as had been expreſs'd in other places. The Grand *Vizier* being then at *Conſtantinople*, and having heard much of this *Impoſtor*, and the Diſorder and Madneſs he had raiſed among the *Jews*: Sent two Boats, while the *Saick* that brought him lay Wind-bound, with command to bring him Priſoner to the *Port*, where *Sabatai* being come, was committed to the moſt loathſome and darkeſt *Dungeon* in the City, there to remain in Expectation of the *Viziers* further Sentence. This ſevere Treatment nothing diſcourag'd the *Jews*, but they became as Mad at *Conſtantinople*, as at other Places, and paid him the ſame reſpects in the *Dungeon*, as if he had been upon the ſublime Throne of *Judah*. Here he continued about two Months, and then was ſent Priſoner to the *Dardanelli*, which being a better Air and Place, the *Jews* ſtill Interpreted it in his Favour, and flock'd in great Numbers

Numbers to the Caſtle, not only from the Neighbouring Places, but alſo from *Poland*, *Germany*, *Venice*, *Amſterdam*, and other places where the *Jews* reſided. Which great Concourſe of the *Jews*, caus'd the *Turks* not only to raiſe the Prices of their Proviſions and Lodgings, but they refuſed to admit any to the preſence of *Sabatai*, under the price of ſometimes five, ſometimes ten *Dollars*, more or leſs as they gueſs'd at the Ability or Zeal of the Perſon; by which exceſſive gain to the *Turks*, no complaints or advices were carried to *Adrianople*, either of the Concourſe or Arguments of the *Jews* in that place, but rather had all Civilities and Liberties indulg'd to 'em, which further enſnar'd this poor People in the belief of their *Meſſiah*.

But by ſome means or other, the *Grand Signior* having received Information of the extravagant Madneſs of the *Jews*, and the Pretences of *Sabatai*, he grew big with deſires to ſee him; who was no ſooner brought to *Adrianople*, but he was carried the ſame hour before the *Grand Signior*. *Sabatai* now appear'd much dejected, and utterly fallen from that Courage which he had diſcover'd upon other Occaſions: The *Sultan* at firſt ſight demanded a *Miracle* of him, to prove he was the *Meſſiah*, which was, *If he found him invulnerable againſt the Arrows of Archers that he ſhould appoint to ſhoot at him, then he would believe him*; but *Sabatai* not having Faith enough to ſtand ſo ſharp a Trial, *confeſſed he was a* Jew, *and had no Privelege or Virtue above the reſt of that Nation.* However the *Grand Signior* knowing he was guilty of High Treaſon, in ſaying he was to take the Crown from the *Grand Signior*, and to lead him Captive in Chains: He told him his Crime could not be expiated without *becoming a Mahometan Convert, which if he refuſed to do, the Stake was ready at the* Palace Gate *to impale him to Death*. *Sabatai* being now reduced to his laſt ſhift, anſwer'd with great Chearfulneſs, *That he was contented to turn* Turk, *and that it was not of Force, but of Choice, having been a long time deſirous of ſo glorious a Profeſſion*: And here was the *Non plus Ultra* of all the bluſter and noiſe, that was rais'd through the greateſt Part of the World about this leud *Impoſtor*.

Ibid. p. 497. In the Year of our Lord 448. in the Reign of the Emperor *Teeodoſius* the younger, a certain *Jewiſh Impoſtor* appear'd in the Inſulary Kingdom of *Candia*, who ſaid he was the *Prophet Moſes*, and promiſed the *Jews*, who were in great Numbers in that Kingdom to lead them through the Sea *Dry-Foot*, without the help of Veſſels, as he had done their Forefathers, under the Reign of *Pharoah* King of *Egipt*, and deliver'd them from Servitude. He ſaid he was the ſame *Prophet Moſes*, whom God had ſent from Heaven to be their Conductor, to repoſſeſs them of the ancient and pleaſant Land of their Inheritance. Theſe Things he daily inculcated, and aſſign'd a time for their departure out of that Iſland into *Paleſtine*, by which Artifice he got great Sums of Money from them. When the prefixt time of their departure was come, he lead them to the Sea ſide, and commanded thoſe that were neareſt the Sea, to caſt themſelves into it; and ſuch was the Folly and Blindneſs of many of them, that they obeyed him and threw themſelves into the Waves: Some of which were charitably ſaved by *Fiſhermen* that took them into their Veſſels, who call'd to the reſt that were Aſhore, not to precipitate themſelves into ruin, by which the reſt of theſe miſerable Creatures were ſaved. The *Impoſtor* ſtole away, and made his eſcape. However this impoſture ſo opened the Eyes of ſeveral of theſe poor Creatures, that they embraced Chriſtianity. *Socrate Auteur Greç raçonte çette Hiſtoire*, ſays my Author.

Lips. Monit. *l.* 2. *c.* 5. *p.* 188. *Andriſcus* was a Perſon of obſcure Birth, and mean Condition in *Macedonia*, having no better way to get a poor livelihood than by Day-labour; yet having the Confidence to call himſelf *Philip*, the Son of King *Perſeus*, whom he ſomewhat reſembled in his Countenance, he had ſoon Power to raiſe a great Army; for ſome, tho' they did not believe it, yet in hatred of the *Romans* complied with him, who at firſt was ſo ſucceſsful as to overthrow a *Roman Prætor*, but at laſt was conquer'd by *Metellus*, lead in Chains to *Rome*, and there expos'd to the publick Contempt, Scorn and Deriſion of the Mobility.

Demetrius

Demetrius Soter, King in *Aſſyria*, making War upon the People of *Antioch*, who knowing themſelves unable to withſtand ſo great a Power, as he was able to bring againſt them, aſſiſted themſelves by this project. They found out a Perſon of baſe Extraction, but one that had aſſurance enough to undertake any thing he was put upon: Him they careſs'd by the name of *Alexander*, Son of *Antiochus*, and told him it was now high time to look after his Father's Kingdom of *Syria*. He took the hint, and through the hatred the People bore to *Demetrius*, with the love of changing Maſters, *Alexander* was generally followed, and his Intereſt eſpouſed. He admired his own Grandeur, and the Troops that obeyed him: Fought with *Demetrius*, and not only defeated him, but killed him on the Spot, and by that means got the quiet Poſſeſſion of the whole Kingdom of *Syria*; which he kept almoſt ten Years, and then abandoning himſelf to all kind of Wickedneſs, he was fallen upon by the young Son of *Demetrius*, overcome and kill'd. Juſtin. *Hiſt.* l. 35. p. 268.

Baldwin VIII. Earl of *Flanders*, and Emperor of *Conſtantinople*, falling in a Battle againſt the *Bulgarians*: Twenty Years after his Death, there ſtarts up one *Bernardus Rainſus* of *Campania*, who reported himſelf to be the *Emperor*, that had been long kept a Priſoner; but now having got his Liberty, came to demand his Empire. Tho' his Original was known, yet he gave that Country abundance of Trouble, till being cited before *Lewis* VIII. King of *France*, and unable to anſwer ſuch Queſtions as were propounded to him, he was ſent away with the ignominious Character of an Impoſtor: After which being ſeized making Commotions in *Burgundy*, he was ſent Priſoner to *Joanna*, Counteſs of *Flanders*, by whoſe Command he was ſtrangled. Lips. Ex. Pol. *l.* 2. *c.* 5. *p.* 195.

Lambert Simnel, the Son of a *Shoomaker*, but inſtructed by one *Richard Simond*, a Prieſt, who had his ſhare of Learning; his Pupil having a pregnant Wit, and a comely Perſon, he reports him to be *Edward* Earl of *Warwick*, lately eſcaped out of Priſon, both of them being of equal Years and Stature: With this Scholar of his the Prieſt Sails into *Ireland*, and gives ſuch a fair Colour and Gloſs to his pretences, Engliſh *Hiſt.* Vol. 1. p. 313.

rences, that not only the Lord *Thomas Fitz-Gerald*, Earl of *Kildare*, and Deputy of *Ireland*, but many others of the Nobility credited his Relation; and more eſpecially thoſe that had a kindneſs for the Houſe of *York*, were ready to join with him, and already ſaluted young *Simnel* as King; and to give ſome kind of Reputation to the Impoſtor, they ſent into *Flanders* to the Lady *Margaret*, Siſter to the late King *Edward*, deſiring Aid and Aſſiſtance from her: That Lady as a *Yorkiſt*, and Enemy to the Houſe of *Lancaſter*, tho' ſhe knew him to be a *Cheat*, promiſed them her Aſſiſtance. *Simnel* was proclaim'd King of *England*, and with a Company of beggarly unarm'd *Iriſh* ſailed into *England*, and landed at the *Pile* of *Fowdray* in *Lancaſhire*. Fought King *Henry* VII. at a Village called *Stoke*, near *Newark upon-Trent*, where 4000 of his Men being Slain, and the reſt put to Flight; young *Lambert*, and his Maſter *Simond* the Prieſt, were both taken Priſoners, and had their Lives given them: *Lambert*, becauſe he was but a Child, and therefore might eaſily be impos'd upon; and *Simond*, becauſe he was a Prieſt: *Lambert* was taken into the King's Kitchin to be a *Turn-Spit*, and was afterward made one of the King's *Falconers*. The Prieſt was committed to Priſon, and was never heard of again. *Perkin Warbeck* was another Impoſtor in the ſame Reign; but he being taken, was expoſed, and afterwards hang'd.

Roſs. *View. Relig.* p. 414. *John Buckhold*, a Leader of the *Anabaptiſts* was a *Butcher* in *Leyden*, and being ſucceſsful in ſome Encounters, *June* 24th, 1534. was by his Giddy-headed rebellious Followers made King of *Munſter*, and inveſted with all the *Regalia* of Supreme Authority. Having hereupon immediately degraded the twelve Councilors of State, he Conſtitutes a *Vice-Roy*, a Comptroler of his Houſhold, four *Huiſſers*, or common Cryers, a Nobleman, a Chancellor, Cup-Bearers, Carvers, Taſters, Maſter Builders, and diſpoſed of all other Offices as Princes uſe to do. Some of his Kingly *Robes* were made Sumptuous with the *Gold* of the Ornaments, which Sacrilege had furniſh'd him with. His Spurs were gilt with Gold, and he had two Crowns of Solid Gold, and a Golden Scabbard. His Scepter was adorn'd with three Golden

Incir-

Incirculations, and his Titles were, *King of Juſtice*, and *King of the New Jeruſalem.* He had many *Queens*, allowed plurality of Wives to all his Followers, and took as much State upon him as any Potentate in the World; but the City being all this time *Beſieged*, and the Inhabitants almoſt Famiſh'd to Death, he was betrayed by one of his Followers; the City was deliver'd up into the Poſſeſſion of the *Biſhop* with the mock King himſelf; who being brought to the place of *Execution*, was faſtened to a Stake, and pulled piece-meal by two Executioners, with Pincers red hot out of the Fire. The firſt Pains he felt he ſuppreſs'd, at the ſecond he implored God's Mercy. For a whole Hour was he pulled and dilacerated with thoſe Inſtruments, and at length, ſomewhat to haſten his Death, he was run through with a Sword. His Companions ſuffered the ſame Puniſhment, and bore it with great Courage: All whoſe Carcaſes were put into Baskets, and as *Anathemas*, of Eternal Example, were hung out of the Tower of St. *Lambert*, which was made the retiring Room of the Tragedy of *Munſter*.

CHAP. LXXIX.

Of Imprecations, *the Folly and Danger of uſing them.*

IF Men that are ſo prodigal in ſcattering *Imprecations* and *Curſes* upon all they are diſpleas'd at, would take time to conſider what they are about before they diſgorge them, they would certainly be aſhamed of the *folly* of ſuch a Practice, becauſe *no body is hurt by it but themſelves*; for *Curſes*, like Arrows ſhot againſt Heaven, fall upon the Heads of thoſe that threw them out, but can never injure the Perſons or Things they were levell'd at. Again, what can be more *fooliſh* than for Men in common Diſcourſe to make Imprecations upon *themſelves* to confirm the truth

truth of their Aſſertions, which does no more than give a handle to their Auditors *Suſpicion*; for *Good* Men will be believed without them, and ſcorn to uſe them; and *Ill* Men can never gain Credit but diſparage themſelves by ſo frequent venting them, becauſe by ſuch bitter Aſſeverations they ſeem to ſuſpect their own Reputations. It is alſo for want of Conſideration, and too facile a compliance with a Scandalous and Vicious Cuſtom, that Men of *Sence* in other Matters, upon very ſlight and ſometimes no occaſion in the World, expoſe themſelves to the Wrath of Heaven by calling upon *God to Damn them*, if what they ſay be falſe, when at the ſame time they know there is no Truth in it: And wiſh they may *Periſh Eternally*, if they don't do what they never intend when they ſpeak it. I ſay, how deplorable is their Condition, if Heaven ſhould ſay *Amen* to what they wiſh for?

Euſeb. *l.* 6. *c.* 8. *p.* 100. Three wicked *Suborn'd* Wretches falſly accuſing *Narciſſus* the Pious Biſhop of *Jeruſalem* of Incontinence, whoſe Vertues were ſo Conſpicious, that they perceived no body gave Credit to their Allegations tho' upon Oath; to gain Credit before the *Judges*, they confirm'd what they had ſaid by dreadful Imprecations upon themſelves, in the cloſe of their Evidence. The firſt added, *If what I have ſaid be not true, I pray God I may be* Burnt to Death. The ſecond, *May* I Periſh *by ſome loathſome Diſeaſe, if there be any thing falſe in my Depoſitions*; and the third, *I wiſh I may be* ſtruck Blind *by ſome Judgment from Heaven, if the whole in my Affidavit be not true.* This Scandalous Impeachment, tho' none gave Credit to what they ſo confidently avouched, had ſuch an effect upon the Devout and Blameleſs *Prelate*, that he retired out of his Dioceſs, and betook himſelf to a Solitary Life. But his Perjur'd Accuſers were purſued and overtaken by the *Juſtice* of Heaven in their exemplary Puniſhment: For the firſt, agreeably to his *Wiſh*, having his Houſe on Fire, by ſome unknown Accident, he and his Family were conſumed in the Flames. The Second languiſh'd to Death under an incurable Diſeaſe, and the Third ſeeing the diſmal Fate that attended his Brethren in Iniquity, confeſs'd the whole Contrivance, and wept ſo exceſſively

exceſſively for the Injury they had done the Good Biſhop, that he utterly loſt the uſe of his Eyes.

King *Edward* the Confeſſor was very ſenſible that the greateſt Troubles of his Reign came from *Godwin* Earl of *Kent* and his Sons, yet he was reconciled to them; but tho' he forgave them it ſeems Heaven would not; for the Earl being at Dinner with the King on *Eaſter Sunday*, a Diſcourſe ariſing about the Death of Prince *Alfred*, in which it was ſuſpected that he was an Acceſſary. The Earl to purge himſelf from that Crime, wiſh'd if he was Guilty of it, that the next bit of Bread he eat might *Choak him*, and ſo it happened; for the next Morſel he attempted to ſwallow was his Death. *Hiſt. Engl.* 8*vo. Vol.* 1. *p.* 66.

Mr. *Fox*, Author of the *Marian Martyrology*, gives us a Relation of one *John Peters*, who was then Keeper of the Priſon of *Newgate*, who had accuſtomed himſelf on all occaſion, no matter with him whether true or falſe, for *Goalers* are ſeldom Men of *Conſcience*, to aſſert it with this Imprecation; *If it be not ſo, I pray God I may Rot alive*, and the Iſſue agreed with his Prayer. *Ibid.* p. 377.

Sir *Gervaſe Elways*, who was put to Death on *Tower-Hill*, for being concern'd in the Poyſoning of Sir *Thomas Overbury*, confeſs'd that the Death he was to dye was a juſt Puniſhment from God Almighty; for ſaith he, *When I was at Play I often uſed this Imprecation, I pray God I may be Hang'd if be not ſo.* Caryl. *Com.* Job. 16. 18. *p.* 376.

King *Henry* I. of *England* ſent an Ambaſſador to *Edgar* King of *Scotland*, deſiring he might have his Siſter *Mathilda* to Wife, who had devoted her ſelf to God in a ſingle Life; and *Edgar* being unwilling and afraid to diſoblige him, Married her to him againſt her Conſent, or rather by Compulſion; who then prayed to God, that none of thoſe Children might Proſper that ſhould be Born in that *Wedlock*; and it happened according to the Wiſh: For Duke *William* and the Princeſs *Mary* his Siſter, with a Retinue of a Hundred and Fifty Men and Women, were all caſt away in a Storm at Sea, in their Paſſage between *Barfleet* and *England*. Polyd. Virg. *l.* 11. *p.* 177.

A young Man in *Newburgh*, purpoſing to waſh himſelf, his Mother in a great rage oppos'd his deſign; but he being reſolved upon it, took little regard Lonic. *Theatr. p.* 296.

gard to his Mother's Words, who continuing her Anger, ſaid, *If thou wilt go I pray God thou mayſt never return again to me alive*; nor did he, for as ſoon as he entred the Water he was Drown'd.

View of **Kent.** *p.* 296. *Thomas Sally* near *Goudhurſt*, in the County of *Kent*, being mounted on Horſeback, in order to ride a Hunting, his Father ſaid, *Pray, Son, take another Horſe and let that reſt, becauſe you know he is to be rid a great Journey ſpeedily*; but ſeeing he could not prevail with his Son to take another, he fell into a great Paſſion, which vented it ſelf in this Imprecation, *If thou wilt ride him in ſpight of my Teeth, I pray God he may throw thee and break thy Neck*. The Son rode away, his Father followed him to the Gate, and looking a little after him, ſaw the Horſe ſtart, throw his Rider, and kill'd him in his Fathers ſight. To conclude this Chapter, ſuch paſſionate Wiſhes are juſtly blamable, and tho' made without any thought at all, yet they contract Guilt in ſuch as accuſtom themſelves to the uſe of them.

CHAP. LXXX.

Imprudence *and Overſights in Words and Actions.*

THe World is now grown either ſo *Wiſe* or ſo *Opinionated*, that more Care and Circumſpection is required to manage ones ſelf in treating with one ſingle Perſon, than formerly with whole Nations. And yet ſuch is the unhappineſs of Mankind, that the greateſt *Wits* have a mixture of *Folly* and *Madneſs*; the greateſt *Courage* its *Over-ſights*, and the *Wiſeſt Heads* are often guilty of *Imprudence*; which Men ſhould take the greateſt care to conceal; for all good Succeſſes put together, are not ſufficient to obliterate one Miſcarriage, eſpecially among the *Vulgar*, who will keep no account of your good Deeds, but will not

not fail to Engrave your Indiſcretions or Over-ſights on Marble.

Sir *Henry Wotton* travelling through *Germany* on his Embaſſy into *Italy*, diverted himſelf ſometime at *Auguſta*, where being known as a Perſon of great Ingenuity and Learning, was deſired by *Chriſtopher Flecamore* to write a Sentence in his *Albo*, a Paper Book which ſeveral *German* Gentlemen carry with them for that purpoſe. Sir *Henry* complying with his Requeſt, took his Hint from a Diſcourſe that had been in the Company, to write a witty Definition of an *Ambaſſador*, in theſe Words. *Legatus eſt vir bonus, peregre Miſſus, ad Mentiendum Reipublicæ cauſæ*; which Sir *Henry* deſign'd ſhould have been Engliſh'd after this manner, *An Ambaſſador is a good Man, ſent to lie abroad for the Benefit of his Country.* But the Word for *lie* (being the Hinge upon which the *Wittyciſme* ſhould turn) was not ſo expreſs'd in *Latin*, as would allow of ſo fair a Conſtruction as Sir *Henry* intended it in *Engliſh*, and as he explain'd it to the Company. However, it lay undiſturb'd among other Sentences in the *Albo*, for the ſpace of eight Years, and then by an ill Fate, falling into the Hands of that Peeviſh, Malicious Jeſuit *Gaſper Schioppius*, who was at the ſame time engaged in a Religious Controverſie againſt King *James* I. Prints this *Conceit* as a Principle of *Religion* maintain'd by King *James* and his Ambaſſador Sir *Henry Wotton*, who was then in that Character at *Venice*, where the Malicious *Romaniſts* caus'd it to be Painted in Glaſs Windows to Reproach the Ambaſſador: This at length coming to the Knowlege of King *James*, he look'd upon it as a piece of great Indiſcretion in Sir *Henry*, for which he was much diſpleaſed with him. But Sir *Henry* writing two incomparable Ingenious and Eloquent *Apologies*, one Dedicated to King *James*, and the other to the chief Magiſtrates of *Auguſta*, which ſet the Matter in its true Light, it put an end to that Diſcourſe abroad, and at home. King *James* was pleas'd to ſay, upon reading of the Apology, that Sir *Henry Wotton* had made a ſufficient Commutation and plenary Satisfaction, for a greater Offence than the *Jeſuit* had maliciouſly accus'd him of.

His Life writ by If. Walton P. 45.

What

Fitzherb. *Relig. and Polic.* Part 1. c. 3. 1. p. 25.

What a great piece of *Imprudence* was committed by *Louis* XI. King of *France*, who was one of the greateſt Polititians that ever fill'd the Throne; he being at War with his own Brothers *Charles* Duke of *Normandy*, *Francis* Duke of *Britany*, and *Charles* Duke of *Burgundy*, and deſiring to ſeperate *Burgundy* from the other two, agreed to a Treaty in a Town of his called *Peronne*, and went thither without an Army, or ſo much as his Guards, and the Duke ſeeing his Enemy in his Power, and hearing that *Leige* was revolted, made the King a Priſoner, and refus'd to releaſe him till *Leige* was reſtored to him, and the King had conſented to ſome *very hard Conditions* in Favour of his Confederates, againſt whom the Treaty was deſigned, and then he gave the King his Liberty. This was ſuch a complication of Indiſcretions and Overſights, as ſcarce any Age affords us its Parallel.

Howels *Epiſt. Vl.* p. 98.

The Duke *D' Oſſuna* Vice Roy of *Naples*, the beſt Government the King of *Spain* has for a Subject, was upon ſome private Information diſmiſs'd from that Employment, and being come to Court to give an account of his Government, being ſorely afflicted with the Gout, he held his Sword in his Hand inſtead of a Cane, which the King being offended at, turn'd his Face behind upon him and went away; which the Duke taking as a Contempt, was heard to mutter theſe Words, *Eſto es pare ſervir Muchacos*, *This it is to ſerve Boys:* Which coming to the King's Knowledge, the Duke was ſent Priſoner to a Monaſtery, where he continued ſome Years, and growing ſick had liberty to retire to his Houſe at *Madrid*, where he dyed ſoon after.

Clarend. don's *Hiſt. Rebell. Ep.* p. 34.

Nr. *Noy* was a Man of affected Moroſity, which rendred him unapt to Flatter other Men, but made himſelf the moſt liable to be Flatter'd that can be imagined. He was made Attorny General to King *Charles* I. in a very fickle Seaſon, when Complaints run high about Grievances, and againſt Encroachments of the Prerogative, which required a Perſon in that Office to be very moderate in his Advices, one that would make it his buſineſs to cool and not enflame Controverſies; but the great Men at Court extoling his Judgment, and admiring his Parts, he thought he could not give the World a greater

greater proof of them, how much he excell'd other Men in the Knowledge of the Law, that by maintainning that to be Law, which all other Men believed not to be so. So he moulded, framed and pursued the odious and abominable project of Soap, and drew up and prepared with his own Hand the Writ for Ship Money; both which remain to Posterity the lasting Monuments of his Imprudence.

Thomas Ruthal Bishop of *Durham*, and one of the Privy Council to *Henry* VIII, was employed by that King, to draw up a Brief of the present State of the Kingdom, which having perform'd with great Diligence and Exactitude, he caused it to be fairly written and bound up in Vellum; but being mistaken with the likeness of the Cover, and the manner of Binding, instead of giving the Book that was intended for the King, he presented his Majesty with another Book, containing an account of his own Estate, amounting to the Sum of One Hundred Thousand Pounds, which in those Days being an inviduous and almost incredible Sum, and the Book being delivered by the King into the Hands of Cardinal *Wolsey*, who owed the Bishop an ill turn, he was pleas'd with the Mistake, and told the King, if he had occasion for a vast Sum of Money he knew where to supply him, and then told the King of the Bishop's Over-sight; which soon coming to the Bishop's Knowledge, it so surpriz'd him with Shame that he fell sick and dy'd with Grief. Fuller's *Worth.* p. 355. Gloucestershire.

The like Imprudent Accident befel *Wilmot*, Earl of *Rochester*, in the time of King *Charles* II. who having writ a *Poem* upon the *Court Ladies*, that was much Commended for its Wit; the King desired a sight of it, and that Lord overhastily complying with his Commands, instead of giving the King the *Verses* upon the Ladies, gave him a *Satyr* he had made upon the King himself; which the King so resented, that he Banish'd him the Court, and scarce ever smiled upon him afterwards. *See his Poems Printed after his Death.*

Enguarrand of *Marigny*, a States-man of profound Abilities, was the principal Governor of the *Finances*, in the Reign of *Philip the Fair*, for which being call'd to Account, and severely but unjustly Prosecuted by his Successor *Charles of Valois*, by an un-

excuſable Raſhneſs and Indiſcretion threw away his Life: For *Charles*, with an angry Countenance demanding of him what was become of the late King's Treaſure, he anſwered, *You, Sir, had a great ſhare of it, and the reſt was laid out in the King's Affairs by his Order*; whereupon the Prince told him *he was a Lyer*, and that Reproach putting *Enguarrand* into a Paſſion, he imprudently replied, *By God, Sir, 'tis you that are the Lyer*; for which undecent Behaviour to his Prince he ended his Life upon a *Gallows* at *Mountfaucon*, which himſelf had cauſed to be Erected, when he was at the hight of his Authority.

Mr. *Thomas Fuller*, a Man of great Wit according to the Standard of thoſe Times, and whoſe great Fault was, that he would rather loſe his *Friend* than his *Jeſt*, having made a Diſtich of Verſes upon a *Scolding Wife*, a Nobleman, and his great Benefactor, hearing them repeated, deſired Mr *Fuller* to oblige him with a Copy of them; to whom he very Imprudently, tho' he thought Wittily replied, *'Tis needleſs to give your Lordſhip a Copy of them, for you have the Original.* Which ſo offended the Nobleman, who allowed him an Exhibition while he was under *Sequeſtration*, and the free uſe of his Houſe and Table, that he withdrew his Charity, deny'd him acceſs to his Perſon, and gave Mr. *Fuller* cauſe to repent his Imprudence.

CHAP. LXXXI.

Of Impudence *and Shameleſſneſs.*

IMpudence is not a Paſſion, but a certain Vice which contemns Shame, and oftentimes Glory too, that never boggles at any thing that tends to its own Advantage. If it is not Natural and Hereditary, the chief cauſe of this vicious inſenſibility of Honour, Honeſty and Juſtice, is founded in grievous Contumelies, to which a Man has been accuſtomed in

in former Times, and which by degrees he comes to deſpiſe, as of no force to hinder his enjoyment of Emoluments belonging to his Body, whereby he meaſures all Good and Evil; thereby freeing himſelf from many Neceſſities and Streights to which Honour would have obliged him. When once Men have bid adieu to Modeſty, there is nothing ſo Unmanly, Indecent or Reprehenſible but the Brazen Brow will venture upon: And nothing ſo high or great that his Impudence dares not pretend a Title to.

Get that great Gift and Talent, Impudence;
Accompliſh'd Mankind's higheſt Excellence;
'Tis that alone Prefers, alone makes Great,
Confers alone, Wealth, Titles and Eſtate,
Gains Place at Court, can make a Fool a Peer,
An Aſs a Biſhop, can vil'ſt Blockhead rear
To wear Red Hats, and ſit in Porph'ry Chair.

Oldh.

Richard III. laying Deſigns when he was *Protector* to uſurp the Crown of *England*, in Prejudice of his Nephew King *Henry* V. He and his Council ordered Dr. *Shaw*, Brother to *Shaw* at that time Lord Mayor of *London*, to Preach at St. *Paul's Croſs*, and in his Sermon to acquaint the People, that King *Edward* was never Lawfully Married to his Queen, and by Conſequence that his Children were all *Baſtards*: Moreover, that neither King *Edward* himſelf, nor the Duke of *Clarence* were reckon'd by thoſe that were of Secrecy in the Family, to be the Duke of *York*'s Children; but ſays he, this Noble Prince the Lord *Protector*, is his Father's own Picture, the plain and expreſs likeneſs of that Noble Duke. At the rehearſing of theſe Words, as the Plot was laid, the Protector ſhould have come in, that the Words meeting with his Preſence, the People might have been more affected with them; but whether by the ſlowneſs of the Protector's coming, or the Doctor's too much haſt, that Sentence was over before he came: Nevertheleſs when the Doctor ſpied his Lordſhip coming into the Audience, he abruptly broke off from the Matter he was upon to repeat the former Words, *Hiſt.* Engl. 8*vo. Vol.* 2. p. 296.

This is the Noble Prince, &c. But the People were ſo far from crying out *King Richard*, as 'twas hoped they would, that they ſtood as People without Senſe and Motion, being all amazed to hear the Preacher ſo ſhamefully abuſe the Sacred Function, as to make it ſtoop to Intrigues of State, and prop up a Tyrant's Title to the Prejudice of an Infant Sovereign; but he and the Provincial *Penker*, who Harangu'd at the *Spittle* on the ſame Subject, had their Rewards, for the latter loſt his Voice, and the former his Reputation; never durſt ſhew himſelf abroad in the Streets of *London* afterwards, but confined himſelf to his own Dwelling, where he conſumed and pined to Death in a few Days after.

Herb. *Trav.* p. 172.

Sha Abbas King of *Perſia* it ſeems had a *Concubine*, who had pamper'd her Luſt to ſuch an extravagant height, that complaining of her good Man's inability to ſatisfie her, he being in Years, Petition'd that ſhe might have *additional help* to allay her heat, whoſe impudent Requeſt being taken into Conſideration, and Phlebotomy being thought too weak a Remedy for ſo extraordinary a Diſeaſe, an *Aſſinego* was aſſign'd her, who had a *Provocative* Portion given him for that purpoſe, which ſo much heated the Beaſt, that he in the forced Conjunction, both ſatiated and kill'd her.

Zuing. *Theatr. Vol.* 1. *Lib.* p. 89.

Philip Melancthon by the Liberality of particular Friends, was poſſeſs'd of many pieces of old *Coin*, both in *Gold* and *Silver*, with which for the Curioſity of their *Impreſſions*, and the Antiquity of their *Inſcriptions*, he was much delighted, and uſed to oblige others with them as occaſion offered. A Stranger made him a Viſit to have a ſight of theſe Rarities, and ſeeming to be hugely pleaſed with them, *Philip* bid him chuſe out one or two of them, with whom he was moſt delighted, and he would make him a Preſent of them; the Stranger enrich'd with a great ſtock of Impudence, ſaid, *I deſire them all.* And *Philip*, tho' admiring the ſhameleſneſs of the Requeſt, yet he parted with them all to gratifie the *Covetouſneſs* of a Stranger, and ſo made his own Modeſty or Folly as Conſpicuous as the Stranger's Immodeſty and Impudence.

The

The *Roman* Emperor *Caligula* took delight in being thought a Man void of all Shame and Modeſty, and would ſay, there was nothing in his Nature that he was ſo proud of, as his being *Shameleſs*, and that he only valued himſelf for being arrived at ſuch a height of *Impudence*, that without any Check or Controul from the Rules of Conſcience or Modeſty, he could commit any kind of Wickedneſs. Sueton. *l.* 4. *p.* 182.

The *Mosynæi*, a ſort of People of *Pontus*, in the Eaſtern Parts of *Aſia*, gloried in their Shame, and made it their common practice to lie with their Women in the open Streets by fair day light, and generally for that purpoſe made choice of the moſt frequented places, that they might not want the pleaſure of having Spectators of their Immodeſty. Diodor. *Sicul.* l 14. p. 145.

Martin Luther ſays, that *Caraloſtad* was created a Doctor in Divinity eight Years before he had read any thing of the *Bible*, and that afterward prefering another *Ignoramus* to the ſame Degree at *Wittenburg*, he began the Ceremony with this Speech. *Here I ſtand to do a ſcandalous and unjuſtifiable Action, to make this Man a Doctor in Divinity, and I am ſenſible that in doing of I commit a mortal Sin, yet I muſt perform it, not for his ſake, but for the lucre of two Gilders that I muſt have of him for doing it.* Luth. *Colloqu. mens.* p. 152.

One *Gilbody* in the Pariſh of *Warrington*, in the County of *Lancaſter*, having ſojourn'd about a quarter of a Year in *Oxford*, return'd again into his own Country, and ſetting up for a *Preacher*, without being able to make or conſtrue a piece of ordinary *Latin*, was ſo blown up into an *impudent* conceit of his own Abilities, by the ignorant *Mob* that followed him, that ſetting himſelf in Competition for Learning with that great Man Dr. *Pierſon*, then Biſhop of that Dioceſs, ſaid, *That the Biſhop and he were equally Learned; but he was ſure that he was a much better Preacher than his Lordſhip, or any of his Chaplains: And my* Neime Peires *and* John o'th Yate *of* Boden *will juſtifie it, and that he better deſerv'd to be a Biſhop.*

For he that has but Impudence,
To all things has a fair pretence;

And put among his Wants but Shame,
To all the World may lay his Claim.

Hud.

Zuing. *Theatr. Vol.* 1. l. 1. p. 89.

C. Fimbria, an Audacious, Proud and Seditious *Roman*, had ſo large a ſhare of Impudence that there was no Crime ſo hainous but he durſt attempt it. He ſlew *Craſſus*, and at the Solemnization of the Funerals of *Caius Marius* cauſed a holy Perſon dedicated to Religion to be wounded in the Breaſt with a Sword, and being informed that the Wound was not Mortal, gave him publick notice, that on ſuch a Day he would impeach him of a notorious Crime before the People: Before the Day of hearing came, all *Rome* were amazed to think of what Miſdemeanor he would accuſe ſo good and great a Man as the *High-Prieſt*. The Day prefixt being come, *Fimbria* appears, and with an unparralleld *Impudence* accuſes the High-Prieſt, as guilty of a Mortal Crime, *becauſe he did not receive the Sword far enough into his Body to kill him.*

Bruſon. *Facetiar.* l. 3. c. 57. p. 255.

Demochares, among others, was ſent on an Embaſſy from the Republick of *Athens* to *Philip* King of *Macedon*, who gave them a favourable Audience, and diſmiſs'd them with this Complement; *Tell me you* Athenians, ſaid the King, *if there be any thing further wherein I am capable of ſhewing my Reſpects to the* Athenians. *Demochares*, who had a Brazen Forehead and an Impudent Tongue, replied, *Yes, Sir, there is one thing remaining which if you pleaſe to do, you will infinitely oblige the* Athenians, *and that is, that you will pleaſe to Hang your ſelf.* An inſolent Behaviour toward ſo great a Prince; however, *Philip* knowing the Man and his Manners ſlighted his Words, and having commanded him to retire, ſaid to his Colleagues, *You may tell the* Athenians, *that they who give themſelves the liberty to talk ſo groſly, are ſo much prouder and a more illnatur'd People, than they who can receive ſuch Affronts without Reſentment.*

Plut. *Moral.* p. 167.

A Courtier who was taken notice of for nothing but his Impudence in *Begging*, deſir'd *Archelaus* King of *Macedon*, as he was ſitting at Supper, to give him the *Gold Cup* out of which he drank himſelf: The King admiring at his *Inſolence*, who had no Merits to recommend

recommend himſelf to any Royal Favour, commanded one of his Servants in waiting, to take the Cup and give it to *Euripides*, who ſate at the Table with the King; and caſting an Eye of Diſdain on the Impudent Perſon that had begg'd it, ſaid, *As for your part, Sir, you deſerve to go without my Bounty, becauſe you ask'd it; but* Euripides *deſerves to be Rewarded, tho' out of Modeſty he asks nothing of me.*

CHAP. LXXXII.

Of Induſtry *and Diligence in Buſineſs.*

AS Idleneſs is the Ruſt and Bane of all Humane Virtues, ſo on the contrary, Induſtry and Diligence in Buſineſs, are Conquerors in all Difficulties; 'tis that which ſweetens Labour and Pains, and gives Satisfaction as well as Profit in the accompliſhment of what is undertaken. When Men *Work* at their *Play*, and *Play* with their *Work*, they invert the Order of *Nature*, as well as the *Divine* Command, and muſt expect in the ſequel to come home by Weeping Croſs, becauſe they have labour'd in *Vain*, and play'd the *Fool* with themſelves, in neglecting to ſecure themſelves a comfortable Subſiſtence. Among the *Athenians* and Ancient *Romans* there was a Law, that exacted an account from every Man, how he maintain'd himſelf and Family, and if unable to give a ſatisfactory Anſwer, they were immediately baniſh'd with Reproach, as Vermin that devour'd what they had no right to, in being unprofitable Excreſcencies, that contributed nothing towards the Tranquility of the Publick. 'Tis true, we have no ſuch Law executed among us, and yet they are puniſh'd as bad, for when Men ſee others feed high, wear good Cloths, and have neither Eſtate or Employment to ſupport it, they fly Tooth and Nail upon their Reputations, and lay them irrecoverably under the ſuſpicion of *Cheats*, *Thieves*, *Robbers* or *Coiners*; for all Men muſt (ſay they) have ſome way of Living, and where a good

one is not viſible, an ill one will be preſumed: Whereas Induſtry is always attended with a Generous Character.

Plin. *Nat. Hiſt.* l. 18. c. 6. p. 556.

An Induſtrious *Roman*, named *Creſin*, who lived at a more plentiful rate, and had better Crops than his Neighbours who lived on the ſame Soil, was accuſed by the poorer ſort, that he *Enchanted* his Grounds, Fields and Gardens, for otherwiſe, ſaid they, 'tis impoſſible he ſhould have a more plentiful Encreaſe than we have, who ſow the ſame Seeds, and employ the ſame Ground, and yet live in extreme Poverty. *Creſin* made but a ſhort defence for himſelf, and that was in ſhewing an able bodied *Daughter*, inur'd to Pains and Labour, and all his Carts, Plows, Oxen, and Utenſils of Husbandry; ſaying, *Here, moſt noble Judges, are all the Magical Arts, and Enchantments uſed by* Creſin, *and if my Neighbours and Accuſers would take the ſame Care and Pains in employing theſe Creatures and Implements that my Daughter and I do, they might have the ſame encreaſe, and live as well; but they muſt not expect that Sloth and Idleneſs will procure them Riches.*

Lips. *Ep. Cent.* 4. *Ep.* 31. p. 880.

A Young Man named *Cleanthes*, whoſe Soul was greater than his Fortune, aſpiring after Knowledge, but wanting wherewithal to ſupply his Neceſſities, while he attended the Lectures of *Ariſtippus* the famous Philoſopher, ſupplied his Wants by this Project. In the Night he carried *Water* and ſold it to ſuch Families as ſtood in need of it, and then allowing himſelf but little Sleep, emploied the Day in hearing *Ariſtippus*. Being ſo poor that he was unable to furniſh himſelf with Paper, he wrote what he learnt of his Maſter upon the dry'd Bones of Cattle, broken pieces of Pots and Slates, and by this Method, ſtrugling in the *Night* againſt extreme Indigence, and in the *Day* time againſt an unwilling Ignorance, at length he became an Eminent Philoſopher, and a Celebrated Pleader.

Baker's *Chron.* p. 332.

Elfred King of the *Weſt Saxons*, divided the Day and Night into three equal parts; Eight whereof he employed in Reading, Meditations, and Acts of Piety and Devotion: Eight Hours in his own neceſſary Accommodations in relation to his Health, Repoſe, and the buſineſs of his Family, and the other Eight

in

in the *Publick* Affairs of the Kingdom: And was wont to ſay, he had no time to waſte in Pleaſure, nor had he any need of Recreations, for he had Pleaſure enough in the Conſciencious diſcharge of his Duty, and his Buſineſs, as a *King*, was his Recreation.

A Gentleman in the County of *Surrey*, who was poſſeſs'd of an Eſtate in Land of about Two Hundred Pounds *per Annum*, kept the whole a great while in his own Hands; but finding, notwithſtanding all his Care and Induſtry, that he ſtill run behind hand, and at length was under a neceſſity of ſelling half of his Eſtate to pay his Debts, he did ſo, and let the reſt to a *Farmer*, by Leaſe, for One and Twenty Years, at an *Annual* Rent, which his Tennant thriving upon, and coming before the expiration of the *Leaſe* to pay his Rent, he asked his Landlord *If he would ſell the Land he rented of him? Why?* ſaid he, *wouldſt thou buy it?* *Yes*, ſays the Farmer, *if you are willing to part with it.* *That's very ſtrange*, ſaid the Landlord, *Prethee tell me how that ſhould come to paſs, that I could not live upon twice ſo much being my own, and you upon one half of it, tho' you pay Rent for it, are able in leſs than Twenty Years to buy it.* *O, Sir*, ſaid the Farmer, *a few Words made the difference; when any thing was to be done, you ſaid*, Go and do it, and lay in Bed, or took your Pleaſure the while; *but I always ſaid, come let us go and do it, and both aſſiſted and ſaw my Buſineſs done my ſelf.* Chetw. *Hiſt. Collect. Cent.* 3. p. 79.

When the Heads of the Univerſity in *Oxford* came to viſit Dr. *Reynolds*, in a Sickneſs he had contracted by his over great Aſſiduity in Study, they deſired him to take care of his Health, and not *perdere ſubſtantiam propter accidentia, that he would not loſe his Life to encreaſe his Knowlege*; to which the good Man Anſwered. Clark's *Mirr.* c. 82. p. 358.

Nec propter Vitam vivendi perdere Cauſas.

Nor will I for the ſake of Life deprive my ſelf of the End for which I Live.

CHAP.

CHAP. LXXXIII.

Authors of Famous Inventions *and* Improvements.

INvention is the Mark of a fruitful *Genius*, and when beneficial to the Publick, it gives the Author an honourable Commemoration to perpetuity; eſpecially where a good Choice adds the Character of a *Solid Judgment* to that of a *Ready* Wit; for then they never fail to be gratefully received among the wiſer and better Sort of Mankind. There is a time for every thing under the Sun, and there is no Art, Practice, Cuſtom or Calling, but had its introducer, which ſhould Encourage others in the like Attempts, for moſt Men having ſome Time to ſpare from Offices of Neceſſity, 'tis a Reproach not to Employ it in the generous Exerciſes of *Speculation* or *Action*, or ſuffer his leiſure Hours to ſlide away in doing nothing, or nothing to purpoſe, or live like *Drones* at the expence of other Men's Labours. Next to Invention, thoſe that have improved them to a greater Perfection than was found by the firſt Diſcoverers, have alſo merited our higheſt Gratitude, and muſt have their ſhare of Glory with the firſt Authors. I know the World either out of envy or ill Nature, deny moſt Men the honour of the firſt Invention of the Things generally aſcribed to them, and give the Glory of their Project to others of a more early date: However, I ſhall not diſpute their Authorities, but give you the Authors of ſome uſeful Inventions, as they have been handed to us by Antiquity.

L' Hom de Cour. *Max.* 63. *p.* 67.

When *Priority* in any Invention is ſeconded by *Eminency*, it is doubly Excellent. 'Tis a great Advantage to have the firſt Hand at Play, for they commonly gain tho' the Cards be equal. Many had been the *Phœnix*'s of their Profeſſion, if others had not had the *Precedence*. The firſt have the Right of *Elder-ſhip* in ſharing the Reputation, and there remains

mains but a ſmall Portion to the others, and that too is often diſputed. It ſignifies nothing to fret and torment themſelves, they cannot deſtroy the Opinion the World has taken up, *that they did nothing elſe but Imitate.* Great Minds have always affected to ſteer a new Courſe to arrive at Excellence, but after ſuch a manner, that *Prudence* has been always their Director. By the *Novelty* of their Enterpriſes, wiſe Men have procured their Names to be Regiſtred in the Catalogue of *Heroes.* Some Men had rather be the firſt of the ſecond *Claſs*, than ſecond in the firſt; like the *Spaniſh* Painter, who obſerving that *Titian*, *Raphael*, and ſome others, had greatly out done him in that way, and that their Reputations revived and encreaſed by their Deaths; he reſolved to Paint, *à gros traits*, in the largeſt Size, that ſince he was excell'd in the other, he might be the firſt in this.

The Inventor of *Typography* or *Printing*, was a *German* Knight, *Anno* 1440. named *John Gutenburg* of *Mentz*, tho' *Winphelingus* ſays he projected it firſt at *Strasburg*, and perfected it at *Mentz*: The greateſt Advantage that ever the Commonwealth of Learning received, which made *Beroaldus* the *Italian* break out into a kind of Admiration, and this Lyric Verſe. Fulgos. Ex. *l.* 8. *c.* 11. *p.* 1082.

O Germania, muneris Reportrix,
Quo nil utilius dedit vetuſtas;
Libros Scribere quæ doces premendo.

What a toil was it to exſcribe Authors before, and preſerve them from the Injury of time: but now *Typography* has put a Bridle into the Mouth of time, that it cannot devour ſo much, and has brought Things under the Yoak of Mortality, and therefore may be juſtly called, *Ars Memoriæ, & Mors oblivionis, The Art of Memory and Death of Oblivion.* The *Chinois*, if you credit their Books, ſay, they have made uſe of Printing ſixteen hundred Years, which was many Ages before it was known in *Europe*; but theirs is a different kind from ours, being Letters engraved in *Wooden Tables*, which will ſerve for many Years to Reprint the ſame Work, without the new Expence in ſetting for the *Preſs*, as it is in our Printing:

* Bak. *Chron.* p. 284.

Printing. This Art * was first brought into *England* by Mr. *William Caxton* of *London*, Mercer, in the Year 1471. who practised it to his great Advantage.

Loncier. *Theatr.* p. 361.

The Inventor of *Guns* was *Berthold Swartz* of *Collen* in *Germany*, by Profession a *Monk*, who being addicted to the Study of *Chimistry*, and compounding a Physical Medicine of *Nitre*, a spark of Fire fell into it, and made it fly upward. Whereupon he made a Composition of Powder, and including it in an Instrument of *Brass*, found it answer his Intention, and by this accident came the Invention of *Guns*, which grew into use about the Year 1400. in a Fight between the *Genoueſe*, and the *Venetians* at *Clodia Fossa*, in which the *Venetians* having got, it seems, the secret from the *German Monk*, made such slaughter among their Enemies, that they stood amazed to find so many of their Soldiers killed and wounded, and yet neither knew by what means it came to pass, or how to prevent it. *Lipsius* will have it the Invention of *Dæmons*, and not of Men. Sir *Walter Raleigh* ascribes it to the *Indians*, and *Petrarch* and *Valturius* gives the Invention to *Archimedes*, who by that means utterly destroyed the whole Fleet of Ships, commanded by *Marcellus* at the Siege of *Syracuse*.

Verſteg. *Restitut. of Intellig.* c. 2. p. 33.

That admirable, excellent and useful Invention of the *Marriners Compass*, and the Virtues of the *Loadstone* was utterly unknown to the *Antients*, and must without Controversie be ascribed to the *Chinois*, and brought from thence by *Paulus Venetus* an *Italian*, but the Contrivance of the *Box*, and dividing the *Winds* into thirty two Points upon the Compass, seems due to the *Germans* or *Dutch*, since the Names of the several Points in all Languages of the World, do still continue in the *German* and *Dutch* Languages.

Heyl. Cosm. p. 83.

The first Navigators, Builders of Ships, and Merchant Adventurers to all the then known parts of the World, were the *Phœnicians*, who inhabited near the Sea-side; but their Invention extended no further than to open Vessels, which afterwards had great Improvements, for the *Egyptians* made Ships with Decks, and *Gallies* with two Banks of Oars of a side,

Ships

Ships of *Burden* and *Stowage* were first made by the *Cypriots*; Smacks, Hoys, Cockboats and Skiffs by the *Liburnians*, Brigantines by the *Rhodians*, and Vessels of *War* by the *Pamphilians*. The *Bæotians* invented Oars; *Dædalus* of *Crete* Masts and Sails: The *Tuscans* Anchors; the Rudder Helm, and the Art of Steering was found out by *Typhis*, who took his hint from seeing a Kite in flying, guide her whole Body by her Tail.

The dying a *Purple* colour was invented at *Tyre*, but found out by meer Accident; a Dog having seized the Fish *Conchilis* or *Purpura*, it was observ'd that he had died his Lips with that beautiful Colour; which being afterwards Experimented, and taking Effect, it was worn by the greatest Persons of Quality for many Ages, and now is the peculiar *Mourning* of divers Sovereign Princes. Heyl. Cosm. p. 691.

The making of *Glass* was first found out by the *Cydonians*, of certain Sands on the side of a River near *Ptolomais*, that were crusted into that luminous Body by a hard Frost, and afterwards made Fusible in that City. This Art of making Glass, was brought into *England* by one *Benault*, a Forreign Bishop about the Year of Christ 662. which has been found of great Use in adorning our Churches and Mansions. Full. *Ch. Hist.* l. 3. cent. 7. p. 84.

The Art of *Writing*, by which a Man may communicate his Mind without opening his Mouth, and intimate his pleasure at ten thousand Leagues distance, only by the help of twenty two Letters, which may be joined 5852616738497664000. ways, and will express all Things both in Heaven and Earth in a very narrow Compass: It seems the Author of this Miracle is lost, and is put down with the *Inventa Adespota* by Mr. *Thomas Read*, who thus laments the Authors name being buried in Oblivion, and extols the Invention. *Hist. of Man. Arts.* p. 46.

Quisquis erat, meruit Senum transcendere metas,
Et fati nescîri modum, qui mystica primus
Sensa anima docuit, Magicis Signare figuris.

Who e'er he was that first did shew the way,
T' express by such like magick Marks our Mind,
Deserv'd Reprieve unto a longer Day,
Than fate to Mortals mostly has assign'd.

Paper, tho' among the *English* it derives its pedigree from the *Dunghil. Usque adeo magnarum sordent primordia rerum*; yet the Lord *Bacon* reckons it among the Singularities of Art, and says there are very few Things that can compare with it for Use and Excellency. It was invented by the *Egyptians*, and made at first of Sedgy Weeds, called *Papyri*, growing upon the Shores of the River *Nylus*, from which Weed it took its name *Paper*. By this Invention *Ptolomy Philadelphus*, King of *Egypt*, was put into a Capacity of furnishing his vast Library at *Alexandria*, and finding that *Attalus* King of *Pergamus*, by the help of Egyptian Paper, had taken up a Resolution to Erect a greater Library than *Ptolomy*'s, he prohibited under great Penalties the carrying Paper out of *Egypt*. *Attalus* encountring this disappointment, invented the use of *Vellum* and *Parchment*, which he made of *Calves* and *Sheep-Skins*, which from the Materials was called *Membranæ*, and from the place where it was invented *Pergamena*. Which exceeding in Use and Durability, the former Invention, the *Egyptian* Paper grew out of Use, and our Paper made of *Rags* has succeeded it; tho' our Ancestors have not transmitted to Posterity, the Author's Names that first enrich'd the World with so great a Benefit.

Heyl. Cosm. *p.* 925.

Brachygraphy, or the Art of Writing in Characters, or *Short* Hand, was invented says *Dion* by *Mecænas*, others say by *Aquila* his freed Man, and that *Tertius*, *Persamius*, and *Philargius* improved the Invention, but when all is done, they had Lights from *Tullius Tito*, a freed Man of *Cicero*'s, who made some progress in it; but it owes its Perfection to *Seneca*.

Ibid. *l.* 4. *p.* 921.

We are indebted to the *Flemmings* for the Art of making *Cloth*, *Arras* Hangings, *Dornix*, Woosted, Sayes and Tapestry. From them we had also the Invention of *Clocks* and *Watches*; but both those Arts are now so improved by *English* Artificers, that they exceed the *Dutch*, the *Germans*, the *French*, and all

Ibid. *p.* 326.

all the World in making Woollen Cloth, Clocks and Watches. Many more particulars might be added of this kind, but I ſpare the Reader the Trouble here, becauſe he may find them under the words *Arts* and *Curioſities*.

CHAP. LXXXIV.

Joy *Extraordinary, the Effects it has produced.*

THE Conſideration of ſome preſent Good, and which particularly belongs to us, begets in the Soul that delight which we call *Joy*; for as ſoon as our Underſtanding obſerves that we are poſſeſs'd of the Good we deſir'd, the *Imagination* preſently makes ſome Impreſſion in the *Brain*, from whence proceeds a Motion of the ſenſitive Soul, and of the Spirits, that excite the Paſſion of *Joy*. Of which grateful Affection there are ſeveral Degrees. For as various Circumſtances may intervene, and cauſe the Soul to be more or leſs affected with her Fruition of the Good ſhe poſſeſſeth: So may we diſtinguiſh various Differences of the Paſſion it ſelf; for there is no Pleaſure or Good that we enjoy, but it is mixt with ſome Ill or Inconvenience.

------ *Medico de Fonte leporem,*
Surgit amari aliquid, quod in ipſis floribus angat.
Lucret. l. 4.

Something that's bitter will ariſe,
I'th midſt of all our Jollities.

Our extreameſt Pleaſure has ſtill ſome Air of groaning and complaining in it, and generally the moſt pro-

profound Joy has more of Severity than Gaiety in it, unleſs it be diſcreetly moderated. *Ipſa fælicitas, ſe niſi temperat, premit*; it proves fatal to us when it grows into Exceſs.

Howel's *Lett.* Sect. 6. p. 207. Being lately in *France*, and returning in Coach from *Paris* to *Rouen*, I lighted upon the Society of a knowing Gentleman, who gave me a Relation of this choice Story. About a hundred Years ſince, there was in *France* one Captain *Coucy*, a gallant Gentleman of ancient Extraction, and Governour of *Coucy* Caſtle, which is yet Standing, and in good Repair. He fell in Love with a young Gentlewoman, and courted her for his Wife: There was reciprocal Love between them, but her Parents underſtanding it, by way of Prevention, ſhuffled up a *forc'd Match* between her, and one Monſieur *Faiel*, who was Heir of a great Eſtate: Hereupon Captain *Coucy* quitted *France* in diſcontent, and went to the Wars in *Hungary* againſt the *Turk*, where he received a mortal Wound near *Buda*. Being carried to his Lodgings, he languiſh'd four Days; but a little before his Death, he ſpoke to an ancient Servant, of whoſe Fidelity and Truth he had had ample Experience, and told him he had a great Buſineſs to truſt him with, which he conjur'd him to perform; which was, that after his Death he ſhould cauſe his Body to be opened, take out his *Heart*, put it into an Earthen Pot, and bake it to Powder; then put the *Powder* into a hanſome *Box*, with the *Bracelet* of Hair he had long worn about his Left-wriſt, which was a lock of Madamoiſelle *Faiel*'s Hair, and put it amongſt the Powder, together with a little *Note* he had written to her *with his own Blood*; and after he had given him the *Rites* of Burial, to make all the ſpeed he could to *France*, and deliver the Box to Madamoiſelle *Faiel*. The old Servant did as his Maſter commanded him, and ſo went to *France*; and coming one Day to Monſieur *Faiel*'s Houſe, he ſuddenly met him with one of his Servants, who knowing him to be Captain *Coucy*'s Servant, examined him, and finding him timerous, and to Falter in his Speech; he ſearched him, and found the ſaid Box in his Pocket, with the *Note* which expreſs'd what was in it;

it; then he diſmiſs'd the Bearer, with Menaces that ſhould come no more thither. Monſieur *Faiel* going in, ſent for his *Cook*, and deliver'd him the Powder, charging him to make a little *well reliſh'd Diſh of it*, without loſing a jot of it, for it was a very coſtly thing, and commanded him to bring it in himſelf, after the laſt Courſe at Supper. The *Cook* bringing in his Diſh accordingly, Monſieur *Faiel* commanded all to avoid the Room, and began a ſerious Diſcourſe with his Wife, *That ever ſince he had married her, he obſerv'd ſhe was always Melancholy, and he fearod ſhe was inclining to a Conſumption, therefore he had provided a very precious Cordial, which he was well aſſured would cure her*, and for that reaſon obliged her to eat up the whole Diſh; who afterward much importuning him to know what it was, he told her at laſt, *ſhe had eaten* Coucy's *Heart*, and ſo drew the Box out of his Pocket, and ſhew'd her the Note, and the Bracelet: In a ſudden Exultation of Joy, ſhe with a far fetch'd ſigh ſaid *This is a precious Cordial indeed*, and ſo lick'd the Diſh, ſaying, *It is ſo precious that 'tis pitty ever to put any thing upon it*: Whereupon ſhe went to Bed, and in the Morning was found Stone Dead. This ſad Story is painted in *Coucy* Caſtle, and remains freſh to this Day.

Arthur Plantagenet, Viſcount *Liſle*, natural Son to King *Edward* IV. was impriſon'd in the thirty third Year of *Henry* VIII. upon Suſpicion, that he deſign'd to betray *Calais* to the *French*, when he was Governour of that important Garriſon; but the Accuſation proving falſe, and the King willing to repair the diſhonour he had ſuſtained, ſent him a Diamond Ring, and a kind Meſſage by his Secretary of State Sir *Thomas Wriotheſly*; at which the Viſcount was ſo over-joyed and tranſported to exceſs of Satisfaction, that the Night following, of that very joy he died. Stow's *Annals*. p. 583.

Cinan Ceffutus Judæus being at *Arſinoe*, a Port upon the *Red Sea*, making War upon the *Portugueze*, by Commiſſion from the Grand Signior *Soliman*, he there received the News, that his Son *Selechus* was made a *Slave* at the taking of *Tunis*, but that he was redeemed by *Haradienus*, made Admiral of ſeven Knowl's Turk. *Hiſt.* p. 550.

Ships of War, and with them was at Anchor before *Alexandria*, and from thence reſolv'd to join him very ſuddenly. This notice of his Sons unexpected Freedom, and his being preferred to ſuch a Poſt of Honour, ſo ſurprized and overwhelm'd the old Man with exceſs of *Joy*, that he ſwooned at the hearing of it, and at the Arrival of his Son died in his Arms.

Valer. Max. *l.* 9. *p.* 269. A Comical Poet, named *Philemon*, being ſomewhat ſuperannuated, ſeeing an Aſs greedily eating up ſome Figs that a Boy had laid in that place; when the Boy in expectation of his Figs returned, he ſaid, *Now go and fetch the Aſs ſome drink to digeſt his Figs*; the old Man was ſo tickled at the fancy of the Jeſt, that he burſt out into vehement Laughter, and died in the Fit.

Gell. noct. Attic. *l.* 3. *p.* 108. *Diagoras* the *Rhodian*, when he ſaw his three Sons all Victorious in the *Olympick* Games, and crowned the ſame Day, he was extreamly pleas'd; but when his Sons came and embraced their aged Father, and each put their Triumphal Wreath upon his Head, he was ſo overcome with Joy and Delight, that he fell into their Arms, and died.

Stradæ Prolus. Acad. *l.* 3. *p.* 315. *Zeuxes Heraeleotes*, the moſt celebrated *Painter* of his Age, having drawn the Picture of a very old *Hag* of a Woman, and delineated it to the Life, he ſate him down to conſider his handy Work, and pleaſing himſelf with the ridiculous Aſpect and Poſture he had put her in, he fell into a ſudden and violent Laughter, and not being able to check it, his Breath failing, he died upon the place.

Plutarch de virtutib. Muliер. *p.* 253. An honourable and beautiful Lady of the Iſland of *Naxos*, named *Polycrite*, when her City was in danger of being taken and deſtroy'd by the *Ethreans*, ſhe was humbly beſought by the chiefs of the Town, to undertake an Embaſſy in order to procure them Peace, which ſhe readily conſented to, and being Miſtreſs of a very fine Tongue, ſo prevailed with Prince *Diognetes* the General of the Siege, that he granted them *Peace*, and marched away; which being known to the People, they run out of the Town to meet her with loud Acclamations, ſome ſtrewing her way with Flowers, others with Garlands, and

all

all returning her Thanks as their Sovereign Preſervereſs. The Lady apprehended ſo much Joy in the Expreſſions of their Gratitude, that in the inſtant ſhe expired in the midſt of her Honours at the City Gate; and inſtead of being carried to the *Throne*, was brought to her *Tomb*, to the unexpreſſible Sorrow of her whole Country.

When *Philip* King of *Macedon* was overcome in Fight, and all *Greece* was aſſembled at the *Iſthmian* Games, *T. Q. Flaminius* cauſed ſilence to be made by ſound of Trumpet, and theſe Words to be proclaimed to the People by the Crier, *viz. The Senate and People of* Rome, *and* Titus Quinctius Flaminius *their General, out of their ſpecial Goodneſs, Clemency and Favour, do give Liberty and Freedom to all the Cities of* Greece, *that were formerly under the Juriſdiction of King* Philip, *and do hereby reſtore them to all their Immunities, Privileges and Properties.* At the firſt hearing theſe unexpected Words, the People were all ſo confounded with a perfect Silence, that they were not able to ſpeak or expreſs their Satisfaction by any kind of Geſture, but ſtood like Men that had been born *Deaf* and *Dumb*: But when the Crier pronounc'd the ſame Words a ſecond Time, they broke out into ſuch ſtrong and loud Acclamations of Joy, that the Birds that were flying over their Heads, were ſtruck dead with the Noiſe, and fell down among them. The *Games* were all neglected, and their Minds ſo intent upon what they heard, that this one Joy took away the ſence of all other Pleaſures. Tit. Liv. l. 33. p. 400.

CHAP. LXXXV.

Ireland *its Character, with Relation to the* Iriſh.

Apparatus. Hibernia Anglican. Cox.

Ireland is one of the principal Iſlands in the World, and now more than ever ought to be eſteem'd ſo, whether we conſider the Scituation of the Country, the Number and Goodneſs of its Harbours, the Fruitfulneſs of the Soil, or the Temperature of the Climate. It is not Inferior to *England*, but is more plentiful in Fiſh, Fowl wild and tame, all ſorts of Fleſh, Corn and Grain, and in every thing that is neceſſary for the Life of Man, ſaving that in ſome of theſe *England* has got an Advantage by improvement and good Husbandry: The *Iriſh Rivers* are more Numerous and Clearer; The *Shenin* is bigger than the *Thames*, and might be made Navigable almoſt two hundred Miles; the *Air* indeed of *England* is more Serene, and conſequently Hotter in Summer, and Colder in Winter; yet that *Ireland* is the healthier Country, may be argued from hence, that ſeldom any Peſtilential Diſeaſe rages there, and no part of that Kingdom is ſo unhealthy as the *Fenns* of *Huntingdon*, *Lincoln*, *Iſle* of *Ely*, and the Hundreds of *Eſſex* and *Kent*; and it may be expected, that as the *Bogs* are drained, and the Country grows Populous, the *Iriſh Air* will Meliorate, ſince it is already brought to that paſs, that *Fluxes* and *Diſſenteries* which are the Country Diſeaſes, are neither ſo Rife, nor ſo Mortal as formerly.

Things that are moſt remarkable in that Country are, that *nothing Venemous will live in it*; there are Spiders, but not Poiſonous. *Ireland* breeds the largeſt Grey-hounds in the World, they are called Wolf Dogs, and will dwindle and grow much ſmaller in two or three Generations in any other Country. The *Iriſh* Hawk is reputed the beſt in *Europe*; and the *Iriſh* Hobbies, or Ambling Nags can hardly be matched elſewhere; nor do any Seas abound with

Pilchards

Pilchards more than the Southern *Iriſh* Sea; it is very rare to have an Earthquake in *Ireland*, and when it happens it is Portentuous; there are a thouſand Lies reported of wonderful Things in *Ireland*; but the only extraordinary thing I can aver to be true, is the ſtrange Quality of *Loghneah*, that turns Wood into Stone; for I my ſelf have ſeen a Stick taken out of that *Logh*, whereof the half that was ſtruck in the Mud remained Wood, and the other half that was in the Water was *Petrified*.

It's not to be doubted but *Ireland* was anciently govern'd by Kings, but they were ſuch as ſome of the *Indian* Kings are in *Virginia*, ſcarce ſo good as Lords of Mannors in *England*. The Monarch himſelf had no more than he could catch, and was rather *Dux Belli*, than a King. Theſe Monarchs were neither Annointed, Crowned or Inaugurated by any Ceremony; they ſucceeded not by Deſcent or Election, but by pure Force, ſo that the Title of moſt of them is founded on the Murder of his Predeceſſor. An hundred and eighteen *Iriſh* Monarchs were ſlaughter'd by their own Subjects, whereof ninety four were Murder'd, and of them eighty ſix were ſucceeded by the Regicides; which made *Proſper* * with good Reaſon, call *Ireland the Barbarous Iſland*. Nor were their Laws better than their Governors, and long before the *Engliſh* Conqueſt there were hardly any Foot-ſteps of Learning left in the Kingdom. Money was always very ſcarce, and they never coined any themſelves. Their Building in thoſe Days even of their Caſtles, was no other than Turf or Wattles plaiſter'd over: nor did † *Henry* II. find any thing better in *Ireland*, nor Artificers that could make better.

* Con. Collat. c. 41.

† Cambrenſis. c. 11.

Their Religion ſays the learned Primate *Uſher*, was anciently *for Subſtance, the ſame which the Proteſtants now Profeſs*, which they afterwards changed, ſays the Earl of *Orrery*, *For ſomething that Pins them upon the Pope's Sleeve*; *yet from the beginning it was not ſo, but their Religion was Pure and Orthodox*. Their Religion is rather a Cuſtom, than a Dogma, and is no more than ignorant Superſtition; not one in a hundred of the common People know any thing of even the moſt Eſſential Articles of the Creed, but

having reſign'd their Faith to the Prieſt, they believe every ſilly Story he tells them. Nay, ſome of the wild *Iriſh* are Pagans to this very Day, and worſhip the new Moon, for the *Kerns* will pray unto her, that ſhe would be pleaſed to leave them in as good Health as ſhe found them.

For all the pains the *Engliſh* have taken to Civilize them, yet they retain in ſome places many Savage Cuſtoms. They Plow their Ground by tying their Tacklings to the Horſes Tails, which is much more painful to the poor Beaſt, than if they were before his Breaſt, and on his Back: And burn their Corn in the Husk inſtead of Threſhing it, which out of meer Sloth they will not do for preſerving the Straw. They uſed to ride their Horſes without Saddles, and in latter time if they had Pads or Pillions, they had no Styrops to them. They have a great Averſion to the *Engliſh*, and extend their Antipathy even to the *Engliſh* Cattle and Improvements. It was O *Neal* that ſaid, *It did not become him to writh his Mouth to Chatter* Engliſh; and that executed a Soldier, *becauſe he had* Engliſh *Biſket in his Pocket*. The *Iriſh* continued in their Barbarity, Poverty and Ignorance till the *Engliſh* Conqueſt, and all the Improvements themſelves, or Country have received, and the great Difference between their Manners now and then, is to be aſcribed to the *Engliſh* Government, under which they have lived far Happier, than ever they did under the Tyranny of their own Lords. More ungrateful People they, to begin a *Rebellion*, to Root out their *Benefactors*, and ruin themſelves, and a fruitful Country; which by the Care and Conduct of the *Engliſh*, had been brought to thrive wonderfully by Traffick, Trades and Improvements, and in producing as Wiſe, Learned, Rich and Brave Men as any other Part of *Europe*.

CHAP.

CHAP LXXXVI.

Of penetrating Judgments, *in the* Inveſtigation *of doubtful Things.*

SIN and Excuſing it are both of the ſame Original, born in *Paradiſe* with deſign to impoſe upon God Almighty, but being baniſh'd from thence, has ſo ſpread it ſelf over the whole World, that Men have need to have all their Wits about them, to diſcern between fallacious Pretences, and real Truth. Every Man ought to ſtand upon his Guard, to keep himſelf from being deceived; but the *judicious* and *penetrating* Perſon can only detect it, while more eaſie and credulous Souls, are deluded and cheated by Subtlety and Artifice. He will Anatomize Men's Capacities, ſift them to the bottom, underſtand them throughly, and dive into the ſecrets of the cloſeſt Hearts: He is ſubtile in Apprehending, ſevere in Cenſuring, and wiſe in Collecting Inferences: He diſcovers All, obſerves All, and comprehends All. His penetrating Judgment is a Key to unlock other Men's Equivocations, and mental Reſervations, ſo that 'tis in vain for Ignorance to obſcure it ſelf by Silence, or Guilt to be conceal'd under Imprecations, fained Excuſes, or poſitive Denials. A profound Judgment will eaſily diſcover Appearance from Reality, and by looking through Men is very ſeldom or never deceived, or impoſed upon.

L' Homme de Cour. Max. p. 49.

A Merchant humbly beſought the Emperor *Rodolphus Auſtriacus*, to do him juſtice againſt an Innkeeper in *Norimberg*, with whom he had left two hundred Marks, and refuſed to reſtore it, ſaying he received no ſuch Sum of him. The Emperor finding the Merchant had no proof, but his own Oath to witneſs the delivery of the Money to the Innkeeper, who ſtoutly denied it; ſaw he muſt have recourſe to *Art* to diſcover the Truth, and having received from the Merchant a Diſcription of the *Bag*

Lips. Monit. l. 2. p. 259.

wherein the Money was, commanded him to withdraw, with design to send for the Inn-keeper, and Examine him; but it fell out more Luckily, for immediately the head Men of the Town, among which was this Inn-keeper, came to pay their Devoirs to his Imperial Majesty. The Emperor knew him, and being of an affable and pleasant Temper, fell a Jesting with mine *Host*, saying, *You have a very handsome Hat, I like it, pray let us change*; the other being fond of the Honour, immediately deliver'd his Hat. The Emperor pretending some weighty Affair retired, and by a Trusty Citizen sent the Hat to the Inn-keeper's Wife, and requir'd her by that Token to send her Husband such a Bag of Money, for he had present Occasion for it. The Woman knowing the Messenger, made no Hesitation, and he returned with the Money to the Emperor; who call'd in the Merchant, and he joyfully own'd the Bag; whereupon the Emperor call'd in the Inn-keeper; saying, *This Man complains that you have a design to cheat him of two hundred Marks, that he gave into your Custody to keep till he had Occasion to employ it, what say you to the Accusation?* The Host utterly denied the Charge, saying the Merchant belied him, or was out of his Senses, for he never received any Money from him: Then the Emperor produced the Bag, at the sight whereof the Host was confounded, and confess'd the Fact; the Merchant receiv'd his Money, the Inn keeper was Fined considerably, and the Fame of the Emperor's *Wisdom* in detecting, and punishing so base a Fraud, run through all *Germany*.

Causin. hol. Cour. *Tom.* 1. §. 4. *p.* 285.

A *Roman* Lady, a Widow, had the Misfortune to have her Son stolen from her, and made a Servant in another Province, who being at length inform'd whose Son he was, went to *Rome*, and discovering himself to his Mother, she received him for some time very Affectionately; but her Lover being displeased at it, she disowned him, and banish'd him from her House; upon which he complain'd to King *Theodorick*, who sent for the Widow, and charg'd her with being unnatural to the Son of her Bowels; but she denied him to be her Son, and call'd him an *Impostor*. Then the King ask'd her if she

ſhe had any Inclinations to marry again, *Yes* ſaid ſhe, *If I can find a Match agreeable:* Then ſaid the King, *This young Man has been a gueſt in your Houſe marry him*: That I cannot do reply'd the Lady, *For I am Rich, and he is miſerably Poor*: Well ſaid *Theodorick*, *But I will make his Fortune equal with yours, and you ſhall marry him, or incur my diſpleaſure*; at which the poor Lady fell a trembling, and finding her ſelf condemn'd by the voice of *Nature* and *Conſcience*, confeſs'd he was her Son, and that her love to the Perſon that courted her, had betrayed her into that unnatural Action of denying her own Child. Then replyed the wiſe and great Prince, *Are not you a miſerable Wretch to renounce your own Blood for a Stranger*; go home, ſhake off that fond Affection, and live like a Virtuous Widow with your Son, who ſhall afford you a decent Subſiſtence agreeable to your Sex and Quality.

A young *Jew* of *Sydon*, being impoſed upon by another cunning *Jew*, who had tutor'd him to it, ſet up himſelf to be *Alexander*, Son of *Herod* King of *Judea*, whom his Father had cauſed to be murdered, ſaying, That the Perſons to whom *Herod* had committed the care of his Execution, abhorring the Fact, conceal'd him till after the Death of *Herod*, and now he was come as from the Grave to demand his Right, as the undoubted Heir of that Crown. This Impoſtor having hired a cunning Fellow, a Servant in *Herod*'s Family, to inſtruct him in the Affairs, and demeanor of that Court, the giddy People cried him up, and ſeveral of good Account giving Credit to his Story, furniſh'd him with great Sums of Money, which enabled him to carry a Port like a Prince, and ſeeing himſelf advance in the People's Eſteem, he had Confidence enough to carry him to *Rome*, and there diſputed his Right to the Crown againſt *Herod*'s lawful Sons; nor could he ſtop there, but addreſs'd himſelf to *Auguſtus Cæſar*, requeſting his favour to Enthrone him in the Kingdom of *Judæa*. Every one ſeemed to eſpouſe his Intereſts; but *Auguſtus* having a penetrating Judgment, ſoon diſcerned him to be a Counterfeit, for taking him by the Hand, he found his Skin rough and brawny, like Men bred up to Labour, therefore taking him into

Joſeph. Antiq. *l.* 17. *c.* 14. *p.* 460.

to another Room ſaid, 'Tis ſufficient that thou haſt ſo long abuſed the World already; *but now know thou art in the preſence of* Auguſtus, *who will pardon thee if thou declareſt the truth in this whole matter, but if thou doſt Lie or Diſſemble thy Life ſhall pay for the Fault.* The poor Wretch ſtood amazed at the Emperor's Majeſtick and Awful Countenance, threw himſelf at his Feet, and *confeſs'd himſelf to be an Egregious Impoſtor*: Which being over, and the Emperor thinking he was none of the moſt Impudent Impoſtors, he gave him his Life, but condemn'd him to Labour at an Oar in the Gallies during his Life. The *Tutor* of this Counterfeit, being obſerved to be a ſubtile cunning Fellow, and fit to do farther Miſchief, was put to Death immediately.

Zuing. *Theat.* Vol. 3. l. 3. p. 697.

The famous Statuary of *Rome*, *Praxiteles*, having promiſed the beautiful Courtiſan *Phryne*, that ſhe ſhould make her Election of one *Statue* among all the moſt curious Pieces he had, and ſhe ſuſpecting his Veracity as well as her own Judgment in which was moſt valuable, ſerv'd her ſelf with this Stratagem. On a time when he was with her, ſhe cauſed a Meſſenger to come in great haſt, and as affrighted to tell *Praxiteles* his Shop was on *Fire*. and all his Statues in danger. He ſtarted at the News, crying out, take care to ſave the *Cupid*, and the *Satyr*, for they are worth all the reſt; at which Words the beautiful Dame ſmiled, told him it was her Contrivance, and made choice of the *Cupid*.

Howell's *Epiſt.* Vol. 1. Ep. 36. p. 98.

When the Duke *d' Oſſuna* was *Viceroy* of *Naples* and *Sicily*, there died a rich Duke, leaving only one Son behind him, whom with his whole Eſtate, which was very conſiderable, he left by *Will* to the Care and Management of the *Jeſuits*, in which *Will* was this Clauſe; *when he is of full Age, Darete al mio Figlivolo, quelque voi volete, you ſhall give my Son what you will.* Accordingly the *Jeſuits* divided the Eſtate into three Parts, and taking two Parts to themſelves, gave one to the young Duke, which he thinking hard Meaſure, complain'd to the Viceroy, who commanding the Society to appear before him, he ask'd them, *How much of the Eſtate they would have*, who anſwer'd they would have *two Parts of the three*, which they had almoſt laid out already, in Erecting

Mona-

Monaſteries, and an *Hoſpital* with particular *Altars* to Sing *Maſſes*, *Dirges*, and *Refrigeriums* for the Soul of the departed Duke: Whereupon the Duke *D' Oſſuna* cauſed the *Will* to be read, which contain'd the Words before recited; *When he is come to full Age, you ſhall give my Son of my Eſtate what you will.* Then he told the *Jeſuits*, That the Words were to be underſtood, *what you will have, ſhall be given to my Son*, which ſaid the Duke by your own Acknowledgement, is two Parts in three, and ſo I determine it ſhall be divided.

CHAP. LXXXVII.

Impartial Adminiſtrators of Juſtice.

SO ſacred a Virtue is *Juſtice*, and ſo beneficial to the Publick, that it's the great concern of Governments to truſt the Adminiſtration of it to no Perſons, but ſuch as fear God, and abhor Covetouſneſs; for then Men will not ſuffer by the Sale of *Reaſon*, and by allowing the *Law* to have a courſe of *Traffick*. Many Reaſons have been aſſign'd for promoting the *ſpeedy* Execution of Juſtice, but few have been hearkn'd to, that tend to prevent Injuſtice and Delays, by which means it often happens, that Sentences and Judgments are more criminal than the Crimes themſelves. Buying and Selling Offices is the *Bane* of Juſtice, for they that Buy think themſelves privileg'd to Sell, and without reſpect to the Merits of the Cauſe, eſpouſe the part of the faireſt Bidder, and ſo a Man receives more injury by the *Law*, and its Officers, than from his Enemy that commenc'd the Action. Thoſe that Buy the *Devil* ſay the Serjeants at the Counter, muſt Sell the Devil to reimburſe themſelves. Being tied up to *Forms* of Law, without leaving the Judge a Power to do what he knows he ought, is often the Cauſe of doing great Injuſtice,

Injustice. Certain Men were condemn'd to die for a *Murther* committed, their Sentence, if not pronounc'd, was at least determin'd and concluded on. The Judges just in the Nick are inform'd by the Officers of an inferior Court hard by, that they have some Men in Custody, who have directly confess'd the said Murder, and make an indubitable Discovery of all the particulars of the Fact. 'Twas then notwithstanding put to the *Question*, whether or no they ought to suspend the Execution of the Sentence already pass'd upon the first accused. They gravely consider'd the Novelty of the Example, and the Consequences of reversing Judgments, that the Sentence of Death was legally pass'd, and the Judges fairly acquit of Repentance: To conclude, these poor Devils were sacrific'd to the *Forms of Law and Justice*. But the Persons hereafter named were Lovers of the *Thing*, not the Name, and acted accordingly.

Mont. *Eff.* Eng. *Vol.* 3. *p.* 476.

Caus. H. C. *Tom.* 1. *l.* 3. *p.* 90.

Juvenalis, a Widow, made complaint to King *Theodorick*, that his Judges had spun out a Suit of hers three Years, that might have been determined in three Days. The King hearing who the Judges were, sent to them to put an end to the Widow's Cause before them, which they did in two Days to her own Content. The King commanded them to appear before him, and they vainly thinking 'twas to commend their Expedition and Justice, attended his Majesty full of Joy. The King demanded why they kept that Cause three Years in Court, that they had dispatch'd in two Days? They answer'd, *Your Majesty's Recommendation oblig'd us to finish it.* *How?* reply'd the King, *When I made you Judges, did I not consign all Pleas and Proceedings to you, and particularly those of Widows? You deserve Death for your unnecessary Delays, and at the same Instant commanded them to be Beheaded.* No doubt, if they had not misapprehended the King's Intention in sending for them, they would have said, *That the Forms of Law and Justice required such dilatory Proceedings.*

Bak. *Chron.* p. 599.

In the Reign of King *James* I. the Lord *Sanquer*, a Nobleman of *Scotland*, having to satisfie a private Revenge, hired *Robert Carlisle* to kill *John Turner*, a Fencing Master, in hopes his Quality and Country would

would bear him out in that Reign at leaſt; but the King would take no notice of either, nor ſuffer *Nobility* to be a Cloke for *Murther*, and therefore he having been Arraign'd, Convicted and Condemned by the name of *John Chreighton*, Eſq notwithſtanding many of his Friends and Countrymen petition'd the King to Pardon him, he was Executed before the Gates of *Weſtminſter-Hall*, where he died very Penitent.

King *Henry* II. of *France*, having order'd an *Italian* Lackey to be put in Priſon, without Aſſigning any Cauſe for his Commitment, the Judges having firſt given their Opinions to the King, ſet him at Liberty. The King again commanded he ſhould be put to Death having as he ſaid taken him in committing a notorious Crime, that he would not have to be known abroad; but the Judges refuſed to paſs Sentence upon him, and inſtead of it ſet the Priſoner again at Liberty: and tho' it be true that the King's Agents took him afterwards, and drowned him in the River *Seine* to avoid any popular Commotion; yet the Judges would not Condemn a Perſon where there was no proof of his being Guilty. Camerar. Oper. Subſciſc. Cent. 1. c. 100. p. 472.

Herkenbald, a Man of great Renown, eſpecially for his Impartial Adminiſtration of Juſtice, being under an Indiſpoſition that detained him in his Bed, and hearing a ſtir in the next Room to him, and a Woman crying out for help, he ask'd his Servants what occaſion'd it; but all of them denied any knowledge of it: At length ſeverely threatning one of his Pages that he would cauſe his Eyes to be pulled out of his Head, if he refuſed to tell him the Truth; the Page anſwer'd, *My Lord, your Nephew raviſh'd a Maid there, and ſhe to ſave her ſelf made the Noiſe you heard.* The Fact being taken into Examination, and ſufficiently and clearly proved: *Herkenbald* condemn'd his dear *Nephew* to be hang'd. But the *Seneſchal*, who was to ſee the Sentence executed, appearing to be very Zealous in the diſcharge of that Office, inſtead of doing his Duty, gave the young Lord notice of what had paſs'd, and wiſh'd him to Abſcond or Fly; and ſome Hours after came to the ſick Perſon, and told him his Commands had been obeyed. About five Days after, the young Camer. Oper. Subciſ. p. 468.

Gentle-

Gentleman thinking his Uncle had forgot what was paſs'd, came and peep'd in at his Chamber Door. The Uncle eſpied him, and having with fair Words call'd him within his reach, he twiſted his left Hand in his Hair, and with his right Hand gave him ſuch a deadly wound in his Throat with a Knife, that he immediately fell down dead by his Uncles Bed ſide. So great was this Nobleman's Zeal for Juſtice, that he would not ſpare ſo near a Relation.

Lonic. *Theatr.* p. 473.

Acindinus Prefect of *Antioch* under the Reign of the Emperor *Conſtantinus*, had a Man in his Cuſtody for the payment of a Pound weight in *Gold* into the *Exchequer*, whom he menaced with Death, if he did not make prompt payment at the Day prefix'd which drew very near. The Man had a very handſome Woman to his Wife, to whom a rich *Carle* in the City ſent Word, That if ſhe would lye with him but one Night, he would pay her the Gold *Acindinus* demanded. She acquainted her Husband with the Propoſal, who to ſave his Life conſented to be made a *Cuckold*, of which ſhe gave the rich Man notice, and he obſerv'd the Aſſignation; but having ſatisfied his Luſt, at his departure inſtead of a Pound of Gold, gave her only a Pound of Earth ſealed up in a Bag. The poor Woman enraged at her Diſhonor, and the additional Cheat, complain'd to the Prefect, telling him the whole Story. Who being very ſenſible that his threatning her Husband with Death had forced her to theſe Extremities, he pronounced this Sentence. *The Pound of Gold ſhall be paid out of the Goods of* Acindinus, *the Priſoner ſhall be ſet at Liberty, and the Woman ſhall be inſtantly put into poſſeſſion of that Land, from whence ſhe received the Earth inſtead of Gold.*

Mont. *Eſſ.* Engl. *Vol.* 2. p. 168.

Mandane in *Zenophon*, asking her Son *Cyrus* how he would do to learn Juſtice and the other Vertues among the *Medes*, having left all his Tutors behind him in *Perſia?* Anſwer'd, That he learn'd thoſe things long ſince; for his Maſter had often made him a Judge of the Differences among his *School-Fellows*, and once *Whip'd* him for giving a wrong Judgment. Thus it was. A great Boy in the School having a little ſhort Coat, by force took a longer and a wider from a little Boy that was not ſo tall and thick as he was

was, and gave him his own in Exchange that better fitted him. Whereupon I being appointed Judge of the Controversy, gave Sentence, that I thought it most proper, that both of them should keep the Coats they had, because they better fitted their Bodies than their own: Upon which my Master told me, I had done ill, in that I had only considered the Fitness and Decency of the Garments, without the Justice of the Cause, *which required that none should have any thing forcibly taken from him that was his own:* Besides, if the Fitness had only been considered, the Owner of the great Coat ought to have had some allowance upon the change.

Chabot, Admiral to *Francis* I. King of *France*, was nobly Descended, had done great Service for his Country, and was highly in Favour with his Prince; but that decaying in time, and the King having charged him with Misdemeanors of a long standing. The Admiral presuming upon the good Service he had done the King in *Piedmont*, and in the defence of *Marseilles* against the Emperor, gave the King some undecent Language, *and dared him to try him by Law for all the Offences he objected against him.* Hereupon the King issued out a Commission to the Chancellor *Poyet* as President, and to other Judges therein named, to bring the Admiral to a Tryal for his *Life*, upon an Information and Indictment preferr'd against him by the King's Advocate. The Chancellor was a Man of unlimitted Ambition, and as large a Conscience, and hoping to please the King in these Proceedings against the Admiral, inveagled some of the Judges by Artifice and Cunning, others by Threatnings, and the rest by fair Promises, and tho' nothing could be proved against the Admiral that merited the King's Displeasure; yet the Chancellor Subscribed, and by the Arts above mentioned procured others to Subscribe, *to the Confiscation of his Estate, the forfeiture of his Offices and his Liberty*, tho' he could not prevail with them to the taking away his Life. But the King abhorring *Tricks* and *Falshood* in so great a Magistrate, and tho' to any that should complain of Hardships put upon the Admiral, it might be Answer'd, *That he was Tryed at his Peers by the Law and Customs of his Country, and by the Judges of*

Raleigh's *Hist. of the World.* l. 5. c. 3. p. 471.

of Parliament; yet, I ſay, the King made all his Paſſions give way to his *Juſtice*, and reſtored the Admiral to his *Honour*, his *Eſtate*, his *Offices*, and his *Liberty*, and cauſed his wicked Chancellor *Poyet*, who had procured all theſe Calamities to the Admiral by Clandeſtine Methods, under the Colour of Law and Juſtice, *to be Indicted, Arraigned, Degraded* and *Condemned*, as an Example and Terror to others.

Lips. Monit. *l.* 2. *c.* 1. *p.* 250. *Leo Armenus* the Emperor, received a Complaint from a very inconſiderable Perſon, that a *Senator* had violated the Chaſtity of his Wife, and that he had ſeveral times complained of this Injury to the *Prefect*, but could have no redreſs of his Grievance: Whereupon the Emperor ordered, that all the Perſons concern'd ſhould appear before him, and finding the matter was true as the Man had reported it, he turn'd the *Prefect* out of his Office for neglecting his Duty, and cauſed the *Senator* to be put to Death.

Lips. Monit. *l.* 2. *c.* 9. *p.* 240. *Charles* the *Bold*, Duke of *Burgundy*, had made one of his ſpecial Favourites Governor of a Town in *Zealand*, who falling in Love with a Woman of that Town, who was both Beautiful and Vertuous, and attempting ſeveral ways, but unſucceſsfully to gratifie his unchaſt Deſires, at length commits her Husband to Priſon, upon a feigned Accuſation of *Treaſon*, in hopes by that Severity to accompliſh his Ends. The Woman was a great lover of her Husband, and therefore went to the Governor to beg his Liberty, who thus accoſted her: *Art thou come, my Dear, to entreat me, you muſt needs be ignorant of the Empire you have over me; grant me mutual Love and I will reſtore you your Husband, for we are both under Confinement, he is my Priſoner, and I am yours, and its in your Power only to ſet us both at Liberty, which if you refuſe, and reſolve not to gratifie my Paſſion, I muſt dye, and your Husband ſhall bear me Company, for I will not periſh alone.* But ſeeing none of theſe Arguments could prevail upon her, he threw her upon the Bed and violated her Chaſtity. Not contented with this Villany, he cauſed her Husband's Head to be cut off in Priſon, and that with his Body to be put into a Coffin ready for Burial. This done he ſent for the Woman, ſaying, *Do you look for your Husband, he is*

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in the Priſon, go and take him along with you. The Woman not expecting ſuch a vile piece of Barbarity, went to the Priſon, was aſtoniſh'd at ſuch a ruful ſight, and after having lamented over the bleeding Corps of her Husband, went and made her Complaint to the Duke, who being angry that ſuch an abominable Wickedneſs ſhould be committed under his Government, ſent for the Offender, and when he came, ſaid, *Do you know this Woman?* The Governor turn'd Pale and was ready to ſink: *Do you alſo,* ſaid the Duke, *know the Complaints ſhe has made againſt you? They are very ill ones, and ſuch as I would not for all the World ſhould prove true.* He trembles, ſtammers in his Speech, and being often taken tripping, at laſt confeſt the whole Fact, falls at the Duke's Feet to beg his Pardon; and ſaid, to make the Woman amends he would Marry her: The Duke ſeeming to comply with this Propoſition, grew ſomewhat milder, ſaying, *Woman, ſince things are come to this paſs, what do you ſay to it, are you willing to take this Man for your Husband?* She at firſt refuſed him, but fearing the Duke's Diſpleaſure who propounded it, at length complied. The Duke cauſes the Marriage to be Solemniz'd immediately, which being done, *You Mr. Bridegroom,* ſays the Duke, *you muſt now grant me this, that if you dye before her without Iſſue, that then this your Wife ſhall have your whole Eſtate:* The Governor willingly conſented, and it paſs'd into an Act at Law, under the Hand of a Publick Notary and Witneſſes. Then the Duke turn'd to the Woman, ſaying, *Is there enough done for your Satisfaction? There is,* ſaid the Woman; *but there is not for mine,* ſaid the Duke. Then ſending the Woman away, commanded the Governor ſhould be lead away to the ſame Priſon in which the Husband lay Murthered, there to have his Head cut off, and to be put into a Coffin as the other was; which being done he ſent the Woman, ignorant of what had paſs'd, to the Priſon, who beholding a ſecond Misfortune, fell ſick and dyed ſoon after; having only this advantage by her ſecond Marriage, that ſhe was enabled to leave a good Eſtate among the Children of her firſt Husband.

Fuller's *Hol. Stat.* l. 4. c. 8. p. 263.

By a Court Trick, or a State Plot, one Sir *Thomas Cooke*, sometime Lord Mayor of *London*, being very Rich, was accused of High Treason, under the Reign of *Edward* IV. for lending Money to Queen *Margaret*; and the King so far concern'd himself in the Contrivance, as to let Sir *Edward Markham* know, that if the Law was too short to make him a Traytor, he as Lord Chief Justice of *England*, upon his Tryal must stretch it till it would reach his purpose. The Confession of one *Hawkins*, who was Rack'd in the *Tower*, was the only Proof against Sir *Thomas Cooke*, who pleaded in his own defence, that 'twas true, that *Hawkins* did desire the Loan of a Thousand Marks upon sufficient Security, but he understanding who the Money was for, utterly refused to lend any. The Judge directing the Jury, told them the Proof did not amount to Treason, and intimated to them, that they should be tender where Life was concern'd, and exercise good Consciences, and the Jury found it accordingly. This Action disobliged the Court, and Sir *Edward* was put out of his place of Lord Chief Justice; upon which he retired to a private Life, with this Satisfaction, that tho' the King could make him no Judge, it was not in his Power to make him no upright Judge.

Dr. Burnet *in his Life.*

A Gentleman sent a *Buck* to Judge *Hales* in his Circuit, that was to have a Cause tryed before him that Assize, the Cause being called, and the Judge taking Notice of the Name, ask'd if it was not the same Person that had presented him with a *Buck*, and finding it to be the same, the Judge told him, *He could not suffer the Tryal to go on till he had paid him for his Buck*; to which the Gentleman Answer'd, *That he never sold his Venison, and that he had done no more to him but what he had always done to every Judge that came that Circuit*; which was confirm'd by several Gentlemen on the Bench; but all this would not prevail upon the Judge, nor would he suffer the Tryal to proceed till he had paid for the Venison; whereupon the Gentleman withdrew the Record, saying, *He would not try his Cause before a Judge that suspected him to be guilty of Bribery by a Customary Civility.* Various Opinions have been given

given of this Action, and to farther Debate I leave it.

A *German* Gentleman at his return from *London* into his own Country, meeting with an *Engliſh* Gentleman in his Travels, took occaſion to tell him, how having loſt his Dog in that City, and by accident eſpying him ſome Days after, he took him up into his Arms, but was interrupted in the poſſeſſion of him by a Life Guard Man, who being aſſiſted by his Comrades, fell upon the Stranger and ſeiz'd his Dog, affirming it to be his own; but the People ſeeing ſuch Violence offered to a ſingle Man, and pittying the poor *Forreigner*, who for want of *Engliſh* could not plead his own Cauſe, one of the Croud, who was a *Black Smith*, perceiving that the Quarrel aroſe about the Ownerſhip of the Dog, preſently undertook to decide it, and ſetting the Forreigner and the Life Guard Man at a good diſtance from each other, placed the Dog in the midſt, and made ſigns to both of them to call him, who preſently run to the Forreigner, *and was Awarded to him by the Black-Smith and the whole Croud*; from whence the *German* took the opportunity to tell the *Engliſhman*, that he thought *the common People of* England *were the juſteſt People in the World.*

Claims of the People of Engl. p. 14.

CHAP. LXXXVIII.

Italy, *its Character, as Antient and Modern.*

ITALY is a pleaſant Country, in which is ſuch a Harmonious Conſent of all Creatures, that the Elements can afford, and thoſe in ſuch Perfection, that as *Pliny* ſaith, *Quicquid eſt quo carere vita non debeat nusquam eſt præſtantius, Whatſoever is, that Life ought not to want, is no where more excelling*; inſomuch that the Emperor *Conſtantine Paleologus* ſays, *That if he did not know, by the Affirmation of Holy Men, that Paradiſe was* Eaſtward, *it could be found no where elſe but in the moſt ſweet Amanities of* Pauda; whence

Howel's Germ. *Diet.* p. 21.

whence prung the Proverb, *Bologna la graſſa, Padova la paſſa.* Its Soil is very Fruitful in the Production of Corn and Cattle, and in travelling through *Apulia* the Senſe of Smelling is ſo delighted, that you would think you paſs'd through the *Elyſian* Fields. If as *Pliny* reports there are Fourſcore ſeveral ſorts of Wines, one half of them may be appropriated to *Italy*: Who hath not heard of the *Greek* Wine that grows by *Naples*, with the *Seten*, the *Cæcuban*, the *Falernian*, the *Albanian*, the *Surrentin*, the *Maſſican*, the *Statan*, the *Caleni*, *Fundani* and *Veliternian* Wines; with the *Rhetican*, which grows near *Verona*, and is of a Royal Taſte: the *Liguſtick* and *Tabian* Wine, and laſtly the Wine about *Monte Fiaſcone*, called *Lachrimæ Chriſti*, the Tears of Chriſt, which a *German* taſting of fetch'd a deep ſigh, ſaying, *O Domine quare non lachrimâſti in noſtris terris? O Lord, why didſt not thou ſhed ſome Tears in our Country?* Nor does *Italy* want her Mines of Quick-Silver, Allum, Salt, Alabaſter, Marble, or ſome of Gold and Silver; ſhe hath ſtore of Coral and Porphyrie, Ophits, Agats and Chalcedony; ſhe hath the hard Azure and the Lazule Stones, the Grain for Purple Dies, with innumerable other rich Commodities. For the luſtre and number of *Nobility*, there is not ſuch a Concourſe upon the Earth of Princes, Dukes, Marqueſſes and Counts: Who hath ſo many ſtately Cities? as *Rome* the Holy and Magnificent, *Venice* Wiſe, Rich and Lordly, *Naples* Gentile and Odoriferous, *Florence* Beautiful, a City as *Charles* the Emperor ſaid, to be ſeen only upon Holy Days, *Milan* the Spacious, *Bolonia* the Fat, *Ferrara* the Civil, *Padua* the Strong, *Bergamo* the Subtile, *Genoa* the Proud, *Verona* the Worthy, *Breſcia* the Fortified, *Mantoua* the Glorious, *Rimini* the Good, *Siena* the Studious, *Luca* the Induſtrious, *Turli* the Wanton, *Ravenna* the Mild, *Capoua* the Amorous, *Urbin* the Loyal, *&c.* with divers Renowned Cities more, that have their peculiar Epithets.

The Ingeny and Inventive Brain of the *Italian* is known through all *Europe*, in Artiſts ſhe excels, and for Learned Men in all other Speculative, Theorical and Practical Knowledge. 'Tis true the Lamps of Learning were almoſt extinguiſh'd by the irruption

tion of many Barbarous Nations into *Italy*, and it ſeem'd to be overwhelm'd with Ignorance; but *Urban* IV. recalled the Muſes from Baniſhment, and *Leo* X. ſeem'd to be born on purpoſe for the Reparation of Letters, and advancement of Learned Men, Not to mention the famous Warriors among the *Old Romans*, *Italy* has ſtill many brave Officers and Soldiers, and was never overreach'd in a Treaty for want of Politicians in Reſolution or Reſervedneſs; as for Example, when King *Charles* VIII. of *France* came into *Italy*, he advanced as far as *Florence*, where entring into a Treaty with the Duke, he employed four Commiſſioners to the Emperor's Camp, whereof *Caponi* was one, who hearing the Propoſitions made by the King's Secretary, and finding them very high, ſnatch'd them from him and tore them to pieces, ſaying, Frenchmen, *if you propoſe ſuch high things, go and ſound your Trumpets, and* Florence *ſhall ring her Bells.* Which brave Reſolution ſo ſtartled the *French*, that they came to lower Terms. *Italy* is alſo Celebrated for true Friendſhip, Charity and Wealth. There is a Proverb in *Italy*, *Al Papa non mancano maj donari, quando non manca la mano et la penna. The Pope can never want Money as long as he hath Fingers to write.* Inſomuch that when a League was ſtruck between *Pius* V. *Philip* II. and the *Venetians*; whereas the *Spaniard* was to bear half the Charge, the *Venetians* two thirds of the other half, and the Pope the ſixth part of a third, the *Venetian* Ambaſſador took him up ſomewhat ſhort, telling him, *That his Holineſſes Quill might command all the Wealth of* Europe. He is alſo as Potent in Men; for in *Paul* IV's time there were One Hundred and Thirty Archbiſhopricks, and a Thouſand and Seventeen Biſhopricks, that the Pope had the Confirmation of, beſides thoſe of the *Eaſt* and *Weſt Indies. Monaſteries* and Religious *Clauſtral* Houſes there were above an Hundred Fourty Four Thouſand, and Two Hundred Fourſcore and Eight Thouſand *Pariſhes*, which the Pope had influence upon. So that when there was an overture of a League between the Emperor *Charles* and the *French* King, for a Conjunction againſt the *Turk*, there was a Propoſition made, that every Monaſtery ſhould contribute ſix Crowns a Year, and every Pariſh Fifty two Crowns towards

the ſupport of the War, which would have amounted to near upon *Sixteen Millions per Annum*. And for Men, if there had been *Ten* cull'd out of every Monaſtery, it would have made an Army of *Fourteen Hundred and Fourty Thouſand Men*, whoſe Zeal to the Cauſe, being Votaries in Religion, and holding the Pope to be an Earthly God, and that thoſe that loſt their Lives in any Expedition warranted by his *Cruſada*, made the ſhorteſt cut to a greater degree of Beatitude in *Heaven*, would venture their Souls as well as Bodies for him. Such an Army as this the Pope can raiſe, which no Potentate in *Europe* ever could or can do; who out of a conceit of a Holineſs they aſcribe to his Function and Power of his Commiſſion, would run through Fire and Water to do him Service.

Nor is the Pope thus Potent among the *Eccleſiaſticks* only for Spiritual Revenues and Perquiſits, but he is alſo a great *Temporal* Prince. Witneſs the Dutchies of *Ferara* and *Bolonia*, each whereof ſingly is able to ſupport a Secular Sovereign Prince, beſides other *Signories* he is poſſeſs'd of. Wherefore it was well expreſs'd by the Poet, ſpeaking of the Pope.

Enſe potens Gemino, Cujus veſtigia adorat
Cæſar, et Aurato fulgentes murice Reges.

This Glorious Character was given of *Italy* in Days of Yore, but now we may ſay, *How is ſhe fallen from Heaven*, and what large abatements are to be made from what ſhe *was* to what ſhe *is*? Formerly *Italy* was called the *Eye* of the World, and *Rome* the *Apple* of that Eye, but now ſhe is ſeized with ſuch a Blind Superſtition, Delirium and Dotage, that neither of them can remember what once they were. Moſt of her Cities have forgot their Primitive Names, her Vital Spirits, Vertue and Valour are dwindled into a formal and fooliſh Bigottry, and from her *Gigantick* Bulk is ſhrunk into a *Pigmy's* Skin. The common Tenet that *Italy* in Goodneſs and Riches excels all other Regions, *Boterus* her own Child refutes as a meer Fable, and accuſes them of Imprudence and want of Judgment that thinks ſo. Two thirds of *Italy* have no Navigable Rivers, and the fourth part is a ſterile rough hewen umbratical Country.

Country. *Liguria* was Damn'd by Nature her ſelf to perpetual Sterility, and the Plains of *Verona* bear but a ſorry Report for the wildneſs of the Soil, and a vaſt number of great Stones that are in them. In *Alagnia* there is a Canker Worm that Corrodes the Vines, ſtrangely grow with the Grape, and at laſt take Wing and fly away. There are ſwarms of little *Stars* that much annoy the Crop of *Corn* and *Wine*, againſt which there is no defence they are ſo numerous. What ill Air'd *Fens* are in many places, which makes them ſo thin of Inhabitants? How many places are there in *Italy*, where Strangers are warned not to go in regard of the illneſs of the Air? as *Piombino*, *Groſſetto*, *Sinigallia*, *Arimino*, *Cervia*, *Peſaro*. Peſtilential Fevers are frequent in *Venice* and *Ancona*, and *Tertians* in *Ferara*; nor is the Meridian of *Rome* free from them; for upon the Maritime Coaſts from Port *Hercules* to *Tarracina*, which is a Hundred and Fifty Miles extent, there are hardly Eight Thouſand Inhabitants in the whole. The *Voliternian* Wines are good for nothing unleſs they be boiled; nor can thoſe of *Viterbo* laſt any conſiderable time till they are ſo uſed, and in truth, *generally the* Italian *Wines are ſo fading and apt to Prick, that they will ſcarce keep a Year to an end*; which made *Scaliger* utter this bitter Jeſt upon *Rome*, *Urbem illam eſſe novum acetum peſſimum veteris vini optimi*, *That ſhe is the worſt new Vinegar of the beſt old Wines*. Beſides there are no places that might be rendred more Fruitful if the People were more Induſtrious. No Clime is ſo ſubject to viciſſitude of Tempeſts as *Italy*: The *Appenine* Hills keeps her Snow longer than the *Abnoba*, the Mother of the *Danube*. How are Travellers tormented with *Chinches*, a little ſtinking Vermin that haunts their Lodgings in the Night. 'Tis true, that about *Padova* are Fertile Fields, but the Tillers of them are *half Devils*, and as humorſome as any part of *France*. There is a Principle, *Omnes Inſulanos eſſe malos, peſſimos autem eſſe Siculos*; *That all Iſlanders are bad, and the* Sicilians *the worſt of all*; it is truer now than ever it was. King *Alphonſo* ſaid of the *Calabrians*, that *nihil habebant præter Figuram, they had nothing of Men but the ſhape.*

Campania and the Kingdom of *Naples* are indeed Luxurious Countries and very Populous, but ſuch is the Improbity of the People, that the reſt of the *Italians* have a Proverb, *Napoli è un Paradiſo, ma habitato Diaboli*, Naples *is a Paradice Inhabited by Devils.* The *Genoueze* are as bad as the *Neapolitans*, and are Characteriz'd by as ill an *Italian* Proverb, *Genova è Mare ſenza Peſce, Monte ſenza Legno, Huomini ſenza Fide, è Donne ſenza Vergogna.* Genova *is a Sea without Fiſh, Mountains without Wood, Men without Honeſty, and Women without Shame.* To ſhew their particular Vices were to offer Violence to modeſt Ears, and therefore while I am among the Proverbs, its ſufficient to ſay, that ſome of their Sins are ſo infecting, *That if a* Dutchman *is tainted with them, they transform him into a Devil. Tudeſco Italianato é un Diabolo incarnato.* I confeſs *Italy* abounds with Nobles, but what kinds of ones are they? *I Marcheſi di Ceva, i Conti di Piacenza, i Cavaglieri di Bologni*, the Marqueſſes of *Ceva*, the Earls of *Piacenza*, and the Knights of *Bolonia* are poor to a Proverb. How they reward Men of Parts and Learning you may ſee in *Philippus*, the Learnedeſt Man of his time, yet they were forc'd to ſell his Books to bury him in *Bolonia*; and who could have imagined, that *Æneas Silvius* or Pope *Pius* II. who was oblig'd to the *Muſes* for all his Fortunes, being Congratulated by ſeveral Pieces of *Poetry*, when he came to be Pope, inſtead of a Reward would diſmiſs the *Poets* with this Diſtick.

Pronumeris numeros a me Sperate Poetæ,
Carminaq; eſt animus reddere, non Emere.

O Poets you may expect Numbers for Numbers, but nothing elſe; for I uſe to return but not buy Verſes. The Pope's Power hath been very great in Depoſing Kings, and Diſpoſing Kingdoms according to his own Pleaſure; but now is Slighted and Neglected. Touching the Right to the Crown of *Portugal*, *Philip* II. would not ſtand to the Deciſion of the Pope after the Death of *Henry*. The *Venetians* gave a ſhrewd Wound to the Papal Power, through the Sides of *Paul* V. when he threatn'd them with Spiritual

Arms,

Arms, in saying, *That if he took too much upon him, they would return to the Greek Church from whence they came.* The *German* also decreed and divulg'd it for an everlasting Sanction, *That the* Cæsarian *Majesty is derived from the Power of Election, and not from any Sanctimony, Consent or Confirmation of Pontifical Authority,* and whosoever should pronounce otherwise, they declared him to be Criminal of *High Treason,* a profess'd Enemy to the Imperial Commonwealth, and liable to capital Punishment. The *French* King does what he pleases in Church Affairs in his own Dominions, and the *Galican,* has there almost devoured the *Roman* Church.

CHAP. LXXXIX.

Of Law-givers, Laws *and* Lawyers *in several Nations.*

THere is such an absolute Necessity for Men to live under *Laws,* that God had no sooner created Man, but he gave him a *Law* of pure Obedience, and the first Temptation that the Devil offer'd to humane Nature, was the breach of that Law; for he knew 'twas only Humility and Submission that could make him Good and Happy. The knowledge of Man's Duty is not to be left to every Man's own Judgment, he must be prescribed to, and not left to his own Discretion; for otherwise, according to the Imbecility and Infinite variety of Men's Reasons and Opinions, they would Forge themselves such Duties, that would enjoin them to eat one another, for without *Laws* we should live like Savage Beasts. *Socrates* refused to preserve his Life by a Disobedience to the Magistrate, tho' a very wicked and unjust one; for it's the general *Law* of all *Laws,* that every one observe those of the place wherein he Lives.

The

νόμοις ἔνεστι πίσιν ἐγχωρίοις κ.λόν.

The Countries Cuſtom to obſerve,
Is Decent, and does Praiſe deſerve.

Beſides it's a very great Doubt, whether ſo manifeſt a Benefit and Advantage, can accrue from the Alteration of a Law or Cuſtom received, let it be what it will, as there is danger and inconvenience in doing it; for inſmuch as Government is a ſtructure compoſed of ſeveral Parts and Members joined and united together, with ſo ſtrict Affinity and Union, that it is almoſt impoſſible to ſtir ſo much as one Brick or Stone, but the whole Body will ſettle, and be ſenſible of it. The *Thurian* Legiſlators enacted, that whoſoever ſhould go about, either to aboliſh *Old Laws*, or eſtabliſh *New Ones*, ſhould preſent himſelf to the People with a Halter about his Neck, that if the Innovation he would introduce, ſhould not merit their Approbation, he ſhould immediately be hang'd. But this is not to be carried to extremity; for *Plutarch* commends *Philopæmen*, that being born to Command, he knew how to do it, not only according to the Laws; but alſo to *Over-rule* even the Laws themſelves, when the *publick Neceſſity* required it.

Plutarch *in* Lycurg. *p.* 17.

Licurgus, was the famous Law-giver to the *Lacedemonians*, who when by his *Inſtitutes* he had ſettled *Sparta* under ſuch a Form of a *Commonwealth*, as he had long endeavour'd at, he told them he would go and conſult the *Oracle*, whether they were adapted to their Benefit, and in the mean time exacted an Oath from the *Spartans*, that they ſhould neither add, diminiſh, or change any of thoſe Laws till he return'd from *Delphos*. *Apollo* approved his Inſtitution as beneficial to the Publick, of which he gave notice to the King, Senate, and People of *Sparta*, and when he had ſo done, put himſelf into a Voluntary *Baniſhment* from which he would never return, that the *Spartans* might not be freed from the Oath he had given them: Nay which is more, when he died in *Creet*, he order'd his Corps to be conſumed with Fire, and the Aſhes to be thrown into the Sea, that

that the *Spartans* might have no pretence upon collecting any of his remaining Duſt, and carrying it to *Sparta*, to make Innovations or Alterations in that Republick.

Solon was the compoſer of a Body of *Laws* for the *Athenians*, and when *Anacharſis* ſcoff'd at his attempt to curb the *Extravagant* Citizens with well digeſted Words, without a Coercive Power; *Solon* anſwered, that all Men would ſubmit to Laws that brought manifeſt Advantage to the Obſervers, and palpable Detriment to the Infringers of them; and ſuch are the Laws, ſaid he, that I have given the *Athenians*. Plut. *in* Solon. *p.* 81.

Draco was *Solon*'s Predeceſſor at *Athens* in the ſame Quality; but his Laws being too ſevere in puniſhing ſmaller Crimes, even Idleneſs with Death, they were abrogated by *Solon*, and the Stealing of an Apple, or a bunch of Herbs were puniſh'd proportionably, in which *Draco* making no diſtinction between petty Larceny, and Murder or Sacrilege, *his Laws were ſaid to be written not with Ink, but Blood.* *Ibid.* p. 87.

Zamolxis was a Native, and Law-giver of *Thrace*, who having ſtudied and profited under the Diſcipline of *Pythagoras*, at his return into his own Country, preſcribed the *Thracians* a Volume of Beneficial Laws, and enforc'd the Obſervance of them, from an endleſs Happineſs that would attend their Obedience in another World after Death, and having often preſs'd this Duty upon them, he abſented himſelf; and this Notion having led them into an Opinion, that he was ſomething more than Humane, they worſhipped him as a Deity. Heyl. Coſmog. *p.* 268.

Diocles was the unfortunate Law-giver of the *Syracuſans*, who having made a Law, that no Man ſhould come armed into the publick Aſſembly of the People, he through Inadvertency chanc'd to break that Law himſelf, which one obſerving and ſaying, he has broken a Law he made himſelf: *Diocles* turning to his Accuſer, ſaid with a loud Voice, *No, the Law ſhall have its Sanction*, and drawing his Sword kill'd himſelf. Diod. Sic. biblioth. *l.* 13. *p.* 336.

Zaleucus,

Heyl. Cosm. p. 76. *Zaleucus*, Law-giver of the *Locrians*, made a Law that *Adultery* should be punish'd with the loss of both the Offenders Eyes, and it fell out so unhappily, that his own Son was the first that committed that Crime, and that he might at once express the Tenderness of a Father, and the Uprightness of a Judge, he caus'd one of his Son's Eyes to be put out, and one of his own; the rest of his remarkable Laws are already inserted under another Head.

Duke D' Avila. *Civil Wars.* l. 1. p. 6. *Pharamond* first King of the *French*, was the Promulgator of that Law called *Salique Law*, which excludes Women from succeeding to the Crown of that Kingdom. There are various Opinions about the Derivation of the word *Salique*; some say it is taken from the words *Sialiqua* so often used in it; others, because it was proposed by the Priests called *Salii*: Or, that it was made in the Fields which take their name from the River *Sala*, but all are very uncertain. *Haillan* one of the best *French* Writers, says, the name was a stranger in *France*, till the Reign of *Philip* the *Long* in the Year 1515. others with no less assurance affirm, it was made by *Charlemain* after the Conquest of *Germany*, comprehended under the Head of *Allades*, or *Freeholds* Article 6. and only intended against certain *leud Women*, living about the River *Sala* in *Misnia*, in these words. *De terrâ vero Salica nulla portio hæreditatis mulieri veniat, sed ad virilem Sexum tota terræ Hæreditas perveniat.* 'Tis *ordained, that no part of the Salique Land, shall descend or remain to Females; but that the Males shall always enjoy the Inheritance.* The *Germans*, and with great appearance of Truth, say it was made on the other side the *Rhine*.

Heyl. Cosm. p. 230. King *Richard* I. of *England*, as Sovereign Lord of the Seas, soon after his return from the Wars in *Palestine*, and his Confinement in *Germany*, being in the Island of *Olleron*, an adjunct to his Dutchy of *Acquitane*, did there compose and establish those Maritime Laws which have continued in force, with a general Conformity to their Sanction for the space of five hundred Years, and are called the Laws of *Olleron*.

Pittacus

Pittacus had a great ſhare in the Government of the *Mittylenians*, and was their Law-giver; but as ſoon as he had ſettled Affairs among them in ſuch a Method, as tended to their future well Being; to ſhew he was not ambitious of preſiding in that Quality; voluntarily reſign'd his Authority, and retired to a private Life. Among others, he made a Law againſt *Drunkenneſs*, preſcribing a two fold puniſhment for that Sin, one for *waſting* the Wine, and another for being *Drunk*; and this he did, becauſe that Iſland abounded with Wines, and if ſold, brought great Profit to the Inhabitants.

Numa Pompilius, was the firſt Law-giver among the Ancient *Romans*, and to procure a greater Veneration to himſelf, and the Laws he eſtabliſh'd, gave out that he convers'd with the Goddeſs *Ægeria*. He divided the Year into twelve Calender Months. He founded the Order of the *Veſtal* Virgins, and preſcribed Rules for their Demeanor. He ſaw the *Romans* were too much enclined to War and Bloodſhed, and therefore endeavour'd to ſoften their Savage Natures, by putting them upon the Exerciſe of *Religion* and Devotion, and making them in love with *Peace*, and the Pleaſure, as well as advantage of *Tilling*, and well managing their Gardens, Orchards and Fields, that they might ſubſiſt by their own good Husbandry, without Robbing or Oppreſſing their Neighbours. Plut. in vita Numæ. p. 70.

Minos firſt ſettled the *Cretans* under that Form of Government, which is now called a *Commonwealth*, which *Homer* ſays, was the firſt of that kind in the World. He was ſo intent upon making Laws for the better Government of the *Cretans*, that he abandoned himſelf from Society, retired to a ſolitary Cave, wherein he ſpent nine Years in compoſing a Body of Laws for the uſe of that People. Diod. Sic. l. 2. p. 74.

Ægidius Fontana, after *Attila* King of the *Huns* had ravaged *Italy*, retired with ſeveral *Patrician* Families, near to the Place where the City of *Venice* is now ſcituated, and the number of conſiderable Perſons daily encreaſing, he preſcribed thoſe Laws for their Government, which from their original Author are ſtill called the *Ægidian Laws*. Zuin. Theat. Vol. 6. l. 1. p. 1566.

Tuiſco,

Ibid. *p.* 1567. *Tuiſco*, by general conſent of antient Writers, is ſaid to be the Son of *Noah*, Father, and firſt Monarch of the *Germans* and *Sarmatians*. He compoſed Laws for their orderly living in *Verſe*, and cauſed them to be taught to, and ſung by all the People, that none might pretend to be Ignorant of thoſe Laws, by which they were to regulate their Converſations.

Polyd. Virg. *l.* 1. Selden. Jan. Anglor. *p.* 4. *Donvallo Molonicius* was an antient and excellent King of the *Britains*, who employed his whole Reign for the good of his Country, which the ſloth and careleſſneſs of his Predeceſſors had ſuffer'd to degenerate into a Sordid kind of Idleneſs and Brutality. He reſtored the Uſe and Exerciſe of *Arms*, that was almoſt quite decayed, and this by eſtabliſhing new Laws, which from him are called *Molmician* Laws. He was the firſt Sovereign Prince that wore a Crown of *Gold*: He endowed Churches with the Priviledge of being *Sanctuaries*, and ſeverely puniſh'd *Thieves* and *Robbers*. He had great regard to *Tillage*, and that the great number of *Cattle* might not convert the Ground to *Paſture*, and make a ſcarcity of *Bread*, he ordered how much Land ſhould be *plough-ed* in every Country, and by a ſtrict Prohibition ordained, that no Landlord or Creditor, ſhould ſeize upon any Cattle that were employed in Tillage, if the Tenant or Debtor had any other Goods to make Satisfaction.

Zuin. *Theat.* Vol. 6. l. 1. p. 1568. *Congius*, or as ſome tho' erroneouſly call him, *Cingius Chan* was originally a Blackſmith, but his Merits advancing him to the higheſt Degree in the State, he became Law giver to the *Tartars* or *Scythians*, whoſe Edicts were couched under theſe Heads; that they ſhould avoid all kind of Luxurious Eating, and take what next came to Hand; that they ſhould love one another, and prefer the publick Good, before their private Advantages; that they ſhould do nothing without Preconſideration, poſſeſs no Lands, marry as many Wives as they could keep to ſtock their Country with Children, and preſerve Truth in their Words, Juſtice in their Actions, and not circumvent their Neighbours.

Ibid. *p.* 1567. The *Norwegians*, were formerly a wild and barbarous ſort of People, without ſetled Habitations, and were mere Strangers to Laws, Religion, Magiſtracy or Miniſtry, till *Olaus* or *Olac* became King of *Nor-*

way

way in the Eleventh Century. who gave them Laws, and caus'd them to be inſtructed in the Principles of Religion, whoſe Laws are ſtill in Force, tho' he was barbarouſly murder'd by one of his own Subjects, at the Inſtigation of *Canutus* King of *England* and *Denmark*.

Euricus, who was King of the *Goths* in *Spain*, was the firſt that gave Laws to his own Subjects, that poſſeſt a large Territory in that Country, which it ſeems were ſo Commodious to that Clyme, that they were in Succeſſion of time, augmented by King *Leovigildus*, who ſucceeded his Brother *Leuvia* or *Liuba* in the Throne of the *Spaniſh Goths* in the Year 568. Ibid. p. 1566.

But of all the *Legiſlators*, and the Laws promulgated in the World, I find none that are comparable to thoſe of *England*; all others are generally ſwayed to the Intereſt of the Reigning *Prince*, but our Laws are made by the People that are obliged to obey them, and conſequently are the propereſt Judges of what is fit for themſelves to ſubmit to. No Taxes or Impoſitions are laid upon the Subject, but by the ſame Perſons who oblige themſelves to pay the Impoſitions, and therefore can beſt judge of their own Abilities to diſcharge them, and will not lay the Load, but with conſideration of their own Strength to bear it. Courts, like the *Horſe-leech*, are always crying out *Give*, *Give*, that they may ſhare in publick Contributions, and therefore the Wiſdom of our *Legiſlators*, have thought fit to keep the *Purſe Strings* of the Kingdom in their own Hands, to moderate exceſſive Demands; and prevent extravagant Hoardings at the Peoples Coſt, or vain Expences of the Monarch, or Self-interreſſed Dependants upon Royalty; which no honeſt Man has Reaſon to grudge them, ſince they were never known to withhold Supplies, where the true Intereſt of the Nation was concern'd in granting them: To theſe Laws the King gives his Royal Aſſent, and ſo all Perſons are pleaſed. It's a general Maxim, that ill Manners are the Production of good Laws: And common Pilferings from the Publick, have obliged our *Legiſlators* to demand an Account how the Nation's Treaſures has been employed, *A right 'tis hoped, they never will neglect or part with for the future*; which

if

if it had been practiſed more ſeriouſly and ſooner, would have ſaved ſome Millions of Money in the Subjects Pockets. See an Example of the Accompts of one of the *little* Creatures, and *ſmall* Officers of the late Reign, and from him take your Meaſures of the great Ones.

Pict. Mo-VVhig. p. 47.

An Abſtract of *Edward Whitaker*'s Diſburſments for Law Charges, as *Solicitor to the Admiralty*, from the 22d of *February*, 169½. to the 31ſt of *December*, 1699. delivered to the Committe of Parliament, by Sir *Richard Haddock*, *May* 27th, 1700. Examined by *Henry Johnſon*.

	l.	*s.*	*d.*
Fees to Councellors and Doctors of the Civil Law,	4876	00	04
Expences in Summoning and Entertaining Witneſſes, ſerving Subpænas, and finding Offendors,	2995	14	11
Charges at Law Offices,	3745	05	10
Rewards to Councellors, Clarks, Door-keepers, *&c.*	102	09	01
Other Expences, the particulars whereof are not named,	1513	14	02
His own Fees for Attendance, *&c.*	1989	02	11
Drawing and Copying Indictments, Articles, Inſtructions, Depoſitions, Informations, Breviats, Caſes, *&c.*	3740	07	03
Carry Over,	18962	14	06
Horſe-hire, Coach-hire, and other Expences in Travelling,	566	03	09
Reward for Travelling, his own at 20 *s. per diem*, and his Man's at 10 *s. per diem.*	528	08	06
Marſhal and Priſon Charges,	1611	07	02
Diſcount of Exchequer Bills and Tallies,	455	13	06
Ditto, Bank 400 *l.* at 17 ½. *per Cent.*	30	00	00
Charges of the Admiralty Seſſions, *&c.*	42	02	00

Paid

	l.	*s.*	*d.*
Paid to *John King* for his ſhare of the Money recovered from *Lovelace*,	49	15	00
Reward paid to one *Jenkins* an Evidence, by order of the Admiralty,	34	09	06
Paid for Intereſt of 220 *l.* borrowed to carry on the Service,	18	05	00
Ditto, 1800 *l.* reſpited to be paid in courſe from 5th of *Nov.* 1696. to *Aug.* 5th, 1697. at 6 *per Cent.*	81	00	00
Paid for Loſs, by 129 Malt Tickets received by him on payment of Arrears for 1828 *l.* 14 *s.*	576	00	00
Paid to Capt. *Thomas Urry* by order, for his Charges being Wounded and Proſecuted for Preſſing Men.	92	06	00
For paſſing the Admiralty's Commiſſion, and Privy Seal, for admitting Col. *Wharton.*	89	17	10
Paid to the Treaſurer of the Navy, by order for Redemption of the King's Fiſher Ketch.	50	00	00
For Judges and Jury's Dinners at the Admiralty Seſſions, &c.	90	03	04
To Money recovered of *Gowen*, and others, (Admiralty Officers) as Coſts and Damages in a Suit brought by *Harvy*, and others in *Suffolk*,	68	00	00
Tot.	23345	06	01
Beſides from an Abſtract delivered to the Committee, but not yet paſſed the Navy Office, it appears that the ſaid *Edward Whitaker* chargeth the King as Debtor, with a further Sum of about.	2199	03	07.
Total	25544	09	08

It is ſuch Fellows as this, that abuſe the Laws as well as the Kingdom by Exactions and Oppreſſions, and that caus'd ſome Men to ſay with *Plato*, that *Lawyers are the Peſts of the Country*, and that when *Ferdinand* ſent Collonies to the *Indies*, he wiſely provided, that they ſhould carry no Students of the *long Robe* with them, leſt Suits and Controverſies ſhould get footing, to enrich the *Lawyers*, who impoveriſh all they have to do withal: Which in time our prudent *Legiſlators* will think worth their Notice, and reduce their *Fees* to a moderate certainty.

Vol. 3. p. 467. The Multiplicity of Laws is alſo a grievance to the Subject, for they are ſo liable to various Gloſſes and Interpretations, that a Man ſcarce knows when he's Right, and when he's Wrong. We have more Laws in *France*, ſays *Montaigne* in his *Eſſays*, than are in all the World beſides, and more than would be neceſſary for the Government of all the Worlds of *Epicurus*, *Ut olim Flagitiis, ſic nunc Legibus laboramus*: So that as formerly *we were ſick of Wickedneſs, we are now ſick of the Laws*: And yet we have left ſo much to the *Debate* and *Deciſion* of the Judges, that there was never ſo full and uncontroled a Liberty. What have our Nation got by ſuffering Lawyers to cull out an hundred thouſand Caſes, but giving occaſion for an hundred thouſand new Laws to explain them? who has got by it, but the Lawyers themſelves? for when our Legiſlators have done their part, we muſt all be govern'd by the Lawyers Opinions of thoſe Laws, which too often claſh with the Intentions of the *Law-givers*, and by Art, and a Cloud of Words, prevent Juſtice, and add oppreſſion to Injury.

Laws bear the Name, but Money has the pow'r,
The Cauſe is bad, when e'er the Clyent's poor.
The Robe's too Modeſt to reſiſt our Gold:
So Judgment, like our other Wares, is ſold:
Our Suits are travers'd, and ſo little won,
That he who Conquers, is but laſt undone.

CHAP.

CHAP. XC.

Of Learning, *and the Reſpect paid to learned Men.*

LEarning is in Truth a very great, and a very conſiderable Quality, and ſuch as deſpiſe it, ſufficiently diſcover their own want of Underſtanding; but then this *Learning* muſt not ſolely terminate in the purchaſe of Words, and acquiring ſtrange Languages, but in the Knowledge of *uſeful* Things, ſuch as render a Man wiſer and better in the Service of himſelf, his Friend, and the Publick; for otherwiſe a Man that cudgels his Brains at *School*, and the *Univerſity* halt the Days of his Life, in ſearch of *Primitives*, *Derivatives*, logical *Quiddities*, and *Airy* Speculative new nothings, you will find that all he has got, is, that *Latin*, *Greek* and *Hebrew*, have only made him a greater, and a more conceited *Coxcomb*, than when he went firſt from home: He is buried alive in the Grave of a *Pedantick* Education, without hopes of a Reſurrection to the great Ends that mankind was intended for. Learning was never deſigned for it ſelf, and to be cloſeted in the Brain, but as a light to guide us to *Virtue*, to know our Selves, and the World, and to endow us with a ſound *Judgment*. Knowledge is not ſo abſolutely neceſſary as Judgment, for the laſt may ſhift without the other, but the other never without this. As the *Greek* Verſe ſays,

ὡς ἄδην ἡ μάθησις ἢν νοῦς μὴ ᾖ.

Learning is nothing worth, if Wit
And Underſtanding be not join'd with it.

For nothing in this kind renders a Man ſo truly Great, as when his Learning is made a ſtep to the exerciſe of *Virtue*, nor any thing ſo reproachable, as

Men that have arrived to Learning, and then ceas'd to be good.

Lips. Monit. *l.* 1. *c.* 8. *p.* 117. & *l.* 2. *p.* 407.

A curious and rich *Cabinet* beautified with Gold, and adorn'd with Pearls and Diamonds, which ſometime belonged to *Darius* King of *Perſia*, but after his Defeat, falling into the Hands of *Alexander* the Great, his Friends about him ſhew'd many uſes that ſplendid *Casket* might be put to, but none it ſeems hit his Opinion, who ſaid, *It ſhould be a Caſe for* Homer's *Works, for too much care and coſt could not be employed in preſerving them.* He alſo, when the City of *Thebes* was to be plunder'd, gave poſitive Orders, that the Houſe of *Pindar*, the famous *Poet*, nor any of his Family or Relations ſhould be moleſted. In memory of his Tutor *Ariſtotle*, he caus'd the Town where he was born, to be rebuilt in a ſumptuous manner; and one Day ſeeing a Man approach him with Joy in his Face, as the Meſſenger of glad Tydings: *What* (ſays he) *makes thee have ſo pleaſant an Aſpect, haſt thou brought me Intelligence that* Homer *is alive again?*

Zuing. *Theatr. Vol.* 1. *l.* 1. *p.* 30.

Pomponius in the fourth Book of his *Inſtitutes*, ſays, That ſo great was his deſire to Learning, that he had always in his Memory, to the ſeventy eight Year of his Age, that Sentence which was aſcribed to *Julian*, viz. *Tho' I had one Foot in the Grave, I ſhould ſtill have a deſire to be learning ſomething.*

L' Homme de Cour. Max. 16. *p.* 19.

Where Knowledge is join'd with a good Intention, they ſeldom fail of a happy Succeſs; but a good Underſtanding, with a bad Deſign, is a monſtrous Copulation. An ill Intention is the Bane and Poiſon of humane Life, and when it is followed by Knowledge it is much more Miſchievous. 'Tis a very unhappy Genius, that emploies it ſelf in doing Evil; but ſo it always comes to paſs, where *Learning* is deſtitute of a true and ſolid *Judgment.*

Ibid. Max. 68. *p.* 113.

Socrates, ſays, that *Knowledge* and *Ignorance* are the beginnings of *Good* and *Evil*; and *Baltaſar Gratian*, that Man is born Rude and Barbarous, and that he is redeem'd from the Condition of Beaſts only by good Education, and the more he is Cultivated, the ſooner he becomes a Man. 'Tis with Reſpect to *Education*, that *Greece* had Reaſon to call the reſt of the World a Barbarous ſort of People; for there is nothing

nothing ſo brutiſh as Ignorance, nor nothing that refines and poliſhes mankind ſo much as Knowledge. But Knowledge of it ſelf is *Rude*, if it be without Art; 'tis not enough that the Underſtanding be cleared, but the Will muſt alſo be regulated, and much more the manner of Converſing. There are ſome Men that are naturally poliſhed, both as to conceiving and ſpeaking, or as to the Advantages of the Body, which is but as the Bark to the Tree, or of the Mind, which are as the Fruit. On the contrary there are others ſo *Ruſtick*, that all their Actions, and ſometimes the richeſt Talents they have, are disfigured by the Ruſticity of their Humors; *but ſuch is the excellency of Learning, if Men would employ themſelves in it, that the former would be eminent in their Stations, and the latter much reformed and amended.*

There is no Man ſo *deſpicable*, but he may be another Man's Maſter in ſomething. He that exceeds, finds always ſome Body that as far excels him as he does others, and to know how to cull out the beſt in every one is an *uſeful Knowledge*. The wiſe and learned Man values all Men, becauſe he knows what is good in every one, and what Things coſt to do them well. When on the contrary, the Ignorant deſpiſes all, becauſe he is unable to diſcern what is good, and therefore always chuſes the worſt, but it was otherwiſe of the learned Men that follow. *Ibid.* Max. 195. p. 232.

What an excellent Character does *Vives*, who was a learned Man himſelf, beſtow upon *Budæus*, in ſaying, He was one of the acuteſt Wits that ever *France* produced. A Man of a piercing Judgment, extraordinary Learning, great Aſſiduity, and which is more, all theſe profound Accompliſhments were the reſults of his own *Induſtry*, without the help of a Teacher. His Life was but one continued Scene of acquiring and communicating Knowledge to others. Beſides all this, he was much employ'd in his own private and publick Affairs at home, and in Embaſſies abroad. My Author concludes all, with that Diſtich, which *Buchanan*, that excellent *Scotch* Poet made of him. Hackw. *Apol.* l. 3. c. 6. p. 226.

Gallia *quod* Græcia *eſt*, *quod* Græcia *barbara non eſt*,
Utraque Budæo, *debet utrumque ſuo.*

That France *is turn'd to* Greece, *that* Greece *is not turn'd Rude*,
Both owe to thee, their Dear, Great, Learned Bude.

Ibid. p. 227. *Toſtatus*, Biſhop of *Abulum*, was ſo early Ripe, that before he was two and twenty Years of Age, he was Maſter of all the liberal Arts and Sciences: Beſides his profound Knowledge in Philoſophy, Divinity, the Canon and Civil Laws, Hiſtory, Philology, and the Mathematicks, he was inferior to none in the Greek and Latin Tongues. *Bellarmin*, who was a great Judge of Men of Parts, ſays of him,

Hic ſtupor eſt mundi, qui ſcibile diſcutit omne.

The wonder of the World; for he
Knows whatſoever known may be.

He was ſo laborious a Student, that with *Didymus* of *Alexandria*, they ſaid he had a Body made of Braſs. His Skill in Antiquities is ſeen in his Book, *De Aſſe, or of antient Coins.* Add to which that he was Pious, Wiſe, Obliging, Modeſt and Juſt. He died at *Paris* in the Year 1540. ordering no Pomp at his Funeral, but that he ſhould be buried by Night, without ſo much as a Torch. His Encomiums are numerous, and not only the learned of that time, but thoſe of the preſent Age admire him. Part of the Epitaph engraved on his Tomb was,

Primæ natalis luci, folia omnia adaptans,
Nondum Sic fuerit, pagina trina Satis.

The meaning whereof is, that if three Leaves were allowed to every Day of his Life, even from his Nativity, his Writings would exceed the number of his Days.

Lips. *Ep. Cent.* 2. *Ep.* 44. *Julius Cæſar Scaliger*, tho' he was above thirty Years of Age before he addicted himſelf to Study, yet he was an excellent Philoſopher, and a famous Greek

Greek and *Latin* Poet. *Voſſius* and *Lipſius* gave him a large Encomium, as *the Miracle of Nature and the Glory of the Age he lived in. Meibomius* ſays, *The Sun ſcarce ſhined upon a more Learned Perſon*; and that incomparable Hiſtorian *Thuanus* adds, *that Antiquity could not ſhew his Superiour, nor his own Age his Equal.*

Juſtus Joſephus Scaliger has one of the chiefeſt Places among the *Learned* of this latter Age. The Learned *Caſaubon* ſays, *He was able to teach what any Man deſired to know. There was nothing ſo abſtruſe or obſcure in any* Hebrew, Greek *or* Latin *Author, either Ancient or Modern, but what he was able to reſolve.* The Univerſity of *Leyden* made him an Honorary Profeſſor, where he reſided Sixteen Years, and died in 1609. He was an excellent *Critick, Chronologer* and *Linguiſt*, writ ſeveral Volums, the chiefeſt of which is juſtly eſteemed his *Emendatio Temporum*. A Doctor of the *Sorbon, Julius Cæſar Bulengerus* and Profeſſor at *Piſa* in *Italy* ſays, in the Hiſtory of his time, *That for Learning and Ingenuity*, Joſeph Scaliger *could ſcarce be paralleld in this or former Ages.*

Heinſius Orat. 1. *in Fun.* Joſ. Scal. *totum.*

Roger Bacon, whom the Ignorance of that Age repreſented as a *Conjurer*, was a Famous *Mathematician*, a great Proficient in all other Sciences, and no leſs Accompliſh'd in all the Learned Languages. *Selden* in his *Syntagma* gives him this Character, *viz:* Roger Bacon *a Minorite in* Oxford, *was an excellent Mathematician, and a Perſon of greater and Politer Learning than any that Age could produce.*

Selden. *Synt.* c. 1. p. 104.

Pitſæus gives this Character of *Richard Pacy* Dean of St. *Paul*'s, and *Latin* Secretary to *Henry* VIII. That he was a Man of Profound Learning, an Acute Wit, a well poiſed Judgment, a Tenacious Memory, a Fluent Tongue, and of conſiderable skill in *Latin, Greek* and *Hebrew.*

Relig. and Learn. l. 3. c. 10. p. 215.

Voſſius ſays of *Hugo Grotius*, a Native of *Delph* in *Holland*, that he was the moſt knowing Perſon of his Age, in Divine and Humane Occurrences, and *Meibomius* reports him to be the greateſt of Men, the Light and *Columen* of Learning, *of whom nothing ſo great can be ſaid or writ, but that his Vertue or Erudition hath far exceeded it.*

Ibid. p. 278.

Howell's *Fam. Let. part ult.* p. 13.

It would be a Work of a greater Bulk than this Manual would allow of, to name the Men of our own Nation, and in our time, that have been the Glory of the Age for Learning, especially in Divinity, as Archbishop *Cranmer*, *Parker*, *Ridley*, *Hooper*, *Grindall*, *Andrewes*, *Whitgift*, *Laud*, *Juxon*, *Sancroft*, *Gunning*, *Taylor*, *Tillotson*, *Stillingfleet*, and many others. From thence to name the many other Learned Men of our Nation, Famous in Philosophy, History, Mathematicks, Astronomy, Geography, Navigation, Law and Physick, were to write another Volume, and therefore I shall lay it aside for the present to tell you that the Word *Learning* is taken in a narrower sense among some mistaken *Englishmen* than among other Nations. We seem to restrain it only to the *Book*, and whereas indeed, any *Artisan* whatsoever, if he know the Secret and Mistery of his Trade, may be truly call'd a Learned Man, and indeed the *usefullest* sort of Learned Men; for without them, we might want the necessary Accommodations of Life, and Commerce with other Nations, by which *Islands* grow Wealthy at home and Formidable abroad; and such ought to be preferred, with respect to the Subsistence of a Country, before those *Polymathists* that stand poring all Day in a Corner upon a Moth-eaten Author, and Converse only with dead Men. The *Chineses*, who are the next Neighbours to the Rising Sun, on this part of the *Hemisphere*, and consequently the Accutest; have a wholesome piece of Policy, *The Son is always of the Father's Trade*, and 'tis all the Learning he aims at, which makes them admirable Artists; for besides the Dextrousness and Propensity of the Child, the Father is more careful to Instruct him in the Mystery, and this general Law or Custom, keeps their Heads *from rambling after Book-learning and other Vocations*, which is the extravagant Humour of our Country. There is not a simpler Animal, and a more superfluous Member of a State, *than a meer Scholar*, a self-pleasing Student, who is,

——*Telluris inutile pondus.*

The

The *Goths* forbore to deſtroy the *Greek* and *Italian* Libraries, that *Books* might ſtill keep them Soft, Simple, or too Cautious in Warlike Affairs; and therefore *Old Rome* ſeems to me, to have been of much greater Value both for Peace and War, than that *Learned Rome* that ruin'd it ſelf. Add to this, that the exceſſive Number of thoſe which Converſe only with Books, are ſuch, that one cannot Live for another, according to the Dignity of the Calling; a Phyſician cannot Live for Phyſicians; a Lawyer Civil or Common, cannot Live for Lawyers, nor a Divine for Divines; moreover the Multitudes that profeſs theſe three beſt Employments, eſpecially the laſt, make them of far leſs Eſteem. Mont. *Eſſ.* Engl. *p.* 56.

CHAP. XCI.

Liberty *of the Subject, how to be underſtood, and the care to preſerve it.*

PUblick Good and the *Liberty* of the Subject, are two excellent Words when they are *Honeſtly* and *Peaceably* intended. The Ancient *Romans* had *Liberty* in ſo high an Eſteem, that they made it one of their *Goddeſſes*, Dedicated Temples in Honour of it, and all that endeavour'd to oppoſe it, they puniſh'd with Interdiction, Relegation, Deportation and the like. *Liberty* is the greateſt *Glory* of the People, which all ſorts of Men are ſo tenacious of, that they will endeavour to ſecure it with the hazard of their Lives and Fortunes. But then great care is to be taken, that we are not abuſed with *Words* for Things; for if Liberty is not bounded by the *Laws* of *Religion*, *Reaſon* and *Diſcretion*, it is the greateſt Makebate in the World, and tends directly to the Ruin of every Community, by that known Rule, *That the beſt things corrupted become the worſt.* Liberty perverted into Contention for Superiority, is but trapaning and deluding Men into real Slavery; catching them with Words, decoying

coying them into Nets and Snares; and inſtead of putting Men upon conſidering every thing in its proper place, and one thing with relation to another, according to the Weight, Reaſon and Importance of the Action, before we proceed to complain; it indulges intemperate Heats and Hearſays, tranſports Men into a Seditious *Belluine Liberty* of ſaying and doing what they pleaſe, and ſo by thinking to aſſert their Liberties, are taught by Seditious Men to deſtroy them; for there is no ſuch thing in the World as *Abſolute Freedom*. 'Tis Freedom from *Tyranny*, *Oppreſſion*, *Invaſions of Common Rights*, from *Arbitrary Impoſitions*, *Illegal Exactions* and other ill effects of a *Deſpotick Power*, that was contended for in the following Examples.

Pezel. Mellific. *Hiſt. Tom.* 2. p. 219.

When *Maximus*, to enlarge his own Territories, made War againſt the City of *Aquileia* in *Italy*, the Women cut off their Hair from their Heads, and converted them into Bow-Strings for the uſe of the Soldiers, to ſhoot Arrows againſt the *Invaders of their Liberties*. The ſame was alſo done ſometime at *Rome*, when that City was Diſtreſſed by the Enemy, and in Commemoration of the *Ladies* Zeal in the Service of their Country, the *Senate* Dedicated a Temple to *Venus the Bald*.

Joſeph *de Bello Judaico*. l. 7. c. 28. p. 761.

The Caſtle of *Meſſada*, wherein were Nine Thouſand Men, beſides Women and Children, and ſtored with Proviſions for many Years, being beſieged and hardly preſſed by the *Romans*, and no hopes left of eſcaping Servitude; they reſolv'd *to preſerve their Liberties by a voluntary Death*; therefore choſe out ten Men to kill all the reſt, who having perform'd that bloody Office, caſt Lots which of them ſhould kill their ſurviving Fellows. The Man deſign'd to that Service having diſpatch'd the other Nine, ſet the Palace on *Fire*, and then *kill'd himſelf*. None eſcaped but Two Women and Five Children, that hid themſelves in a Vault, and gave this Relation to the *Romans* at their entring the Caſtle.

Clark's *Mir.* c. 78. p. 351.

The *Tacchi* a People in the remote parts of *Aſia*, having War with the *Greeks*, and being in danger to be Captivated by them, threw themſelves deſperately from high and ſteep Rocks, and the Women followed

lowed the Example of the Men, firſt throwing down their own Children, and then themſelves.

Johannes Baſilides that Tyrannical and Inhumane Duke of *Muſcovy*, ſtudied the Art of Oppreſſing and and Ruining his Subjects, and that he might excel all others in laying ſtrange Impoſitions upon them, he exacted from his People a Tribute of *Sweat*, and a certain number of *Nightingales* to be paid him in the midſt of Winter, when there was none to be found in the Country; but theſe and other Oppreſſions coſt him the Revolt of his Subjects, and the loſs of his Dominions and Life. Cauſ. *Hol.* *Court. Tom.* 2. p. 399.

The *Clergy*, the *Barons* and *Commons* of *England* Depoſed King *John* Five Hundred Years ago, and Elected *Louis* of *France*; the Grounds of whoſe Proceedings againſt him were, for regaining thoſe *Franchiſes* that were notoriouſly Invaded by that *Arbitrary Prince*, and are contained in the *Great Charter of England*.

King *Edward* II. tracing the ſame Arbitrary Methods, the *Barons* ſent him Word, That *unleſs he put away* Peirce Gaveſton, *that corrupted his Councils and ſquander'd his Revenue, and alſo addicted himſelf to Govern by the Laws of the Land, they would with one Conſent riſe in Arms againſt him as a Perjur'd Perſon*: And ſo they did, and Beheaded his Minion *Gaveſton*, notwithſtanding the King's earneſt Solicitation to ſpare his Life, Truſſel's *Hiſt.* p. 206.

King *Richard* II. being laps'd into the ſame Misfortune of affecting a Tyrannical Government, a *Parliament* was called without the King's Conſent, and tho' he reſign'd his Crown to the Duke of *Lancaſter*, yet the Parliament then ſitting, being of Opinion that this Abdication was not ſufficient to build upon, becauſe the Written Reſignation *might be the effect of Fear*, and ſo not Voluntary and Spontaneous, they proceeded to a formal Depoſition in the Names of all the Commons of *England*. The Articles exhibited againſt him were Twenty Nine in number, of which Two were, that he affirmed, *that all Law lay in his own Head, and that all the Lives and Eſtates of his Subjects were in his Hands to be diſpoſed of at his Pleaſure*. Truſſel. *l.* 2. *p.* 43.

Illegal

Illegal *Taxes* were one of the Pretences that begat the *Rebellion* againſt King *Charles* I. and tho' aſſerted to be Lawful by the Majority of the Judges, and was but a Mite in compariſon with a Mountain, of what the Complainers when in Power laid upon the People themſelves, yet 'tis wonderful to obſerve, how it infatuated the People into all the perverſe Actions of Folly and Madneſs. Liberty of the Subject was the Cry in all thoſe bloody Wars, and they kept up that Noiſe by Artifice till the *Parliamentarians* had ſerved their purpoſe in deſtroying the beſt of Kings and Governments, and enſlaving the whole Nation under the Tyranny of the worſt of their Fellow Subjects. So great an Aſcendant had the Word *Liberty* upon a miſguided People, that they pleas'd themſelves with the Name only, and loſt the Thing it ſelf.

What caus'd all the Misfortunes of King *James* II. but a perſwaſion that he had invaded the Rights and infringed the Liberties of the People, which we ſee the People were ſtill ſo careful to preſerve, that in the midſt of their Zeal and Joy to Inthrone his Succeſſor King *William* III. before the Convention would let him poſſeſs the Crown of *England*, the Lords and Commons preſented him with a Remonſtrance of the ſeveral Abuſes and Incroachments of former Reigns, upon the Liberties and Privileges of the People, and till he had promiſed to grant all their Claims and Demands of Rights and Liberties, and that no Declarations, Judgments or Proceedings, to the Prejudice of the People ſhould not in any way hereafter be drawn into Conſequence or Example: Which Claims of Right have ſince paſs'd into an Act of Parliament.

CHAP.

CHAP. XCII.

Of Life, *how Overpriz'd by ſome, and Undervalued by others.*

LIFE, like the Harmony of the World, is compoſed of the Contrarieties of ſeveral Notes, Sweet and Harſh, Sharp and Flat, Spritely and Solemn. Its chequer'd with variety of Circumſtances, ſometimes it ſwells with a Proſperous Fortune, other while it ebbs into the loweſt degree of Adverſity, and ſeldom admits of Conſtancy and Durability. Good and Couragious Men do only put ſuch a value upon Life as is requiſite, while Weak and *Timerous* Souls anticipate its Troubles by fearful Apprehenſions, and ſo fall under them before they come. Others moleſt themſelves with Futurities, and inſtead of endeavouring to prevent impending Miſchief, ſeem to invite them by Expectation. He eſteems Life at a *juſt rate*, that neither *fondly* loves nor *fooliſhly* hates it, that emploies it wholly in doing good, and from its uncertainty makes his Reſolve to live well while he lives, and leaves the length or ſhortneſs of the time to the Determination of Heaven. Life at beſt is but a walking *Shadow*, a poor *Player*, that frets and ſtruts a ſhort time upon the Stage of the World, and then is heard no more. A *Tale* that is told by an *Idiot*, full of Noiſe and Fury, and ſignifies nothing at all: And yet we ſee the World runs into extremes about it; for ſome are *over deſirous* of it, while others *throw it away* upon every trivial occaſion; but few employ it to the ends it was deſign'd for.

Dyoniſius the Tyrant of *Syracuſe*, from a juſt apprehenſion of his infamous Life, was ſo fearful to loſe it, that he removed his Friends from Court, and put himſelf into the Hands of *Barbarian Aliens*. He was in ſuch fear of *Barbers* that he taught his own Daughters to ſhave him, and when they were grown to Maturity, he durſt not ſuffer them to come ſo near his Throat with a Razor, and therefore inſtructed

Lonic. *Theat.* p. 356.

ſtructed them how to burn off his Hair and Beard with the white Filmes of Walnuts. He durſt not enter his *Wife's* Appartment, before the Room and Bed were narrowly ſearched. When he diverted himſelf in playing at *Ball*, he commonly deliver'd his Cloak and Sword to a Boy he loved and truſted, upon which one of his Familiar Friends ſaid to him in a jeſting manner, *Now you put your Life into the Boy's Hands*; at which the Boy ſmiling, and the Tyrant obſerving it, he commanded them both to be kill'd immediately; one for inſtructing him how to kill him, and the other for ſeeming to conſent to it with a Smile; but notwithſtanding all his Care and Fear, he at length periſh'd by the Hands of his Subjects.

Baker's *Chron.* p. 270. *Henry Beaufort* the wealthy Cardinal of *Wincheſter*, being ſtruck with a Diſeaſe that his Phyſicians told him would not terminate but in Death, he murmur'd and complain'd at his Deſtiny, ſaying, *What a hard caſe is this that Death will not be Bribed! Muſt I dye with all my Riches? Will all my Money ſignifie nothing? If the whole Kingdom of* England *would ſave my Life, I am able to procure it by Policy, or buy it with Money, and muſt I dye, O unhappy Man that I am?* It ſeems this Cardinal was different from the Opinion of the Ancients, who thought it a Happineſs to Dye when there was more Ill than Good in Living, and that to preſerve Life to ones own Torment and Inconvenience, is contrary to the very Rules of Nature, as theſe old Laws inſtruct us.

Ἔ ζῶν ἀλύπως, ἢ ϖανεῖν δαμύνως,
Καλὸν ϖήσπειν διοῦσθαι τὸ ζῆν φέρει,
Κρεῖσσον τὸ μὴ ζῆσθαι ἢ ζῆν ἀθλίως.

Happy is Death, whenever it ſhall come,
To him to whom to live is troubleſome;
Whom Life does perſecute with reſtleſs Spite,
May honourably bid the World good Night,
For infinitely better 'tis to Dye,
Than to prolong a Life of Miſery.

Zuing. *Theat. Vol.* 1. l. 1. p. 38. C. *Mecænas* the Celebrated Friend and Favorite of *Auguſtus*, was ſo in love with Life and, and terrified at the apprehenſions of Death, that he was wont to ſay,

ſay, he cared not what he endured ſo long as he did but live; of which theſe Verſes are to be applied.

Debilem facito manu,
Debilem pede coxa,
Tuber adſtrue gibberum,
Lubricos quate Dentes,
Vita dum ſupereſt bene eſt.

Let me be lame of my Hands and Feet, let me have a huge Bunch on my Back, and all my Teeth be ready to drop out of my Mouth, it will ſignifie nothing to me ſo I may but live.

Antigonus obſerving that a Soldier under his Command, was a Man of ſuch true Courage, that he was more ready to engage in any hazardous Enterprize than the reſt of his Comrades, and yet withal taking notice that he was a very ſickly infirm Man, took ſpecial care for his *Recovery*, and having accompliſh'd it, the King obſerved that he did not in his future Service puſh on with ſuch Vigour and Bravery as formerly, and asking him what occaſion'd it, the Soldier told the King, *That he had done himſelf that Injury in curing him of his dangerous Diſtemper*; for ſays he, *When I carried a diſeaſed Body about with me I cared not what became of it, but now I am in Health and enjoy the Comforts of Life, I am willing to preſerve it.* Clark's *Mir.* c. 79. p. 354.

But others have been as *Prodigal* of their Lives as the foregoing Examples were Covetous of theirs. *Lucius Arruntius* kill'd himſelf to eſcape future Evils. *Granius*, *Silvanus* and *Statius Proximus*, after having been pardoned by *Nero*, laid violent Hands upon themſelves; either, *diſdaining to live by the Favour of ſo wicked a Man*, or that ſome time or other they might be troubled to procure a ſecond Pardon, conſidering the Proclivity of his Nature, to credit Accuſations againſt worthy Men. *Spargatizes* the Son of Queen *Tomyris*, being Priſoner of War to *Cyrus*, made uſe of the firſt Favour *Cyrus* ſhew'd him, in commanding him to be unbound, *to kill himſelf*, having pretended to no other benefit of Liberty, but only to take Revenge upon himſelf, *for the diſgrace of being taken*. *Goges* Governor in *Bion* for King *Xerxes*, being Mont. *Eſſ.* Engl. *l.* 2. *p.* 43.

ing Beſieged by the *Athenian* Arms under the Conduct of *Cymon*, refuſed the Conditions offered, that he might return into *Aſia* with all his Wealth, impatient to ſurvive the loſs of a Place his Maſter had given him to keep; therefore having defended the City to the laſt extremity: nothing being left to eat, he firſt threw all the Gold, and whatſoever elſe the Enemy could make Booty of into the River *Strymon*, and after cauſing a great Pile to be ſet on Fire, and having cauſed the Throats of all the Women, Children, Concubines and Servants to be cut, he threw their Bodies into the Fire, and at laſt leap'd into it himſelf. *Sextilla* the Wife of *Scaurus* and *Prexro* the Wife of *Labro*, to encourage their Husbands to evade the danger that preſs'd upon them, wherein they had no other ſhare *than meer Conjugal Affection*, voluntarily expoſed their own Lives to ſerve them in extreme Neceſſity, for Company and Example. What they did for their Husbands, *Cocceius Nerva* did for his Country, with leſs Utility tho' with equal Affection. This great Lawyer, flouriſhing in Health, Riches, Reputation and Favour with the Emperor, had no other cauſe to kill himſelf, *but the ſole Compaſſion of the miſerable Eſtate of the* Roman *Republick*. Nothing can be added to the nicety of the Death of the Wife of *Fulvius*, a familiar Favourite of *Auguſtus*. *Auguſtus* having diſcovered that he had vented an important Secret he had entruſted him withal; one Morning that he came to make his Court, received him very coldly, and look'd frowningly upon him. He returns home full of Deſpair, and ſorrowfully told his Wife, that being fallen into this Misfortune he was reſolv'd to kill himſelf: To which ſhe roundly replied, *'Tis but reaſon you ſhould, ſeeing, that having ſo often experimented the Incontinency of my Tongue, you could not learn, nor take warning: But let me firſt kill my ſelf*; and ſo without any more diſpute run her ſelf through the Body with a Sword, and her Husband followed her Example. *Philip* being forcibly entred *Peloponneſus*, and ſome one ſaying to *Damidas*, that the *Lacedæmonians* were likely to ſuffer very much, if they did not in time reconcile themſelves to his Favour. *Why you pittiful Fellow* (replied he) *do you talk at this rate, what can they ſuffer*

that

that do not fear to dye? A *Lacedæmonian* Boy taken by *Antigonus* and ſold for a Slave, being commanded by his new Maſter to ſome baſe Employment; *Thou ſhalt ſee*, ſays the Boy, *whom thou haſt bought; it would be a ſhame for me to ſerve being ſo near the reach of Liberty*; and having ſo ſaid, threw himſelf from the top of the Houſe. *Antipater* ſeverely threatn'd the *Lacedæmonians*, that he might the better encline them to conſent to his Demands; *If thou threatneſt us with more than Death*, replied they, *we ſhall dye the more willingly*: And to *Philip* having writ them word, that he would fruſtrate all their Enterpriſes, *What, wilt thou hinder us from dying?* This is the meaning of the Sentence; *That the wiſe Man lives as long as he ought, not ſo long as he might.*

Some Men have thrown away their Lives and coveted Death, out of hope of a greater Good. As *Cleombrotus Ambraciota*, having read *Plato*'s *Phædo*, entred into ſo great a deſire of the Life to come, that without any other cauſe, he threw himſelf into the Sea. When *Threcion* perſwaded *Cleomenes* to diſpatch himſelf, by reaſon of the ill poſture of his Affairs; *Cleomenes* with a Courage truly *Stoick* * and *Lacedæmonian*, rejected his Advice, *as poor and unmanly*; *That*, ſays he, *is a Remedy that can never be wanting, and which a Man is never to make uſe of while there is but an Inch of Hope remaining*: Telling him, *That it was ſometimes Conſtancy and Valour to live, that he would that even his Death ſhould be of uſe to his Country, and would make of it an Act of Honour and Vertue*; *Threcion* notwithſtanding thought himſelf in the Right, and did his own Buſineſs; and *Cleomenes* after did the ſame; *but not till he had firſt tryed the utmoſt Malevolence of Fortune.* *Ibid.* p. 49.

* p. 37.

Theſe Actions may be called *Heroick* Braveries, but certainly they are in the wrong that practice them; *for all the Inconveniences in the World are not conſiderable enough, that a Man ſhould be guilty of* Suicide *to avoid them*: Nor ought we to quit the Garriſons of our Bodies, without the expreſs leave of the Deity, who has placed us in them. It appertains to God who hath put us into this World, not for our ſelves only, but for his Glory and the Service of others, to diſmiſs us when it ſhall beſt pleaſe his Goodneſs, and not for us to de-

part without his Licence, nor any other way but what he is pleas'd to direct; for otherwiſe, *our Country has an Action of Manſlaughter good againſt us, and we ſhall be puniſh'd in the next World as Deſerters of our Duty.*

Gods! Life's your Gift; then ſeaſon't with ſuch Fate,
That what you mean a Bleſſing prove no Weight.
Let me to the remoteſt Part be whirld
Of this your Plaything, made in haſt, the World:
But grant me Quiet, Liberty and Peace;
By Day what's needful, and at Night ſoft eaſe:
The Friend I truſt in, and the She I love:
Then fix me, and if e'er I wiſh remove,
Make me as Great, that's Wretched as you can;
Set me in Pow'r, the wofull'ſt State of Man;
To be by Fools miſled, to Knaves a prey,
But make Life what I ask, or take't away.

Otw.

CHAP. XCIII.

Likeneſs *of ſome Men to others, in Face, Features and Conditions.*

I Have already diſcourſed the likeneſs of *Faces* in Page 216, and therefore ſhall only and briefly treat here of *likeneſs in Condition*, the ſame Introduction ſerving for both.

Plin. *l.* 7. *p.* 162. A certain Fiſherman in the Kingdom of *Sicily* was exactly like the Proconſul *Sura*, not only in Features and Phiſiognomy, but in the manner of ſetting his Mouth when he ſpoke, and in drawing it up into a Purſe; and as if they had been born in *Nutting time*, they alſo both *Huddled* in their Speech, as if their Words had been ſet in *Cluſters*.

Plat. Obſerv. 3. *p.* 752. At the City of *Bazil* in *Switzerland*, lived two Brothers that were *Twins* of the ſame Birth, in the Seventh Month, that ſo exactly reſembled one another

ther in the Features and Proportion of Bodies, that, ſays my Author, I have often talk'd with one inſtead of the other, tho' I knew them both very well, and had frequent Converſation with them in different Affairs; and which is more, they had the ſame Reſemblance in their Natural Inclinations, that as they have often told me, what ſecretly came into the Mind and Purpoſe of one Brother, was alſo thought upon and reſolved by the other at the ſame juncture of time; and what was yet more extraordinary, when one was ſick in *Campania di Roma* in *Italy*, the other was as much indiſpoſed under the ſame Diſtemper at *Bazil* in the *Switz* Cantons.

Menardus and *Gerardus* Twin Brothers and Natives of *France*, were both Born on the ſame Day and Hour: Both on the ſame Day were Conſecrated *Biſhops*, the one of the Dioceſs of *Rhotomage*, and the other of *Noviodunum*, they both affected the ſame Studies and Recreations, had Antipathy to the ſame things, and died both in one and the ſame Day, Month and Year of our Lord. Fulgoſius *l.* 1. *c.* 6. *p.* 188.

There were two young Children that were Brothers at *Riza*, a City of *Provence* in the Kingdom of *France*, who had ſuch an exact Reſemblance of one another in all the Accidents of this Life, that if one enjoyed the *Smiles* of Fortune, the other at the ſame time had ſome *lucky* Hit. If one was afflicted with the *Head-ake*, the other was ſenſible of the like Indiſpoſition at the ſame Moment; if one of them was *Sleepy*, the other muſt take a *Nap*; and if one was *Melancholy*, the other could not put himſelf into a poſture of being *Merry*, ſo alike were they in every thing. Gaffer. *Curios. c.* 6. *p.* 220.

Polyſtratus and *Hippoclides* were Born upon the ſame Day, were School-Fellows, and both as Philoſophers followed the Sentiments of their Maſter *Epicurus*, both run the ſame Courſe of *Fortune*, and both ſickened at the ſame Moment of a like Diſtemper, and recovered at the ſame Inſtant. Val. Max. *l.* 1. *c.* 8. *p.* 32.

It is no unuſual thing to find Children ſucceed their Parents, not only with Bodily *Marks*, but in a likelineſs of Humours, Complexions and Inclinations of the Mind, as was Philoſophically ſaid by *Horace*, to a young Man that had not only his Father's Features

and Linements of Body, but all the good Qualities of his inward Man.

Inſtillata Patris virtus tibi,
Fortes creantur fortibus, & bonis.
L. 4. Ode. 4.

Thou haſt thy Father's Vertues with his Blood;
For the Brave ſtill ſpring from the Brave and Good.

CHAP. XCIV.

Of the Loquacity *of ſome Perſons, and their Inability to retain Secrets.*

GReat Talkers are one of the Plagues of Ingenious Converſation, in deafning the Company with Eternal Babling; for tho' their Memories ſupply them with an entire review of things, yet they derive their Narratives from ſo remote a Foundation, and crowd them with ſo many Impertinent Circumſtances, that tho' the Story be good in it ſelf, yet they make a ſhift to ſpoil it; and leave you in doubt whether you are obliged to *Curſe* the ſtrength of their Memories or the weakneſs of their Judgments; who while they are in queſt of a handſom Period to wind up the Sence, are ſo perplexed and entangled in their Oratory, that they know not what they ſay. Much talking is ſeldom free from Impertinence, and then the Babler, like an unbraced Drum, is able to beat a wiſe Man out of his Wits. Nature has fenced in the Tongue with a double Guard of Teeth and Lips, that it might not break looſe to the injury of the Owner. 'Twas good Advice given by Mr. *Hoſkins* when he was in the Tower, *Vincula da Linguæ, vel tibi Lingua dabit. Tye up thy Tongue to its good Behaviour, leaſt it taking too great a liberty does cloath the Owner with a Stone Dublet, or render him a troubleſome Impertinent Coxcomb.* In Taciturnity there is always Safety;

Safety; but they that are forward in ſpeaking are generally ſhamed and cenſured. Among other Misfortunes that attend *Loquacity*, this is none of the leaſt, that as they are unable to keep a Secret, ſo they are ſeldom truſted with one, and conſequently unfit for Friendſhip or Converſation.

The *Genoueze* ſent two Ambaſſadors to the *Pope*, to Negotate ſome Affairs of Conſequence; but they coming at a time when the Pope was Indſpoſed, their Audience was delayed, and not obtain'd without great difficulty, and a promiſe that the Ambaſſadors, in conſideration of the Illneſs, ſhould not give him the trouble of making long Speeches, but proceed immediately to their Buſineſs. The Ambaſſadors appear'd, and, contrary to Promiſe, the firſt made a tedious *Harangue*, that gave ſuſpicion of his being Impertinent as well as Troubleſome, Having concluded, his Collegue began, and ſeeing the Pope uneaſie, ſaid, *I have only this to ſay in the Name of my Maſters the States of* Genoùa, *That if your Holineſs refuſes to comply with their Demands, my Colleague has order to repeat the ſame Speech overagain.* The Pope ſmiling at the witty Reprimand of the other Ambaſſador's impertinent Prolixity, he granted their Requeſts. Ricaut, *Lives of the Popes.*

The Ambaſſadors of *Samos*, prepared with a long and Elegant Oration, came to *Cleomenes* King of *Sparta*, to incite him to a War againſt the Tyrant *Polycrates*, who after he had heard their Harrangue withgreat Gravity and Patience, gave them this ſhort Anſwer; *As for your Exordium I have quite forgot it, the Middle of your Speech I don't well remember; but for the Concluſion, which contains all that you came about, I will do what your Maſters deſire I ſhould.* An excellent way of ſhewing the Vanity and confounding the Impertinence of great Talkers: The *Athenians* were to chooſe one of two *Architects* for a Surveyor of a very great Building they had deſign'd, of which firſt, a pert affected Fellow, offer'd his Service in a long premeditated Diſcourſe upon the Subject, and by his Oratory inclined the Voices of the People in his Favour; but the other expreſs'd himſelf more to the purpoſe in theſe Words, *Lords of* Athens, *all that this Man hath ſaid, I will do.* Mont. *Eſſ.* Engl. *Lib.* 1. *p.* 262.

Great Talkers, Women and common Drunkards are never to be truſted with a Secret, eſpecially the former, becauſe their own Amours or Vanity will diſcloſe it: *They will ſay any thing rather than be Silent*: And of the latter *Joſephus* tells us, That by giving an Ambaſſador the Enemy had ſent to him his full doſe of Liquor, he worm'd out his Secrets: Yet we find the contrary in ſome great Inſtances: for *Auguſtus* committing the moſt inward Secrets of his Affairs to *Lucius Piſo* that Conquer'd *Thrace*, he never found him faulty in the leaſt, no more than *Tiberius* did *Caſſius*, with whom he entruſted his whole Counſels, tho' we know they were both ſo given to Drink, that they have often been fain to carry both the one and the other Drunk out of the Senate: And the deſign of killing *Cæſar* was as ſafely communicated to *Cimber*, tho' he would ſometimes be Drunk, as to *Caſſius* that drank nothing but Water; but theſe being an exception from the General Maxim, had it ſeems a better uſe of their retentive Faculties than common *Bablers*, that throw up all that comes uppermoſt.

The Secrets of a particular Friend are Sacred, and we ought to keep them Faithfully, or *refuſe to hear them.* But the Secrets of a Prince are very troubleſome and dangerous; for according to the ſaying of *Hiero* King of *Syracuſe*, Princes do not only hate thoſe that diſcover their Secrets, but alſo thoſe that know them. So that *Philippides*, in my opinion, anſwered King *Lyſimachus* very diſcreetly, who asking him, *What of his Eſtate he ſhould beſtow upon him? What you pleaſe*, ſays he, *provided it be none of your Secrets.* A Secret repoſed by a Prince in his Confident, cauſes both Fear and Jealouſie, leſt thoſe Secrets which have paſs'd from the Ears to the Heart, ſhould in time paſs from the Heart to the Tongue; beſides, it often happens, that a Sovereign, repenting of having imparted his Secret to a Perſon, that afterwards he finds cauſe to ſuſpect, he will ſecure his Secret by the Death or Baniſhment of his Quondam Confident.

CHAP.

CHAP. XCV.

Of the Passion of Love, *and its Effects.*

LOVE is a Commotion of the Soul, produced by the Motion of the Spirits, which inciteth her to join her self, by his Will, to Objects that appear convenient and grateful to her. 'Tis true, there are as many distinct sorts of Love as of Objects to excite it, which yet agree in this, that they all participate of Love. For Example, the Passion by which the Ambitious are carried on to Glory, the Avaritious to Riches, Drunkards to Wine, the Libidinous to Women, the Honest to their Friend, the Uxorious to his Wife, the good Father to his Children, &c. differ very much among themselves, and yet so far resemble each other, that they all participate of Love. But the Love of the first four aims at nothing but the possession of their Peculiar; nor have they indeed any thing of Love for those Objects, but *Desire* mixt with some other special Passions: Whereas the Love of a Parent to his Children is Sacred, and that between Man and Wife is always accompanied with desire of Fruition. The great care in the Duties of Love is to settle it upon proper Objects; for as *Plutarch* says very well of those who are delighted with little Dogs and Monkies; That the amorous part which is within us, for want of a legitimate Object, rather than be idle, will after that manner forge and create a frivilous and false one; but, when its truly directed, is a Flame so holy and so clear, that the White Taper leaves no Soot behind it.

Love the most generous Passion of the Mind;
The sofest refuge Innocence can find:
The safe Director of unguided Youth,
Fraught with kind Wishes, and secur'd by Truth.
That Cordial Drop Heaven in our Cup hath thrown,
To make the nauseous Draught of Life go down:

On which one only Bleſſing God might raiſe
In Lands of Atheiſts Subſidies of Praiſe:
For none did e'er ſo Dull and Stupid prove,
But felt a God, and bleſs'd his Power in Love.

Marcel. Donat. *Hiſt. Med. mirab.* l. 1. c. 13. p. 187.

Eurialus the Young and Beautiful Count of *Auguſta*, attending the Emperor *Sigiſmund* at *Sienna*, fell paſſionately in Love with a curious piece of Womankind, in that City, named *Lucretia*: The Virgin alſo, who for her tranſcendent Beauty was generally called the ſecond *Venus*, was no leſs an Admirer and Lover of him, and their Loves grew every Day ſtill more vehement, inſomuch that when the Emperor removed his Court to *Rome*, and *Eurialus* was obliged to leave his dear Soul behind him, ſhe was ſo apprehenſive of his Abſence, and ſo unable to endure it, that ſhe dyed with Grief and Sorrow. *Eurialus* having notice of the ſurprizing and fatal Accident, tho' by the well adapted Advices and Conſolations of his Friends, he was contented to ſurvive her, yet it had ſuch an effect upon him, that from the Day he received the news of her Death to his own, he never was ſeen to Laugh or take delight in any thing, but went Penſive and Mourning to his Grave.

Leander a young Man of *Abydos*, a Fortreſs in *Aſia*, oppoſite to *Seſtos* in *Europe*, on the *Helleſpont*, both which are now called the *Dardanelli*, fell deeply in Love with a Beautiful Virgin at *Seſtos* named *Hero*. *Leander* had for ſome time accuſtomed himſelf in the Night to ſwim over the *Helleſpont* to his Love, ſhe holding up a Flambeau from a high Tower to direct him where to Land. This Cuſtom continued long between them with Secreſy and Safety, till venturing one Night when the Sea was Rough and Tempeſtuous, he was unfortunately caſt away. The Waves threw his dead Body on Shore at *Seſtos*, where *Hero* from a Tower beholding it, and not deſiring to live when her other Life was gone, threw her ſelf from the top of a Tower into the Sea, and accompanied her Lover in Death.

Vid. Letter P. in Danet's *Dict. of* Greek *and* Roman *Antiquities.*

Pyramus, a young Gentleman of the City of *Babylon*, was paſſionately in Love with *Thysbe*, a next Neighbours Daughter of the ſame place; but the Parents on each ſide not approving it, they were both

both ſo cloſely confin'd, that they had no opportunity to promote or continue their Amours, but through the Chink of a Wall between the two Houſes, where they appointed to meet under a *Mulberry-Tree*, without the Walls of the City. *Thysbe* came thither firſt, and was ſet upon by a Lyon, from whom ſhe made her eſcape; but happening to let her Veil drop, the Lyon tore and bloodied it, while ſhe took ſhelter in a Cave. *Pyramus* coming and finding his Miſtreſſes Veil bloody, thought ſhe had been devoured, and ſo in Deſpair kill'd himſelf: *Thysbe* returning and finding her Lover dead, fell alſo upon the ſame Sword, and put an end to her Days.

Eginardus, Principal Secretary of State to that great Monarch *Charlemain* (whoſe Ambition was much higher than his Birth) made Love to one of the Emperor's Daughters, and ſhe conſidering him as a Perſon that had raiſed himſelf by his Merits, received his Amours, and gave him opportunity in Winter Nights, to Viſit her in her own Appartment, where they improved their Loves by Converſation, into mutual endeared Affection; but ſtaying there one Night very late, at his departure they ſaw a great Snow had fallen, which put them both into great Perplexities, for fear his Foot ſhould be known, and his Life in danger, for Viſiting the King's Daughter privately without his Licence; to prevent which ſhe took the Gentleman upon her Back, and carried him the length of the Court to his own Lodgings, without ſuffering him to ſet his Foot upon the Ground; ſo that if enquiry had been made next Morning, no Footing would have appeared but her own; but it ſo happened, that *Charlemain*, who was a Studious Prince, and Induſtrious in Publick Affairs, was up in his Study, and ſeeing this witty Contrivance, was in debate with himſelf *whether he ſhould be Angry or Pleaſed.* Next Day, in a great Appearance of the Nobility, his Daughter and *Eginardus* being preſent, he demanded *what Puniſhment that Servant was liable to, that employed a Kings Daughter in the Office of a* Mule, *and made himſelf be carried on her Back through the Snow in the Night, and in very ſharp and peircing Weather.* All the Lords ſoon gave their Opinions, that ſo inſolent a Wretch ought to ſuffer a ſevere Death.

Cauſin. *Hol. Court. Tom.* 2. *Mem.* 12. p. 403.

The

The *Princeſs*, and the *Secretary* were under a dreadful Surprize, look'd gaſtly upon one another, and expected nothing leſs than to be flead alive. The Emperor perceiving them under a terrible Conſternaon, ſmiled on his Secretary, ſaying, *Eginardus, hadſt thou loved my Daughter, thou ſhould'ſt have addreſs'd thy ſelf to her Father for his Conſent, in the Omiſſion whereof thou haſt deſerved Death; but to relieve you both from your Fright and Fears, inſtead of taking away one, I will give thee two Lives*; here, *take thy Beautiful and Kind* Portreſs *to Wife, fear God, and Love one another.* How theſe Lovers were on a ſudden tranſported into extaſies of Joy and Happineſs, I leave the Reader to Imagine.

Lonicer. *Theat.* p. 420. Clark's *Mirror*, c. 57. p. 330.

In the Days of *Paganiſm* and *Idolatry* under the ſeventh *Perſecution*, a Chriſtian Virgin named *Theodora*, celebrated for virtuous Life, was condemned to the *Stews*, where her Chaſtity was to be violated by all that would attempt it. She was no ſooner committed to that loathſome place of Sin and Shame, but ſeveral brisk Sparks were ready to enter the Houſe, to put the Sentence in Execution; but a Man that loved her extreamly well, who was called *Dydimus*, dreſſing himſelf in the Habit of a Soldier, ſaid he would have the firſt Turn, and Huff'd and Bluſter'd at ſuch a Rate, that the reſt gave him way. He went into her, and perſwaded her to change Cloths with him, and ſo eſcaped. *Dydimus* appearing to be a Man, was brought before the Preſident, and, confeſſing the Fact, was condemn'd. *Theodora* hearing her Lover was like to Die, in hopes to excuſe him, came and preſented her ſelf as the guilty Perſon; but the mercileſs Heathen Judge, caus'd them both to be executed.

The Proverb holds; that to be Wiſe and Love,
Is hardly granted to the Gods above.
A general Doom on all Mankind is paſt,
And all are Fools and Lovers firſt or laſt.

Michael

Michael Seigneur de Montaigne tells us a pretty Story of Love, between *Goats*, and *ſucking* Children. All about where I live, ſaith he, when the Country Women want ſuch of their own, they call Goats to their Aſſiſtance. I have at this time two Footmen that never ſuck'd Womens Milk, more than eight Days after they were born. Theſe *Goats* are immediately taught, to come and ſuckle the little Children, well knowing their Voices when they cry, and come running to them; when if any other, than that they are acquainted with are preſented to them, they refuſe to let it ſuck, and the Child to any other Goat will do the ſame. I ſaw one the other Day, from whom they had taken away the Goat that us'd to nouriſh it, by reaſon the Father had only borrrowed it of a Neighbour; that would not touch any other they could bring, and doubtleſs died of Hunger. *Eſſ.* Vol. 2. p. 111.

Too many ſays the ſame Author pretend to Zeal in Love, when 'tis nothing but luſt that Fires them; therefore Conqueſt, and entire Poſſeſſion, is what Woman kind ought infinitely to dread: For when they wholly ſurrender up themſelves to the Mercy, Fidelity, and pretended Conſtancy of Mankind, they run a mighty hazard, for thoſe Virtues are very rare and hard to be found. Vol. 3. p. 157.

Poſtquam cupidæ mentis Satiata libido eſt,
Verba nihil metuere, nihil perjuria curant.

When Mens Deſires, and Luſts once ſated are,
For Oaths and Promiſes they little care.

CHAP.

CHAP. XCVI.

Of Love *and Fidelity to ones Country.*

NOthing is ſo common in the Mouths of ſome Men, when they firſt lay their Hand to the Helm of Government, as *the publick Good*, the Noiſe and Clamour they made about it, ejected others to make room for them; but no ſooner were they entred, but they forgot their Country, and began to provide for themſelves at their Countries coſt, and to gain Riches and Honours by empoveriſhing the publick. What they found fault with in the Adminiſtration of their Predeceſſors, they became guilty of themſelves, nay much worſe when they thought themſelves riveted to the Crown, and demean'd themſelves as if their higheſt concern when *Miniſters of State*, was to promote their own Intereſt, whilſt they ſacrificed the Publick to Fortune; by which they taught us to believe, *that all Men in Office are the ſame*. Court Mollifications have lately occaſion'd wonderful Changes among Mankind. Have we not obſerved Men of eminent Abilities, celebrated Integrity, and known Love to their Country preferr'd to places at Court, who had ſtem'd the Current of Arbitrary Power, in defence of the *Laws* and *Liberties* of *England*; that ſoon after were promoting a *new kind* of Slavery, in compliſance to a Court of their own Modelling. They were ſometime thought Men of good Nature, Veracity and Friendſhip; but as ſoon as they came into Play, learnt a *Figurative* way of expreſſing themſelves, by *Words without meaning*, changing good Nature into *meer Artfulneſs*, promiſing *what they never intended to perform*, and inſtead of defending their Country, *Tear* and *Worry* it at the pleaſure of Griping, Greedy Courtiers, who were left to inſtruct the reſt in the Arts of Self-intereſt, Tyranny and Oppreſſion. But former Ages have been better, and that this may Mend,

and

and ſhew themſelves true Lovers of their Country in *reality*, the following Examples are exhibited.

Sylla by an unaccountable train of Succeſſes having defeated *Marius*, gave poſitive Order that all the Citizens of *Præneſte* ſhould be put to the Sword, excepting one Man, that was his particular Friend; but he being made acquainted with the bloody Edict pronounced againſt the reſt of his fellow Citizens, went and told the barbarous *Sylla*, *That he ſcorn'd to live by the favour of a Tyrant, who intended the Deſtruction of his Country, and ſo voluntarily put himſelf into the number of thoſe that were ſentenced to be kill'd.* Fulgos. *l.* 5. *c.* 6. *p.* 638.

The Towns of *Calais*, and Key of *France*, being beſieged by the *Engliſh*, and reduced to the laſt extremity; *John* Lord of *Vienna*, who was Governor of that Garriſon under *Philip* of *Valois* King of *France*, offer'd to ſurrender it upon the Terms of enjoying their Lives and Goods without Moleſtation; but King *Edward* of *England* who lay before it, being angry that ſo ſmall a Town ſhould coſt him ſo much trouble and expence of Blood and Ammunition, would not accept thoſe Propoſals; but had put them all to the Sword, if he had not been diverted by his wiſe Council, who ſaid, *That People of ſuch Fidelity to their Sovereign, and Love to their Country, ought to be treated more humanely.* The King of *England* alter'd his former Reſolutions, and offer'd to receive them to Mercy, upon Condition that half a dozen of the principal Inhabitants, ſhould come to him Bare-footed and Bare-headed with Halters about their Necks, and Kneeling, preſent him with the Keys of the Garriſon; leaving their Lives to his Diſpoſition. The Governour upon the receipt of theſe Propoſitions aſſembled the People, and acquainting them with the Articles for ſurrendring the Town, they were all under great Sorrow and Trouble: When of a ſudden, one named *Stephen St. Peter* ſaid, *Sir, I give God humble and hearty Thanks for the Riches he hath beſtowed upon me; but more for this Opportunity of ſhewing, that I value the Lives of my Countrymen, and fellow Burgeſſes above my own, I will be one of the ſix to carry the Keys to King* Edward. This brave Reſolution encouraged one *John Dare*, and four others, to make a tender of their Lives on the ſame Errand; De Serres. gen. *Hiſt.* Fr. *p.* 174.

but

but not without abundance of good Wiſhes, and floods of Tears from the common People, who ſaw them ſo willing to Sacrifice their Lives for the *publick Good.* Without more trouble and loſs of Time, they addreſs'd themſelves to the King of *England*, in the poſture aforeſaid with the Keys, having no other proſpect than that of certain Death, and yet marched as chearfully, as if they had been going to a Feaſt. The Sight moving a Compaſſion in the *Queen*, and *Engliſh Lords*; they interceded with the King for their Pardon, who without difficulty gave them all their Lives.

Lips. Monit. *l.* 1. *c.* 7. *p.* 98.

Cleomenes, the renowned King of *Sparta*, being reduc'd to great Streights by *Antigonus*, King of *Macedon*, he ſent to *Ptolomy* King of *Egypt* for Aſſiſtance, who would not comply with his Requeſt, unleſs he ſent his Mother, and his Son to him as Hoſtages. *Cleomenes* was long before he propounded it to his Mother, who when ſhe heard it, ſaid with great Chearfulneſs, *Why my Son did you not acquaint me with it before now? Come, get ready a Ship preſently, and ſend me whither thou wilt, before feeble old Age renders me uncapable of doing Service for my Country.* Before her departure they went both into the Temple, and *Crateſiclea* perceiving her Son full of ſorrow, ſaid, *O King of* Sparta, *for ſhame let no Body ſee us come out of the Temple in a poſture that may diſhonour* Sparta. While ſhe was with *Ptolomy* the *Achaians* endeavoured to conclude a Peace with *Cleomenes*, but he would not conſent to it, for fear of endangering his Hoſtages that were in the Cuſtody of *Ptolomy*, which coming to the Knowledge of his Mother, ſhe wrote him word, *Not to neglect doing any thing that might tend to the Honour and Welfare of his Country, for the ſake of an old Woman, and a little Boy.*

Hiſt. of Engl. *Oct. Vol.* 2. *p.* 261, 262, 266, 270.

Memorable are the Words of that Bleſſed Saint and Martyr King *Charles* I. When that Scandal of the Law and Mankind *Bradſhaw*, would have had him owned the Juriſdiction of their Court of *High Injuſtice*, and anſwer to their Falſe and Infamous Charge; his Majeſty replied, *For the Charge I value it not a Ruſh, it is the Liberty of the People of* England *that I ſtand for; for me to acknowledge a* New Court, *that I never heard of before: I that am your King, that ſhould*

ſhould be an Example to all the People of England *to uphold Juſtice, to maintain the old Laws, indeed I don't know how to do it.*——*I ſay again to you, ſo that I may give Satisfaction to the People of* England *of the Clearneſs of my Proceedings, not by way of Anſwer, but to ſatisfie them, that I have done nothing againſt that Truſt that has been committed to me, I would do it; but to acknowledge a* New Court *againſt their Privileges: to alter the Fundamental Laws of the Kingdom: You muſt excuſe me.*——*I am not ſuffer'd to ſpeak, expect what Juſtice other People will have.*——*If I would have given way to an Arbitrary Courſe, to have all Laws changed according to the Power of the Sword, I need not to have come here, and therefore I tell you, and I pray God it be not laid to your Charge, that I am the Martyr of the People.*

'Tis pity theſe precious *Gems* aforegoing, ſhould be ſet in perpetual Memory without a *Foil*, and therefore I ſhall give you one. *Oliver Cromwell* in all his Words and Actions, valued himſelf upon his *Care of the Publick*, which ſhew'd him to be a *Hypocrite* in Perfection; for notwithſtanding all his Specious Pretences to the contrary, *Cromwell* invaded and betrayed the *Liberties* of his Country, and acted a more *Tyrannical* Part, than all the Kings of *England* had done, ſince the *Norman* Invaſion to his own Uſurpation. *Hiſt. Eng. Vol. 2. p.* 349.

CHAP. XCVII.

Marriages *Happy and Unhappy.*

HE that reſolves to *Marry* has a great Work in Hand, and of ſuch Conſequence as may *Make* or *Marr* him; for all the civil Actions that are incident to Man, there's not any that tends more to his *Infelicity* or *Happineſs*; therefore it concerns him not to be over haſty about it, nor take the *Ball* before the *Bound*. He muſt be cautious how he thruſts his

his Neck into ſuch a *Yoke*, whence he will never have Power to withdraw it again; for the *Tongue* uſeth to tie ſo hard a *Knot*, that the *Teeth* can never untie, nor *Alexander*'s Sword cut aſunder among us Chriſtians. Let him that reſolves to Marry, *chooſe where he is ſure he can Love, and reſolve to Love his choice:* Let *Love* rather than *Lucre*, be his guide in this Election; for tho' a concurrence of both be available, yet the latter ſhould rather be wanting than the firſt; the one is the *Pilote*, the other but the *Balaſt* of the Ship, which ſhould carry us to the Harbour of a *Happy* Life. A good Marriage if it be really ſo, is a ſweet Society of Life, full of Conſtancy, Truſt, and an infinite number of uſeful and ſolid Offices, and mutual Obligations. That ſo few are obſerved to be Happy, is an Argument of its Price and Value: A Man may prudently manage his *Liberty* while he has it in his own Power; but 'tis in vain to *Kick* when a Man has once put on his *Fetters*, for having ſubmitted to the Obligation, he muſt confine himſelf within the Laws of common Duty, *at leaſt do what he can toward it.* In this caſe there remains nothing for him to do, but to endeavour to make that eaſie which falls to his Lot, and by a wiſe Uſe of every thing he may miſlike in Marriage, turn it by degrees to be very ſupportable, which if neglected might in time grow to an Averſion.

When fixt to one, Love ſafe at Anchor rides,
And dares the fury of the Winds and Tides:
But loſing once that hold, to the wide Ocean born,
It drives at Will, to every Wave a Scorn.

Dryd.

Burt. *Mel.* par. 3. p. 579. *Anthony Guivara* has preſcribed excellent Rules towards the making a happy Marriage, and the firſt is a leiſurely Choice, not to be too raſh and precipitate in his Election, *leſt Marrying in haſt, he repent at leiſure*, Secondly that they ſhould *be equal in Years*, for the contrary muſt needs Miniſter a perpetual Cauſe of Suſpicion, and uneaſineſs to one another. If the Man be old, and the Woman young, he will be Jealous, and ſhe will think her ſelf tantalized, and with the *Spaniſh* Woman will ſay, *Mi Marido & buen*

buen Muſico, buen Eſgrimidor, buen Eſcrivano, excellente Arithmetico, Salvo que no multiplica, My Husband is a good Muſitian, a good Fencer, a good Horſeman, a good Penman, and an excellent Arithmetician; yet ſhe will be angry, becauſe he cannot *Multiply*. To equality of Years my Author adds, the ſame touching Birth, Fortune and Conditions, but before them all to prefer good Nature and Education, for if the former be wanting, Sence and good Manners will ſupply it.

Francis Duke of *Brittany*, Son of *John* V. having a Propoſal made him of a Marriage with *Iſabella* the Daughter of *Scotland*, adding withal, that ſhe was very homely bred, and without any manner of Learning; the Duke anſwer'd, *He liked her the better for that*, for a Woman is wiſe enough, that can keep her ſelf out of the *Rain*, and know her Husband's *Shirt* from his *Doublet*. Mont. *Eſſ.* Vol. 1. p. 305.

Preferring Love before Riches, does much conduce towards a happy Marriage, and the contrary practice in marrying only for *Wealth*, is both the moſt Cruel and Imprudent thing in the World; for *Society* is the main end of Marriage, and *Love* is the Bond of Society, without which there can neither be found in that Condition, *Pleaſure*, *Profit or Honour*. He then, or ſhe, that Marries for ſo baſe an end as Profit, without any poſſibility or proſpect of *Love*, is guilty of the higheſt *Brutality* imaginable, they are united to a Carcaſe without a Soul, and are as cruel to themſelves, as *Mezentius* was to thoſe Wretches, who had the ill Fortune to fall into his Hands. This being alſo but too general a Truth, *That he who Marries a Woman he could never Love, will, 'tis to be fear'd, ſoon Love a Woman he never married.* Athen. *Orac.* Vol. 1. p. 31.

Mr. *Howel* in his advice to his Couſin, Mr. *T. V.* upon this ſubject, wiſhes him a better Wife than *Socrates* had, who when ſhe had ſcolded him out of Doors, as he was going through the Portal, threw a Chamber-pot of *ſtale Urine* upon his Head, at which the Philoſopher having been Silent all the while, ſmiled, ſaying, *I thought after ſo much Thunder we ſhould have ſome Rain.* If you light upon ſuch a Wife as *Socrates* had, I wiſh you may have the ſame meaſure of Patience, to ſuffer the *gray Mare* ſome- Famil. *Lett.* Sec. 4. p. 109.

times to be the *better Horſe.* I remember a *French* Proverb:

La Maiſon eſt miſerable & Meſchanté
Ou la Poule plus haut que le Coc chante.

Ill bode that hapleſs Family that ſhews,
A Cock that's Silent, and a Hen that Crows.

Yet we have another *Engliſh* Proverb almoſt counter to this; that its better to marry a *Shrew*, than a *Sheep*; for tho' Silence be the Dumb Orator of Beauty, and the beſt Ornament of a Woman, yet a Phlegmatick dull Wife is Fulſome and Faſtidious.

Few Men have made a *Wife* of a *Miſtreſs*, but they have ſorrowfully and ſhamefully repented it. What an unhappy Life do the *Poets* feign that *Jupiter* lead with his, whom he firſt enjoy'd as a Miſtriſs. 'Tis as the Proverb ſays, *Like a Man that Shits in his Cap, and then puts it upon his Head.*

Mont. *Eſſ.* P. 110.

Not that my Verſe would blemiſh all the Fair,
But yet, if ſome be bad, 'tis Wiſdom to beware;
And better ſhun the Bait, than ſtruggle in the Snare.
Dryd.

CHAP. XCVIII.

Of Maſſacres *in ſeveral Places.*

WE ſeldom read that *Maſſacres* have been committed, but upon ſome Religious pretence, or that Hell has broke looſe, and turn'd out the Mob to commit ſuch *Barbarities* as thoſe that ſet them on, would be aſhamed to be ſeen in. The firſt has been exemplified in ſeveral Places by the *Papiſts*, upon *Pagans*, and thoſe they call *Hereticks*, as appears by their own Narratives, for they not only own it, but boaſt

boaſt of it as a meritorious Service, which they call *extending their Faith into all Parts of the World.* The other is the *vulgar Rout*, the mad Multitude, or a herd of phrenetick Fools, puſh'd on by ſeditious Knaves, to raiſe Tumults, and make *Maſſacres* as univerſal as Fire and Sword could drive them.

In the Year of our Lord 1281. *Charles* of *Anjou* Reigning in *Sicily*, his Soldiers being all *Frenchmen*, had ſo misbehaved themſelves in the Cities where they were Garriſoned, that they became univerſally hated by the *Sicilians*, who therefore plotted the total Ruin of the *French*, to free themſelves from a Yoak that ſo long had gauled them. Seignior *John Procbyto*, whoſe Wife they had raviſhed, laid the Deſign, and was moſt Active in it, being aſſiſted by the *Sicilian* Nobility and Gentry. The deſign was at once to deſtroy all the *French*, and which is ſtrange, tho' it was above eighteen Months on foot, ſpread far and near among different ſort of People, yet it was kept undiſcover'd. The *Signal* was, that on *Eaſter day* when the Bell ſhould *Tole* to *Even-Song*, all the *Sicilians* ſhould betake themſelves to their Arms, and Maſſacre all the *French* in *Sicily*, which was ſo punctually obſerved, that all the *Frenchmen*'s Throats were cut at the time appointed, without taking one Priſoner, or ſparing Women or Children, and that they might be ſure to deſtroy the whole breed of the *French*, they kill'd all their own Country Women that were got with Child by them. Eight thouſand were kill'd at that time, and thoſe that made their eſcapes into the Fort called *Sperling*, were all famiſh'd and ſtarv'd to Death. This bloody *Maſſacre* is to this Day called in all *Europe*, the *Sicilian Veſpers*. Gault. *Tab. Chron.* p. 683.

Under the Pontificate of *Clement* V. *Anno* 1311, All the Order of the *Knights Templars* which began at *Jeruſalem*, *Anno* 118. and at firſt lived on Alms, but growing rich, and refuſing Obedience to the Patriarch of *Jeruſalem*, being all condemn'd to Die by the Council of *Vienne*, *Philip* the *Fair* King of *France*, incited to it by the *Pope*, and out of a covetous Deſire of the Confiſcation of their Eſtates, encouraged Informers to charge them with ſeveral Crimes, and ſo theſe Innocents were all Executed. The great Camer. Oper. Subciſ. *Cent.* 1. *c.* 83. *p.* 389.

Maſter of the Order, with two others of the chief among them, one whereof was Brother to the *Dauphin* of *Viennois* were all burnt together at the ſame place. *Matthew Paris* ſays, they had 9000 rich Convents, and the Order being extinguiſh'd, moſt of their Lands were given to the Knights of the Order of St. *John* of *Jeruſalem*, then ſeated at *Rhodes*, but now at *Malta*.

Hiſt. Portugal, Engl. *p.* 320.

On the 6th Day of *April*, 1506. it being *Sunday*, certain Perſons in the Church of St. *Dominick* at *Lisbon*, in *Portugal*, fancied they ſaw a *Crucifix* in one of the Chappels in that Church, which caſt *a wonderful Light*, upon which the Prieſts cried out *a Miracle, a Miracle*; a new Convert that had been a *Jew*, only ſaying, *It was but the Reflection of the Sun from the Window upon the Crucifix, which was cover'd with Glaſs:* The Mob without further Examination of the Matter, drag'd him violently out of the Church, and burnt him. The *Rabble* aſſembling about the Fire, one of the *Friers* with vehement Speeches encouraged them to greater Miſchief, while two other *Friars* ran about the Streets, crying out, *Hereſie, Hereſie*, with Cruciſixes in their Hands! Above five hundred Men immediately gathered together tumultuouſly in Arms, who ſlew as many of the *new Converts*, and burnt their Bodies to Aſhes. The number increaſing, on *Munday* Morning they Murder'd Men, Women and Children, draging them from the very *Altars*, where they were fled for *Sanctuary*, ſo that this Day above a thouſand periſhed. The ſame Fury and Villany continued the third Day, to the Slaughter of above 400 Perſons, ſo that in the whole there were Murder'd above two thouſand, many of which were not *new Converts*, but of their own Nation and Religion; for the deſire of *Robbing* and *Stealing*, and revenging private *Piques*, ſoon ſurmounted their Zeal for Religion. The King was then at *Avis*, and being highly offended at the Inſolency of the Multitude, he took away the City *Charter*, and ſent the Prior of *Crato*, and the Baron of *Alvito* to puniſh the Offendors. Some of them were Hang'd, the Goods of others were confiſcated, the three *Fryars* were burnt alive, and all that belonged to the Monaſtry were baniſhed.

War

War raging in *France* by reaſon of the *Papiſts* depriving the *Proteſtants* of their *legal Privileges*, at laſt a Peace was concluded between them, and for aſſurance that it ſhould continue inviolably; a Treaty of Marriage was concluded, and to be ſolemnized between *Henry* of *Navarre*, chief of the Proteſtant party, and the Lady *Margaret* the *French* King's Siſter. To this Marriage, *Where there was more Blood ſhed, than Wind drank at the Wedding*, the Queen of *Navarre*, and all the principal Perſons among the *Proteſtants* were invited, to Cajole them with the hopes of a perpetual Peace. Our *Leiceſter* and *Burleigh* were Invited out of *England*, the Elector *Palatine*'s Son out of *Germany*, with many other Perſons of Note of that Perſwaſion; that being thus brought together, both they and the *Evangelical* Religion might at one ſtroke have their Throats cut, or at leaſt be Mortally wounded; for no ſooner was the Marriage ſolemnized, but the Signal was given about Midnight by *the Ringing of a Bell*, and the *Proteſtants* of all Qualities and Degrees were butcher'd, not only in *Paris* where the Wedding was kept, but through all the chief Cities and Towns of *France*, among whom were the Admiral *Coligni*, the Prince of *Conde* and others, and the King of *Navarre* was made a Priſoner. This *cruel Maſſacre* was, to the eternal Infamy and Reproach of *France*, committed in the Year 1572. It extended to Men, Women and Children, and continued ſo long, that the principal Rivers of the Kingdom were almoſt cover'd with Murder'd Bodies, and their Streams ſo ſtained and polluted with humane *Gore*, that they who dwelt at a great Diſtance from the Places, where thoſe Barbarous Tragedies were acted, abhorr'd to uſe the *Waters* of thoſe Rivers; and for a long time, would not eat the *Fiſh* which were taken in them. Heyl. Coſmog. *l.* 5. *p.* 374.

Mithridates King of *Pontus*, was ſometime a Friend and Ally to the *Romans*, and joined with them againſt *Ariſtonicus*, who refuſed to admit the *Romans* into *Pergamus*, according to the laſt Will and Teſtament of the deceaſed King *Attalus*: Yet afterward ambitiouſly aſpiring after the Univerſal Monarchy of *Aſia*, and finding the *Romans* were the only impediment in his Way; in one Night he plotted and effected Zuin. *Theat.* Vol. 2. *l.* 7. *p.* 552.

fected the Death of one hundred and fifty thouſand *Roman* Soldiers, that were quartered in ſeveral Places in *Anatolia*: For which the *Romans* ſufficiently chaſtized him afterwards, in diſpoſſeſſing him of all his Dominions, and making his Subjects Tributary to the Senate and People of *Rome*.

Heyl. Coſmog. p. 176.

No leſs Inhumane and Barbarous was the *Maſſacre* of the *French Proteſtants* at *Merindol* and *Chabriers*, who being condemned of *Hereſie* by *Minier*, Preſident of the Council at *Aix* in the Year 1545. a party of Soldiers ſet Fire on the Villages, which being ſeen by the Inhabitants of *Merindol*, they fled with their Wives and Children into the neighbouring Woods, where they were all either *murder'd* or committed to the *Gallies*. In *Chabriers* they uſed the young Women and Maids ſo barbarouſly, that they died immediately after it. All the Men and Women were put to the Sword, and the Children Rebaptized. Eight hundred Men were murdered in a Cave, and forty Women put together into an old Barn, and *Burnt*: Yea ſuch was the Cruelty of theſe Soldiers to thoſe poor Women, that when ſome of them had clamber'd to the Ridge of the Barn, with intention to Jump down, the Soldiers threw them back again into the *Fire* with their Pikes: So that we need not wonder at the Monſtrous barbarity of *Louis* XIV. to the *Proteſtants*, for it ſeems *Tyranny*, *Oppreſſion* and *Perſecution* is Hereditary to the *French* Monarchs.

Hiſt. Engl. Octavo. Vol. 1. p. 61.

Ethelred, younger Son of *Edgar*, and King of *England*, was ſo outraged by the *Danes*, that he was compell'd to purchaſe a Peace with them, at the Annual payment of ten thouſand Pounds, which in a ſhort time after they raiſed to forty eight thouſand Pounds, under the Name of *Dane Gelt*, and ſeeing there was like to be no end of theſe Exactions, and that his Subjects were greatly impoveriſh'd; the King iſſued out a ſecret Commiſſion into every City, and great Town in his Kingdom, authorizing and commanding all his Subjects to kill all the *Danes* in one Night appointed, as they ſlept in their Beds, which accordingly was executed on St. *Brice*'s Night, *November* 13th, 1002. and that with ſuch Rigour, that in *Oxford* the *Danes* flying for Refuge into the Church

Church of St. *Frideſwide*, the *Engliſh* ſet the Church on Fire, where many of the *Danes* were Burnt in it. And the ſudden Slaughter through the whole Kingdom in one inſtant, ſhew'd the Concurrence of an inveterate Malice and Rancour, never to be conciliated between the two Nations, which had its beginning from the *Daniſh* Oppreſſion.

The *Spaniards* warring with the King of *Peru*, and having taken him Priſoner, firſt made him pay a Million, three hundred twenty five thouſand, and five hundred weight of *Gold*, beſides *Silver*, and other Things which amounted to no leſs, (ſo that their Horſes were ſhod with Maſſy Gold) yet were ſo wicked, cruel and unjuſt, that to be Maſters of all he had beſides, they forged Accuſations againſt him, and hang'd him. A horrid and unheard of Barbarity, which nevertheleſs the ſuffering King being a Man of a generous and undaunted Spirit, and of a clear and ſettled Underſtanding, underwent with a truly *Grave* and *Royal* Behaviour. The King of *Mexico*'s Misfortunes delivering him into the Hands of the *Spaniards* alſo, upon Articles of being treated like *a King*. His Enemies not finding ſo much Gold in his Treaſury as they expected, they condemn'd the *King*, and one of the chief Noblemen of his Court to the Wrack and Fire, and tormented them to Death. In the ſame Fire, they burnt alive at one time four hundred and Sixty, and Maſſacred above two hundred thouſand *Indians* in the ſpace of four Years, as I have it from another reputable Author. Mont. *Eſſ.* Eng. *Vol.* 3. *p.* 211.

CHAP. XCIX.

Of Memories, *Great and Treacherous.*

Memory is a faculty of wonderful Uſe, without which the *Judgment* can hardly perform its Offices. Memory treaſures up all the Species which the Senſes bring in, and keeps them in readineſs, till the *Fancy* or *Reaſon* has occaſion to employ them. A good Memory, and well employed, is a tranſcendent Happineſs, and a Brittle or Treacherous one, a very great Defect; but great Care muſt be taken of a good Memory, for the beſt is too deceitful. Thoſe Things are generally ſooneſt remembred, which ought moſt to be forgot. The Memory like a falſe Friend, or a rude Viſitant, will not only have the incivility to fail one in time of Need, but alſo the Impertinence to be unſeaſonably Officious, in Affairs of no, or naughty, Importance. Sometimes the remedy of an Evil, conſiſts entirely in forgetting it, and at that time we generally forget the Remedy; for which reaſon, when one offer'd to teach *Themiſtocles* the *Art of Memory*, he rejected his Motion, and told him he had much rather he would teach him *the Art to Forget*. But all this is to ſhew the abuſe of Memory, and the excellency of taking care of its Stowage. The want of Memory among other Things is unhappy in this, that a Man is often reproach'd with Neglect, and breach of Promiſe to his Friend, when the fault was not in the Man, but his Memory: In ſuch caſes when a Man is ſenſible he wants a Memory (and does not make that his excuſe) he ſhould ſupply himſelf with one of Paper.

Janii Nicil pina, cothec. 2. imag. 1. p. 2.

Mention being made before a Prince of *Germany* of *Tacitus*'s Works, *Juſtus Lipſius* being preſent, ſaid he had that Golden Volume entirely by *Heart*, and was able to repeat every Line of it, *Memoriter*, daring any Man to make the Trial, when, and as often as he pleas'd. Nay further ſaid he, ſet one there with a Dagger in his Hand, and if in rehearſing *Tacitus* from one end of his Book to the other, I miſs one ſingle Word,

Word, I will open my Breaſt for him to Stab me, or Cut my Throat.

In *Homer's Iliads* are thirty one thouſand ſix hundred and ſeventy Verſes, and I ſuppoſe his *Odyſſes* are much about the ſame Number; and yet 'tis credibly reported of *Joſephus Scaliger*, that he was but one and twenty Days in getting them both by Heart.

Seneca ſays, that Age had done him conſiderable Damages, as in darkening his Sight, dulling his Sence of Hearing, and weakning his Nerves; but in the firſt thing he was ſenſible of in the Calamities of his Age, was the decay of his Memory; whereas in his more early Years it not only ſerv'd him for uſe, but among others was reputed a Miracle: For he could repeat two thouſand Names in the ſame Order they were ſpoken, and Rehearſe two hundred Verſes after the firſt hearing them Read, tho' on never ſuch different Subjects. But ſince Age, ſays he, has ſnowed upon my Head, it has deprived me of that excellent and uſeful Faculty. Contro-vers. *l.* 1. in Proæm.

Mithridates, the great King of *Pontus*, had twenty two entire Countries under his Dominion, and yet was qualified to anſwer all thoſe Ambaſſadors in the proper Language of the Country from whence they came, without the Aſſiſtance of an Interpreter. A great Teſtimony of a large and faithful Memory, that was well ſtored and ready to be uſed at pleaſure. Plut. in Lucull. p. 116.

Dr. *Reynolds* was bleſſed with a happy Memory, for all that were his intimate and familiar Acquaintance, knew, that he was not only Maſter of St. *Auſtin's Works*, which of themſelves are enough to fill a Library, but of all Claſſical Authors, inſomuch that it might be truly ſaid of him, that he was a living *Bibliotheca*, or a third Univerſity. By reaſon of ſome Writings, that paſs'd between him and Dr. *Gentilis*, who was at that time Profeſſor of the Civil Law in *Oxford*, he publickly acknowledg'd that Dr. *Reynolds* had read, and did retain in his Memory a greater Number of thoſe Laws, than he did himſelf, tho' it were his Profeſſion. Hackwel's *Ap.* l. 3. c. 6. p. 226.

Dr.

Clark's *Mir.* c. 81. p. 356.

Dr. *Jewel* Biſhop of *Salisbury*, had ſo improved a good natural Memory by Art and Induſtry, that he excell'd moſt Men of his Age in that Faculty. He could perfectly remember any thing he had writ after once reading it over, and kept what he had learn'd ſo punctually, that he uſed to ſay, If he was to make a premeditated Speech before a thouſand Auditors, who were in a Tumult all the time, yet they could not put him out. Sir *Francis Bacon* reading to him, only the laſt Clauſes of ten Lines in *Eraſmus*'s *Paraphraſe*, in a confuſed and diſorderly manner. He after a ſhort Meditation, rehearſed all thoſe broken pieces of Sentences which had no Coherence, forward and backward, without being at a loſs in any particular.

Zuing. *Vol.* 1. *l.* 1. *p.* 35.

Jerome of *Prague*, who was Martyr'd for the *Proteſtant* Religion, by a Sentence of the Council of *Conſtance*, was famous for an excellent Memory, of which *Poggius* in his Epiſtle to *Leonardus Aretinus* gives this Occurrence as a *Specimen*, viz. that after he had been confined three hundred and forty Days, in the bottom of a dark and loathſome Tower, where he was wholly without light, either to ſee or read, yet when he was called to his Trial, he quoted ſo many Teſtimonies of the moſt Sagacious and Learned Men, in favour of his own Principles, as if all that time he had been immured in a good Library, with all the conveniences of Studying. Which is a weighty Example, if we conſider his Circumſtances, and how much Affliction does weaken and impair the Memory.

Muret. variar. lect. *l.* 3. *c.* 1. *p.* 54.

A young Gentleman of *Corſica*, was ſent by his Friends to Study the Civil Law in the Univerſity of *Padua* in *Italy*, in which he profited to ſuch a Degree, that rais'd a report, that he had acquired the *Art of Memory*; in which ſome of his Acquaintance deſiring Satisfaction, and he being as willing to gratifie their Curioſity, ſome of them, withdrew into another Room, and there dictated *Latin*, *Greek*, and Barbarous Names, ſome Coherent, others Inſignificant, and all without Dependance one upon another, till the Dictators *Amanuenſis*, and other Scholars that joined them were all weary, and expected the Iſſue. As ſoon as he received them, he fix'd his Eye on the Ground

Ground, and after a very ſhort time of Conſideration, he began to ſpeak, *and to the Amazement of the Audience*, repeated all that was wrote, in the ſame order it was ſet down, without ſcarce a ſtop or any Heſitation. And then beginning at the laſt rehears'd it all backwards to the firſt: Then he repeated only the Firſt, the Third, the Fifth, and in that order repeated all; and indeed in any order that the Company deſired, without any ſenſible Error. He farther ſaid, and he was no way given to *Lying* or *Boaſting*, that he could in that Method repeat Thirty Six Thouſand Names: And which is yet more wonderful, his Memory was ſo Tenacious, that a Year after he could repeat any thing he had intruſted to it. He taught *Franciſcus Molinus*, a young Patrician of *Venice*, who had a very infirm Memory, in leſs than the ſpace of eight Days, to repeate half a Thouſand Names with much eaſe, and in what order he was deſired.

Mr. *Thomas Fuller* B. D. was famed in the late times of *Rebellion*, to have a great Memory, inſomuch that it was ſaid, he could name in order all the Signs on both ſides the way from the beginning of *Pater-Noſter-Row* at *Ave-Maria-Lane*, to the bottom of *Cheapſide* to *Stocks-Market*: And that he could Dictate to five ſeveral *Writers* at the ſame time, on as many *different* Subjects. This Gentleman making a Viſit to a Committee of *Sequeſtrators* ſitting at *Waltham* in *Eſſex*, they ſoon fell into Diſcourſe and Commendation of his great *Memory*; to which Mr. *Fuller* replied, *'Tis true, Gentlemen, that Fame has given me the report of a Memoriſt, and if you pleaſe I will give you an Experiment of it.* They all accepted the Motion, told him they ſhould look upon it as *a great Obligation*, laid aſide the Buſineſs before them, in expectation of the Inſtance, and pray'd him to begin. *Gentlemen*, ſays he, *I will give you an Inſtance of my good Memory in this Particular. Your Worſhips have thought fit to Sequeſter an honeſt but poor Cavalier Parſon, my Neighbour, from his* Living, *and committed him to* Priſon; *he has a great Charge of Children, and his Circumſtances are but indifferent, if you pleaſe to releaſe him out of* Priſon, *and reſtore him to his* Living, *I will never forget the Kindneſs while I Live.* 'Tis ſaid the

the Jeſt had ſuch an Influence upon the Committee, that they immediately releaſed and reſtored the poor *Clergyman.*

Others have been unhappy in the *want* of Memory, ſome through the Stupidity and Blockiſhneſs of their Natures, in not cultivating and employing their Memories, and others of great Ingenuity are ſenſible of ſuch a defect in Nature as cannot be remedied by Art; and ſome by a ſudden Surpriſe, Sickneſs, or Old Age, have utterly loſt the Memories which they formerly had, and are Objects of Pity:

Cæl. *Antiqu. lect.* l. 26. c. 10. p. 933.

Atticus the Son of *Herod* the Sophiſt, was ſo ſtupid and dull of Memory, that his Tutors could by no means learn him the Letters of the Alphabet, which was ſo great a trouble to his Father, that to remedy this Misfortune, he hired Four and Twenty Boys of the like Age into his Houſe, and gave them the Names of the *Alphabet*, the firſt *A*, the ſecond *B*, the third *C*, *&c.* That by learning the Names of his Playfellows, his Son might be inſtructed in knowledge of the firſt Elements of Learning.

Cæl. *Antiqu. lect.* l. 13. p. 616.

Seneca acquaints us, that *Calviſius Sabinus*, a Rich Man in his Time, had ſo infirm and brittle a Memory, and took ſo little care to mend it, that he forgot the Names of *Ulyſſes*, *Achilles* and *Priamus*, and yet knew thoſe Names as well as we do thoſe of our Brothers and Siſters. This defect was ſuppoſed to be occaſion'd by a habit of Slothfulneſs, and yet he was Ambitious to be thought a Learned Man, tho' he wanted an Intellect and Memory.

Zuing. *Theate.* Vol. 1. l. 1. p. 36.

Curio the Orator was almoſt in the ſame Condition in reſpect of his Memory, inſomuch that being to Plead in a Cauſe depending between *Sex. Nevius* and *Tritinia Corta*, where *Cicero* was on the other ſide, *Curio* of a ſudden forgot the Merits of the Cauſe, and what he had to offer in behalf of his Client; and to excuſe himſelf ſaid, that the adverſe Party *Tritinia* had bewitch'd him: Whereas in truth it was the weakneſs of his Memory, which was diſcern'd on other Occaſions; for oftentimes when he propoſed to himſelf to ſpeak upon three Particulars, he either would add a Fourth, or leave out the Third; and in his Writings would forget what he had ſet down before.

Artemidorus

Artemidorus the *Grammarian*, as he was walking for his Recreation and Health upon the Sea Shore, chanced to ſee a *Crocodile* ſleeping on the Sands, and at length perceiving him to move, was ſo frighted with the danger he was in, in being ſo near that devouring Serpent, that a Conceit poſſeſſing his Head, that it had already ſeized his left Leg and Hand, tho' he made a hard ſhift to get home, yet the Fright made him loſe the Memory of his Learning, which he never could recover afterwards. Schenck. *Obſ. Med.* l. 1. Obſ. 2 p. 68.

Germanus, a Clerk under the Reign of the Emperor *Frederick* II. having for ſome bodily Indiſpoſition been let Blood, it produced ſo ſtrange an Effect, that he forgot to *Write* or *Read*, and loſt the uſe of his Memory in all kind of *Learning*, but in nothing elſe; for in other Affairs of Life it was as uſeful to him as formerly. In this unhappy Condition he continued a whole Year, and then, which is ſtrange and unaccountable, being let Blood again about the ſame Seaſon, and in the ſame Vein, he recovered his knowledge of Reading and Writing, and was the ſame Man as formerly. Fulgos. *Ex.* l. 1. c. 6.

Hermogenes a *Cicilian* Rhetorician, was famed for his early Knowledge in that Science. He taught *Rhetorick* when he was but Fifteen Years of Age, publiſh'd Books on that Subject when he was but Eighteen, which are ſtill in being, and forgot all at Four and Twenty: Whereupon it was commonly ſaid, *That* Hermogenes *was an Old Man among the Junior Fry, but a Boy among the Seigniors.* Quenſtedht. *dial. de Patr. vir. Illuſtr.* p. 496.

Franciſcus Barbarus who was Celebrated for his great Learning in the *Greek*, when he became Old, by ſenſible degrees his Memory ſo decayed, that he forgot all his *Learning* in every Language, and appear'd like a Man that had never had any generous Education, or had been ſenſible of Letters. The ſame Condition befel *Georgius Trapezuntius* in his Age; and *Pliny* tells us of one that by a fit of Sickneſs loſt the Memory of his neareſt Relations and Domeſtick Servants, and that the great Orator *Meſſala Corvinus* forgot his own Name, tho' he remembred other things indifferent well. Schenck. *Obſ. Med.* l. 1. p. 68.

Montaigne

Mont. *Eſſ.* Engl. *Vol.* 2. p. 523. *Montaigne* ſays of himſelf, that if in ſpeaking he ventur'd to digreſs never ſo little from his Subject, he was infallibly loſt. I am forc'd, ſays he, to call the Men that ſerve me either by the Names of their Offices or their Country, and if I ſhould live long, I do not think but I ſhould forget my own Name.

Plenus Rimarum ſum, hàc atque illàc perfluo.

I'm full of Chinks, and leak out every way.

It has befallen me more than once to forget the *Word* that three Hours before I had received or given, and to forget where I had hid my Purſe.

CHAP. C.

Of Meekneſs, Humanity *and* Mercy.

SUrly, Raſh, Boiſterous and Rugged Natures are the Scandal of Humanity, and in truth are but a kind of *Savage Beaſts*, that walk upright and on two Feet, who like their Fellow Brutes in Nature ſhould trudg it on all Four. Fools are fit for little, and ill natur'd ſurly Animals are good for nothing. If they have leiſure they employ it in doing Miſchief, and if you put them into Buſineſs they ſpoil every thing they undertake by their Frowardneſs, and treating Men Moroſely; but the Meek and Humble Man is eaſie in himſelf, ſtudies to make others ſo, and a Denyal from him is better reliſh'd by his obliging regret in doing it, than a Favour granted by a Rugged Humoriſt. The Meek and Humble Soul makes the neareſt approach to Original Innocency, and is moſt Godlike when he reſembles him in doing Good, and ſhewing Mercy; which is as Beneficial to themſelves as others. They cannot Hate, becauſe they eſteem all as worthy of Love as themſelves: They cannot Fear, becauſe they do no Wrong, and

and Grief can find no entrance into their Breaſts, becauſe they have given none to others.

Lightning and Thunder, Heaven's Artillery,
As Harbingers before the Almighty fly:
Thoſe but proclaim his Style and diſappear;
The ſtiller Sound ſucceeds; and God is there.

Quintus Fabius Maximus was through the whole courſe of his Life, of ſo Humble and Meek a Diſpoſition, that he was commonly called the *Lamb*, and a Perſon ſo free from Gall, that he knew not how to be Angry or out of Humour. Zuing. *Theatr. Vol.* 1. l. 1. p. 91.

When *Pericles* the Noble *Athenian* was in Extremities, and the chief Citizens were about his Bed bemoaning their Loſs, rehearſing the Illuſtrious Actions he had done for that Republick, and the Vertues that were ſo conſpicuous in him, they all the while ſuppoſing him to be Speechleſs; but he hearing their Diſcourſes, ſaid, *I admire you ſhould ſo honourably mention thoſe Atcheivements that are common to other Generals, and which Fortune claims a ſhare in, and yet omit what I value above them all*, viz. *That in the whole Exerciſe of my Authority in turbulent Times, and when I had many great Enemies, yet I never gave any of my Fellow Citizens cauſe to put on Mourning, either for themſelves or any of their Relations.* Plut. *in Pericl.* p. 173.

When the *Romans* at the taking *Azazena* had made Seven Thouſand of the King of *Perſia*'s Subjects Priſoners, and refuſed to releaſe them but by a Pecuniary Redemption, which the King under his preſent Circumſtances was not able to comply with, tho' the Priſoners were almoſt ſtarved for want of Aliment. *Acacius* Biſhop of *Amada*, lamenting their Condition, Aſſembled his Eccleſiaſticks together, and thus beſpoke them: *Brethren, The God whom we Worſhip has no occaſion for Gold or Silver Flaggons, Cups or Diſhes, becauſe he neither Eats or Drinks, and ſeeing the Church has many coſtly Utenſils of great Value, beſtowed upon her by the Piety and Liberality of good Chriſtians; I think it of the laſt neceſſity, that the Church Plate ſhould be turn'd into Money, and employed to Redeem the Captive* Perſians *out of Durance, that they may not Periſh with Famine*; which was done accordingly,

ly, and the Money ſent for their Redemption, which all Men commended as a ſingular Act of *Mercy* and *Humanity*.

Mont. *Eſſ.* Engl. *l.* 1. *p.* 173. *Jaques Amiot*, great Almoner of *France*, told me this Story, much to the Honour of a Prince of ours (and ours he is upon ſeveral good Accounts tho' Originally of Forreign Extraction) that in the time of our firſt Commotions at the Sige of *Roven*, this Prince, being Advertiſed by the Queen Mother of a Conſpiracy againſt his Life, by a Gentleman of *Anjou* or *Maine*, kept it ſecret; but accidentally ſeeing the Perſon, he call'd him to him, and ſeeing him *Pale* and *Trembling* with the Conſcience of his Guilt, thus Accoſted him. *Monſieur, you already gueſs what I have to ſay to you, your Countenance diſcovers it: You know very well ſuch and ſuch Paſſages*; (which were the moſt ſecret Circumſtances of his Conſpiracy) *and therefore as you tender your Life confeſs beſure the whole truth of your Deſign.* The poor Man ſeeing himſelf thus Trap'd and Convinced, for the Buſineſs was diſcover'd to the Queen by one of the Accomplices, was in ſuch a taking he knew not what to do; but joining his Hands together to beg for Mercy, he meant to throw himſelf at the Prince's Feet; who taking him up, further ſaid, *Come, Sir, tell me if you can, if at any time I have done you or any of your Friends or Relations the leaſt Injury? I have not known you above three Weeks; What could induce you without Provocation to attempt my Death?* The Gentleman replied with a trembling Voice, *That it was no particular Grudg to his Perſon, but the general Intereſt and Concern of a Party, that had perſwaded him to it as a Meritorious Act, to be rid of a Perſon that was ſo great an Enemy of their Religion. Well*, ſaid the Prince, *I will let you ſee that my Religion is more Merciful than yours. I will pardon your Crime, but get you gone that I never ſee you more, and if you are Wiſe, henceforward chooſe honeſter Men for your Councellors in your Deſigns.*

Ibid. p. 173. The Emperor *Auguſtus* being in *Gaul* had certain Information of a Conſpiracy that *L. Cinna* was contriving againſt him, who thereupon reſolved to make him an Example; and for that purpoſe ſummoned his Friends to meet next Morning, to conſult about the method of doing it; but in the Night was ſo exceedingly

ceedingly troubled, that conſidering him a young Man, and Nephew to the great *Pompey*, he broke out into ſeveral Ejaculations of Paſſion, one while for Saving him, another while for Executing him; after which he became ſilent for ſome time, and then begun louder, and ſtraining his Voice more than before, to exclaim againſt himſelf, ſaid, *Why Liveſt thou? If it be for the good of Many thou ſhouldſt Dye, muſt there be no end of thy Revenges and Cruelties? Is thy Life of ſo great a Value that ſo much Miſchief muſt be done to preſerve it?* His Wife *Livia* ſeeing him in theſe Perplexities; *Will you take a Womans Counſel?* ſays ſhe, *Do as Phyſicians do, who when the ordinary* Recipe *will do no good, make trial of the contrary. By Severity you have advantag'd your ſelf nothing:* Lepidus *has followed* Savidianus, Murena Lepidus, Cæpio Murena, *and* Egnatius Cæpio. *Begin now and try what* Mercy *and* Clemency *may do.* Cinna *is Convicted, forgive him, he will never more have the Face to hurt thee,* and it will be an Act of Glory. *Auguſtus* was glad to hear that his Wife was of the ſame Opinion with himſelf, therefore in the Morning Countermanded the meeting of his Friends, commanded *Cinna* to be brought before him, and having diſcours'd him two long Hours, concluded, *Well,* Cinna, *go thy way,* ſays he, *I once again give thee thy Life in the quality of a Traytor and Parricide, which once already I have given thee in quality of an Enemy. Let Friendſhip from this time forward begin between us, and let us try to make it appear, whether I have given or thou haſt received thy Life with the better Faith,* and ſo departed from him. Some time after he preferr'd him to the *Conſular* Dignity, under pretence that he had not the Confidence to ask it; had him ever after as his very ſpecial Friend, and at laſt made him Heir of his whole Eſtate. This Act of *Mercy* was done in the Fortieth Year of the Emperor's Age, after which he had no Conſpiracy or Attempt againſt him during the whole time of his Reign.

That Humanity and Mercy does often meet with an unexpected Reward, is wittily repreſented by *Urſinus Velinus*, under the notion of a Man that was a Fiſhing, and happened to pull up the *Skull* of a Man that had been drowned there ſometime before; Heywood *Hier.* l. 8. p. 538.

upon which he ſuggeſts to himſelf, that what had befallen that Man might attend him alſo; therefore wraps it up in his Coat and goes to a place to bury it, and as he was diging a hole to put it in, finds a great heap of Treaſure that had been hid under Ground, which he takes away, ſaying,

The Gods do never prove Ingrate
To ſuch as others do Commiſerate.

Clark's *Mir.* c. 92. p. 410.

Dr. *Cranmer*, Arch-Biſhop of *Canterbury*, in the Reign of King *Henry* VIII. was ſo remarkable in being willing to pardon Offences; that it became a Proverb, *Do my Lord of* Canterbury *an ill Office, and he will be ſure to be your Friend after that ſo long as you Live.*

Robert Holgate was Parſon of the Pariſh, in *Lincolnſhire*, where Sir *Francis Askew* dwelt, who made him ſo uneaſie by continual Suits, that he left his Benefice and retired to *London*, where being prefer'd to be one of the King's Chaplains, he was afterward made *Arch-biſhop of York*, and *Preſident* of the Council in the *North*, and it ſo falling out, that the Knight having a Tryal before that Council, he was much afraid that the *Preſident* would remember the Differences that had formerly been between them, and ſtick hard upon him by way of Requital; but on the contrary the Arch-Biſhop paſſing by all former Injuries, ſhew'd him all the Favour he could with reſpect to Juſtice.

CHAP. CI.

Miſtakes *and Overſights.*

IN all Humane Affairs, ſmall Matters have oftentimes great Effects, which not being regarded in the Conſequence, are irreparable in the End. Where one Abſurdity is granted infinite others will follow, therefore

therefore Men ſhould be always upon their Guard; for being in Nature ſubject to *Miſtakes*, *Errors* and *Over-ſights*, we cannot be too cautious in foreſeeing and preventing a Misfortune, that when it happens is never to be remedied. Time its poſſible may be ſo indulgent to ſome Men, as to favour them with an opportunity to repair their *Overſights*, yet ſo much has depended upon ſeeming trivial turns, and the weightieſt Affairs have been ſo diſordered by them, that the greateſt dilligence could never make amends for a ſeeming ſlight Miſtake. Some Men commit Miſtakes through *Ignorance* and want of Judgment, and at the ſame time declare themſelves uncapable of Buſineſs. Others through *Raſhneſs* and want of Conſideration, and others through *Pride*, as ſcorning to conſult the Opinion of Men that are more Intelligent than themſelves, only becauſe they are their Inferiors. Phyſicians tell us, that an Error in the firſt Concoction is Incurable, and ſo it happens in the Affairs of Life, eſpecially in *Military* Exploits, where the miſtake of one Word may ſpoil a well laid Deſign. As for Example,

At the Siege of *Perugia*, a City of *Hetruria*, now in *Ombria*, in the Eccleſiaſtical Eſtate, when the place was as good as taken, and nothing to hinder the entrance of the Enemy, but a *Chain* laid croſs the Gate, the Soldier that was cutting it aſſunder, cried to the reſt that preſs'd upon him, *Give back, give back*, only that he might have room to fetch the greater ſtroke at the Chain; which being miſtaken for a *Word of Command*, the Army that were ready to enter the City, apprehending there was ſome new danger diſcover'd before them, retreated in ſuch Confuſion and Precipitation, that the City was preſerved by that fatal Lucky Miſtake. Hiylen's Coſmog. p. 99.

Pompey the Great being preſent at a Sacrifice, where Beaſts being kill'd for that Service, his Clothes chanced to be ſmeared with their Blood, upon which he ſent them home and put on others; but his Wife *Julia* ſeeing her Husbands Garments all Bloody, and none being at hand that could tell how it happened, ſhe apprehended that ſome Miſchief had befallen him, and immediately fell into a Swoon and dyed. Valer. Max. *l.* 4. *c.* 6. *p.* 115.

Plut. *in* Fabio. *p.* 183. In the midſt of that bloody Battle at *Cannæ*, that was fought between the *Romans* and the *Carthaginian* General *Hannibal*, there happened this Fatal Miſtake, *viz. L. Æmilius Paulus* the Conſul being Wounded, his Horſe threw him, which being ſeen by many Soldiers in that *Cohort*, they preſently diſmounted to aſſiſt the Conſul on Foot, and to ſet him on Horſeback again at the firſt opportunity: The reſt of the *Roman* Cavalry perceiving what was done in the Front, thought it had been by Command from their Superiour Officer, ſo that all followed their Example, and diſmounted to fight on Foot with their Companions, and *Hannibal* falling upon them at that Advantage, won the greateſt Victory that ever he obtain'd againſt the *Romans*, and had his future Conduct been as Prudent as his Victory was great, he might have enter'd *Rome* it ſelf with little Oppoſition, for the *Romans* expected nothing leſs.

Zuing. *Theatr. Vol.* 1. *l.* 1. *p.* 29. *Lartes Tolumnius* King of the *Vientines*, playing at Dice with another Perſon, and having a lucky throw, ſaid in Merryment to his Antagoniſt, *Occide*, which was no more than if he had ſaid, *Now kill or beat me if you can*; at which inſtant of time the *Roman* Ambaſſadors coming in, to tranſact ſome Affairs with the King; his Guards miſtaking the King's meaning, and regarding the Word *Occide* as a Command for them to Execute, which in truth was but a Word ſpoken in Jeſt to the other Gameſter, *fell upon the Ambaſſadors and kill'd them.*

Ibid. Vol. 2. *l.* 7. *p.* 464. *Julianus* ſurnamed *Hoſpitor*, returning one Morning very early to his Houſe, with a purpoſe to take his Repoſe, found his Father and Mother faſt aſleep in the ſame Bed, where his Wife and he were accuſtomed to Lodge, and being a little troubled with Jealouſie, imagined that his Wife was falſe, and was in Bed with her Gallant, who lay aſleep by her; whereupon, without examining further into the matter, kill'd his Father and Mother by an unhappy Miſtake.

Ibid. Vol. 2. *l.* 5. *p.* 382. *Valentinus Balſius* a Preacher, was tender ſighted from his Nativity, and when he came to Maturity was *Sand-blind*; being a painful Student, and riſing one Morning before Day-light, intending to light a Candle,

Candle came with his *Match* to the Fire ſide, and thruſt it into a *Cat's* Eye, that had took up her ſitting there, ſuppoſing by the *ſhining*, that it had been a live *Coal of Fire*. The Cat being hurt in ſo tender a part gave a *Leap* and a *Scream*, that frighted the poor Eccleſiaſtick almoſt out of his Senſes, and fearing it to be a *Spirit*, oblig'd him to return into his Chamber for Safety, where at length diſcerning the truth of the matter, his Fears were converted into a pleaſant Scene of Mirth and Laughter.

Arnulphus the Emperor laying Siege to the chief City of *Rome*, it happened that a *Hare* being ſtarted in the Camp, and taking its way towards the City, a conſiderable number of Soldiers purſued her, with great noiſe and ſhouting, which being ſeen by the *Romans* that were upon the Walls, they thought the Beſiegers were reſolved to make a deſperate Aſſault; and were ſo overcome with Fear, that they abandoned the Walls and Works, and run into the City for Safety, which the Enemy obſerving, made uſe of the Advantage, and took the City with little Oppoſition. Fitzherb. *of Relig. and Policy.* Part 1. c. 14. p. 132.

King *Edward* II. a Prince more Weak than Wicked, being Depoſed by his Subjects, and hurried from one Priſon to another, was at laſt brought back again to *Berkley* Caſtle in *Glouceſterſhire*, and there barbarouſly Murthered. Some write that *Adam de Torleton*, Biſhop of *Hereford*, by a dark and ambiguous Sentence of *Latin*, inſtigated the *Murtherers* to haſten the Execution in theſe Words. *Edvardum occidere nolite timere bonum eſt*, which muſt be either read, *Do not kill* Edward, *it is good to Fear him*: Or, *Do not fear to kill* Edward, *it is a good Act*; it was Interpreted in the latter Sence and coſt the King his Life. The Execution being over, the Murtherers, *Gourny* and *Matrevers*, apply themſelves to the Biſhop for a Reward; but found him readier to accuſe their Ignorance, for miſconſtruing his *Latin*, than to own the Service, for you ſee he had ſo contrived it, that at once he excited them to it, and concealed an excuſe for himſelf. *Hiſt.* Engl. *Vol.* 1. *p.* 191.

Every Man, ſays the Proverb, *is the Builder of his own Fortune*, and the moſt miſcarry for want of taking the *Lucky Gale*; for the Good that proceeds L' Homme de Cour. Max. 261.

from Heaven, requires *Patience*, and that which comes from the World, *Care* and *Prudence*, to keep one from being baffled by Impertinence or Folly. Its an unhappiness in some Men, that they make an Engagement of their *Misfortunes*: When they have once began to *Err*, they think themselves obliged in Honour to continue it: Their Hearts accuse them of *Neglect* or *Misdemeanour*, and yet their *Mouths* defend them: Whence it follows, that having been accused of *Inadvertency* for beginning the Folly, they pass for *Naturals* by persevering in them. To prevent *Mistakes* a Wise Man will do that at the *Beginning*, which a Fool does in the *End*. He always *Nicks* the time, for that being lost, nothing follows but Reproach and Eternal Dishonour.

CHAP. CII.

Of Modesty, *in want of pushing ones Fortune.*

MOdesty is one of the chiefest Moral Vertues in it self, and an excellent Stock to Graft all others on: Other Qualifications have their abatements agreeable to their use design'd, and the opinion the World has of their Owners; but Modesty is a Vertue which never feel's the weight of *Censure*, for it silences *Envy* by meriting Esteem, and is Beloved, Commended and Approved wheresoever it is found. Its the truest *Glass* in the World to Dress by, the choicest Director of our Discourses, and a sure Guide in all our Actions. It gives Rules in forming our *Looks*, *Gestures* and *Conversations*, and has obtain'd such an Esteem among the *Judicious*, that tho' *Mode* or *Art* be wanting, it will either cover, excuse or supply all Defects, because its guarded by an *Aversion* to what is *Criminal*, an utter *dislike* of what is *Offensive*, and a *contempt* of what is *Absurd*, *Foolish* or *Ridiculous*. 'Tis the great Ornament of both Sexes; for those that have forfeited their *Modesty's* are reckon'd among the *Cast-a-ways* that will never come to any

any thing but Shame, Scandal and Derision: And indeed the deformity of Immodesty well considered, is Instruction enough; from the same reason, that the sight of a *Drunkard* is a better *Sermon* against that Vice, than the best that was ever Preach'd upon the Subject.

An *Athenian* Citizen almost worn out and bending together with Age, and the Infirmities that attended it, came late into the *Theatre* to be a Spectator of the *Plays*, and none of the Citizens offering him a Place, the *Lacedemonian* Ambassadors call'd him to them, and out of Respect to his *decrepit* old Age, and in Reverence to his *Grey Head*, gave him one of the best places among them; which the People observing, with loud and signal Plaudits, shew'd their Approbation of the singular Modesty of the Ambassadors; to which one of them replied, *I see the* Athenians *know what ought to be done, tho' they neglect the doing it.* Val. Max. l. 4. p. 113.

Archytas was so modest in his Speech, as well as in all the Actions of his Life, that he would carefully avoid all Words that border'd upon Undecency and Obscenity, and if at any time he found himself under a necessity of using Words, that he thought might be an offence to chast Ears, or defile his own Mouth, he would be silent, or else write the Words upon the Wall that should have been spoken; but by no Perswasions could be brought to pronounce them. Ælian. Var. *Hist.* l. 14. c. 19. p. 406.

Martia Daughter of *Varro*, had so accomplish'd her self in all Famous Arts, that she was accounted one of the most profound Wits of her Sex, and the Age she lived in; but above all she had, a peculiar Talent in *Painting*, but could never be prevail'd with to draw the Picture of a *Naked Man*, lest she should sin against the Laws of Modesty. Cauff. *Treat. Passions*, p. 82.

Michael the Emperor of *Constantinople*, after a Series of continued Victories, meeting with a total Defeat in a Fight against the *Bulgarians*, was so confounded with his own Disgrace, that in pure *Modesty* he resign'd his Imperial Crown, and betook himself to a private Life. Fulgos. l. 4. c. 5. p. 515.

A Gentleman being asked how it came to pass, that he being a Man of extraordinary Natural Parts, *Serious Complaints* p. 22.

and thoſe improved by an Univerſity Education, Foreign Travel, Diligent Study, and the Knowledge of moſt *European* Languages; beſides, being well Born, and having many Friends to Recommend him, how he could miſs a conſiderable Employment in the Government, at a time when there was ſo many Vacancies? The Gentleman Anſwer'd, the Reaſon is plain, *I have too much Modeſty and too little Impudence to be preferr'd*, where a higher Value is put upon the latter than the former. The Friends you mention are the People that do me the greateſt Injury; for they repreſenting me a *Scholar*, put me in danger of being thought Wiſer than my Maſter, or elſe the whole Office conſpire to keep me out, for fear it ſhould diſcover their own Imperfections, and therefore ſay I am a *Baſhful* Man, and conſequently unfit for Buſineſs, that requires a greater ſtock of *Confidence* than *Learning*, and *Impudence* than *Ingenuity*.

Burt. *Mel.* p. 115. There are others who with *Peter Bleſenſis*, *Chriſtopher Urſwick* and many others, that out of Modeſty refuſe Honours, Offices and Preferments, which almoſt fall into their Mouths, becauſe they cannot put themſelves forward, by ſuch Arts as are abſolutely neceſſary to introduce them, and therefore content themſelves with their preſent Condition, and are never like to riſe but by Miracle.

Fitzherb. *Relig. and Polic.* p. 128. A Vertuous Lady, and of a conſiderable Eſtate, diſcovering to a Friend, that ſhe could willingly make ſuch a Gentleman her Husband, naming the Perſon; he acquainted him with it, who anſwer'd, *I am obliged to the Lady for her good Opinion of me, and muſt ſay, ſhe is the only Perſon in the World that I durſt venture to Marry, becauſe I have a Paſſion for her; but I am ſo* Baſhful *that I cannot ask her Conſent; but if ſhe would conſent to marry me in the* Dark *I would endeavour to requite her Favour, by being a very kind and loving Husband.* Which being told the Lady, ſhe firſt put him upon Writing to her, then employ'd him as her Steward to give him acceſs to her Perſon, and ſoon after made him her Husband.

CHAP.

CHAP. CIII.

Money, *its Power and Prerogative.*

HE was much in the right, that ſaid Covetouſneſs is the root of all Evil, and Money the great Debaucher of Mankind. There is nothing ſo dear that Money will not purchaſe, nor any thing ſo wicked, but Money will procure Perſons that will dare to attempt it. When beſtowed upon the grateful, it makes him your humble Servant beyond the ſtretch of a formal Compliment: He is Life and Limb devoted to your Intereſt. On the contrary, a Mercinary Knave runs along with the largeſt and openeſt Purſe, and a fairer Bidder ſhall make him betray the beſt Friend he has: kill a King, murder a Father, ruin a Brother, ſell his Country, with his Soul and Body for the Lucre of a great Sum of Money, and take the Pillory, and the Gallows in his Way to the Devil. Money makes the Phyſitian promiſe you Health, when he ſees you are a Dying: Puts an Ignoramus into Office: Makes the Lawyer ſet a good Face upon an ill Matter: Hides ſometime, a *Non Con Tubſter* under a Gown and Caſſock, and perſwades him to Conform, Reform, Deform, and ſubmit to any Form for the ſake of his Goddeſs *Pecunia*. On this Head I ſee no Boundary, and therefore will quit my own thoughts to accommodate my Reader with thoſe of the incomparable *Butler* on this Subject.

Money being the common Scale;
Of Things by Meaſure, Weight and Tale,
In all th' Affairs of Church and State,
Is both the Ballance, and the Weight.
Money is the Sov'reign Pow'r
That all Mankind falls down before.
Men venture Necks to gain a Fortune,
And Hemp *defie, and* Ketch *Importune.*
The Soldier does it every Day,
(Eight to the Week) for Six-pence pay:

You

Your Petty-Foggers damn their Souls,
To ſhare with Knaves, in cheating Fools:
And Merchants ventr'ing thro' the Main,
Slight Pyrates, Rocks and Horns *for gain.*
This Money has a Pow'r above
The Stars and Fate, to manage Love:
Whoſe Arrows, learned Poets hold,
That never fail, are tipp'd with Gold;
For tho' Love's all the Worlds pretence,
Money's the Mythologick Sence;
The real Subſtance of the Shadow,
Which all Addreſs and Courtſhips made to.
For Money, 'tis that is the great
Provocative to Amorous Heat;
'Tis Beauty always in the Flow'r,
That Buds and Bloſſoms at Fourſcore:
'Tis Virtue, Wit, and worth and all;
That Men divine and ſacred call;
For what's the worth of any thing,
But ſo much Money as 'twill bring.
He has ſucceſs, and wins the Fro,
That burns for Love and Money too:
Makes all his Flames and Raptures double,
And Hangs or Drowns with half the trouble.
In ſhort, 'tis Money, like the Swords of Kings.
That's the concluſive Reaſon of all Things.

Hud.

Plin. *l.* 7. *c.* 14. *p.* 263. *F. Atticus*, a wealthy Citizen of *Rome*, refuſing to ſupply his prodigal Son with ſo great a Sum of Money as he demanded, he reſolved to get by Stealth, what he could not obtain by entreaty. To that end, He and a Servant of his Father's that confederated with him, reſolved to break open a Cheſt, and Rob his Father of all the Money that was in it; which by Agreement was to be equally divided between them, and each to ſeek their Fortunes in a ſtrange Country. The Money was in a Chamber over that where his Father and Mother lodged, and having opened the Cheſt, and loaded themſelves with Money, as they were coming down Stairs one of the Bags broke, and the Money ratling down Stairs, awaked the Father and Mother, who apprehending that Thieves had broke into the Houſe, and

and were Robbing it. He roſe in great haſt, and laying hold of his Son, whom he thought a Stranger, his Son killed him with a *Stiletto*; the Mother running to the Window to call for help, the Servant threw her out of it, and daſh'd her to pieces. Then the Murderers made their eſcapes, and by Day-break were got with their Treaſure three Miles out of *Rome*, where they went into a publick Houſe, to conſult which way they ſhould bend their Courſe to avoid being apprehended; but differing in Opinions, and both being Obſtinate to take his own Courſe, the Servant demands half of the Money, which the Son refuſing to give him, he beat his Brains out with a Hammer that he found in the room where they were. Then put ſome Money into a Fire-Shovel, and having melted it, call'd up the *Hoſt*, and thus beſpoke him. This dead Man is the Son of *F. Atticus* in *Rome*, to whom I was a Servant; laſt Night we Robb'd and Murder'd my Maſter and Miſtriſs, and diſagreeing about the dividing the Money, I have (Villain as I am) kill'd the Son. *O curſed Money that has betrayed me to all theſe Acts of Barbarity, Robbery and Murder, but as Money tempted me to it, ſo it ſhall puniſh me for it*, and ſo poured the *melted Silver* down his Throat, and died immediately.

King *Edward* VI. of *England* having renounced the Pope's Supremacy, and the Errors, Idolatry and Superſtition of the Church of *Rome*; when Queen *Mary* I. was in the quiet Poſſeſſion of the Throne, ſhe ſent Ambaſſadors to Pope *Paul* IV. to acknowledge and lament the late Defection of the Kingdom from that *See*, to ſubmit to his Juriſdiction, and beg *Abſolution*. The Ambaſſadors being upon their Knees, and the Pope for ſometime having beheld them in that humble Poſture, took them up, embraced them with great Satisfaction for the Converſion of the Kingdom, and in reward of ſo much Piety in *Philip* and *Mary*, whom he look'd upon as the happy Inſtruments of ſo bleſſed a Change, gave them the Titles of *King* and *Queen* of *Ireland*, and afterwards in a private Conference with the Ambaſſadors, he blamed *England* for having ſhewed their Penitence, *but in part*, for while they retained any thing of the Goods

Ricauts. *Pope's Lives.* par. 2. p. 110.

Goods of the Church, and did not make Reſtitution to the utmoſt Farthing, a *Curſe* would remain on the Kingdom, and the People continue in a perpetual Snare, and *danger of Damnation.* He further told them, the ſooner they paid the *Peter Pence*, (for Collection of which, he had already ſent an Officer into *England*) *the more eaſie would the Gates of Heaven be opened to them*; *for how could they expect that St.* Peter *would turn his Keys, whilſt they denied him thoſe* Fees *which were the* Dues *and* Perquiſites *of his Office.* Here you ſee that Money, in the Sence of an infallible Pope, has the Keys of Heaven and Hell, and admits or excludes as its produced or detained.

De Serre's *Hiſt.* p. 364.

Two *French* Gentlemen being Candidates for the ſame Employment at Court, and both appearing before the *Chancellor* at the ſame time for his Favour in it, he bid each of them ſet forth his Pretenſions, for he was reſolved to beſtow the Office to him, that he thought beſt deſerved it. One of the Gentlemen being a *modeſt* and *ingenious* Perſon, ſaid, *I have no Pretenſion, but the good Services I have already done the King, and the hopes of your Excellency's Favour in conſidering them, which to morrow will be atteſted by ſeveral Perſons of Honour, who deſign to attend your Excellency for that purpoſe*; the other having a greater Stock of *Aſſurance*, and being better inſtructed in the humor of the Chancellor, ſaid, *I cannot pretend to Services already perform'd, but come to tell your Excellency, that I dare do or omit any thing the Court ſhall command me, and have brought five hundred* Louis d'or's *with me, for your Excellency's Satisfaction in my future Obedience.* The Chancellor turning to the firſt Gentleman, ſaid, *Monſieur, This Gentleman has brought ſuch authentick Teſtimonials with him, that I cannot refuſe to grant him the Employment*; *and to morrow when your Friends come, I will conſider your Merits, for ſomething that may fall hereafter*; *therefore pray be diligent in finding a Vacancy, and bring your Friends with you, and you may depend upon my Favour in granting it.*

Abſolutions are as common and cheap at *Rome* as Whores, for no Money is refuſed for either, where no more can be had. I have ſeen in the Cuſtody of *Chriſtopher Cole* of *Charlton*, in the County of *Glocester*, Eſq; a *Pardon* granted to Sir *Ralph Sadler*, and

his

his Heirs for ever, for all their Sins paſt, preſent and to come; with a remark on the backſide of the Grant, that the Pardon coſt *twenty Nobles:* Which puts me in mind of a *Calabrian* that had bugger'd a *Goat*, and having bought an Abſolution of his Father Confeſſor, and being ask'd by a Friend what it coſt him, he anſwer'd, *I procured it for four Piſtoles, and I think for the other odd one, I might have had a Diſpenſation to have married the Beaſt.* You ſee the Power of Money, againſt the love of which take this Antidote.

Si Ventri bene, ſi lateri eſt pedibuſque tuis nil,
Divitiæ poterant Regales addere majus.

If thou art right and ſound from Head to Foot,
A King's Revenue can add nothing to't.

CHAP. CIV.

Murders *ſtrangely Diſcover'd.*

THE hateful Sin of *wilful Murder*, is ſo horrible in its own Nature, that if the Devil after corrupting Mens minds with the thoughts of it, did not alſo blind their Underſtandings, and bribe their *Conſciences*, with the certainty of concealing it, and the hopes of eſcaping Puniſhment in this World, no Man would be *Villain* enough to commit a premeditated Murder. In ſome Inſtances Murder has been long concealed, but generally ſpeaking, the All-ſeeing Eye of Heaven, to declare his Abhorrence of ſuch *Sanguinary* Abominations, detects it by ſome unthought of Accident, and the *Barbarous* Actors are made as Exemplary in their Puniſhments, as they were Infamous in committing them: Of which I ſhall give you but a few Examples, becauſe the wickedneſs of the Age does too frequently ſupply us with freſh Copies of former Originals.

Luther

Beard's *Theat. Judgm.* l. 2. c. 11. p. 299.

Luther gives a Relation of a *German*, that falling into the Hands of High-way-men, who not content with robbing him of all he had, but to conceal their Theft would also Murder him, as they were struggling to cut his Throat, the poor Traveller spying a flight of *Cranes* over his Head, cried out, *Oh Cranes as you are Witnesses of my being murdered, so I adjure you to detect the Murderers, that my Blood may be revenged by the Hands of Justices.* Not long after these Thieves and Murderers being drinking in an *Inn*, a great Flight of *Cranes* came and settled on the Top of the House, making a dreadful Noise and Clamour, which the Villains perceiving, fell a laughing and scoffing among themselves, saying, *Behold there are the silly Revengers of the* German's *Death, whom we lately robb'd and kill'd*, which being over-heard by a Servant in the Inn, he related their words to a *Magistrate*, who caus'd them to be apprehended, and examining them singly, found they so disagreed in making their several Defences, that the Magistrate catching them Tripping, laid the Murder so home to them, that they confess'd the Fact, and were all put to Death accordingly.

Baker's *Chron.* p. 614.

In the second Year of the Reign of King *James* I. one *Anne Waters* setling an unlawful Love, or rather Lust, on a young Man in the Neighbourhood, and finding their frequent Meetings were interrupted by her Husband, they agreed to *Strangle* him, which being done, they buried him under a *Dung-hill* in the *Cow-house*. The Man being miss'd by his Neighbours, and the Woman Artificially dissembling her Grief, and admiring what was become of him, all were at Liberty to make their own Conjectures; but none suspected the Wife of contributing to his *Absence*, but assisted her enquiries after him. In this time one of the Inhabitants of the Village *dreamed, that his Neighbour* Waters *was strangled, and buried under a Dung hill in the Cow-house*, and telling his *Dream* to others, it was resolved the place should be search'd by a *Constable*, which being done, *Waters*'s Corps were found, and some other concurring Suspicions appearing, the Wife was apprehended, and confessing the Truth was *Burnt*, according to the Law in that Case provided.

A

A young *Butcher*, who lived with, and ſerved his Mother near *Smithfield-Bars*, wanting Money to ſupply his Extravagant Expences, and his Mother refuſing to give it him, he took his Opportunity; cut his Mother's Throat as ſhe lay ſleeping in her Bed, took away twenty Pounds, and hired a *Graveſend* Boat at *Billings-Gate* to carry him down to *Tilbury Hope*, pretending he was going to buy Cattle at a Fair in *Eſſex*. The Watermens names were *Smith* and *Gurney*, who perceiving he had Money, by whiſpering one with another agreed to cut his Throat, and ſhare it between them; which being done, they threw him over board, waſh'd their Boat, and as if they had done no harm, landed unconcerned at *Graveſend*. This Murder was conceal'd ſeveral Years, till the Murderers falling out at a Game at *Shovel-board*, and hot words ariſing, one ſaid, *Thou knoweſt Rogue it lies in my power to Hang thee, for murdering a Man between* London *and* Graveſend: *And if thou doſt*, replied the other, *thou ſhalt Hang for Company, for thou didſt waſh the Blood out of the Boat, and hadſt thy ſhare of the Money:* Upon which being ſeized they confeſſed the Fact, were Tried, Convicted and Condemn'd at *Maidſtone*, and hang'd in Chains on the Water-ſide, a little above *Graveſend*. None of the *Butcher*'s Relations knew what became of him, till this Accident happened, and then the *Watermen* deſcribing the Man, and the time, it was known to be the *Butcher*, who the ſame Morning had murdered his *Mother*. Clark's *Mirr.* c. 104. p. 500.

Parthenius, Treaſurer to *Theodobert* King of *France*, having killed his dear Friend *Auſanius*, and his Wife; when no Man accuſed, much leſs ſuſpected him Guilty of ſuch a Crime; Providence ſo ordered the Affair, that he diſcover'd it himſelf, after this ſtrange manner. As he was taking his repoſe in Bed, he ſuddenly cried out, Help, help, or I am ruined to Eternity; and being demanded what made him in ſuch a terrible Fright, he between *Sleeping* and *Waking* anſwered, That his Friend *Auſanius*, and his Wife, whom he had murdered long ago, *Summon'd him to anſwer before the Tribunal of God Almighty*: Upon which words, he was apprehended, and upon Conviction *ſtoned to Death.* Beard's *Theatr.* l. 2. c. 10. p. 285.

CHAP.

CHAP. CV.

Of the Power, and prevalency of Muſick.

SO great is the Empire of *Muſick*, over all the Faculties of humane Nature, and ſo loud have been the ingenious in celebrating its Power and Praiſes, that they have left nothing ſcarcely in Heaven, not at all in the *Air*, *Sea*, or on the *Earth*, but what in exceſs of Fancy or Merit, they have ſubjected to its Dominion for the better. Its Harmony raviſheth the *Soul*, and carries it beyond it ſelf, helps, elevates and extends it. *Scaliger* gives a reaſon of theſe Effects; becauſe, ſays he, The Spirits about the Heart taking in that trembling and harmonious Air, are moved with it into agreeable Joys and Chearfulneſs; for affecting not only the *Ears*, but the *Arteries*, *Vital* and *Animal* Spirits, it erects the Mind into a ſprightly Vivacity; by which means it expels *Grief*, diſſipates the Clouds of Melancholy, and extirpates the Duſt and Dregs of *Care*, which lurking in our Thoughts, makes Life uneaſie and burdenſome. It extenuates *Fears* and *Furies*, abates *Cruelty*, alleviates *Sorrow* and *Heavineſs*, and utterly deſtroys *Spleen* and *Hatred*. In ſhort, Muſick cures Diſeaſes, ſweetens the Labourers toil, and adds new Courage to the Soldier.

Man may moſt juſtly tuneful ſtrains admire,
His Soul is Muſick, and his Breaſt a Lyre.
A Lyre, which while its various Notes agree,
Enjoys the ſweet of its own Harmony.
What raviſhes the Soul? What charms the Ear?
Is Muſick, tho' a various Dreſs it wear.
Beauty is Muſick too, tho' in Diſguiſe,
Too fine to touch the Ear, it ſtrikes the Eyes,
And thro' 'em to the Soul, the ſilent ſtroke conveys,
Dryden.

In

In *Calabria* are a certain kind of *Serpents*, peculiar to that Country called *Tarantula*'s, whoſe Stings dart Poiſon, and the diverſity of Operations in thoſe that are Stung are ſtupendous: For ſome will be always Slumbering and Sleeping, and others cannot Sleep at all. Some are in continual Motion, and others ſo Lazy, they will not ſtir: One Weeps, a ſecond Laughs, a third Sweats, a fourth Vomits, and a fifth runs Mad. The *Blyth* and *Mad* are cured by *Muſick*, at leaſt it is the Cauſe, for in forcing them to Dance continually, by ſweating in the Pains they take, the Poiſon is expell'd. Epiphan. Ferd. cas. Med. *Hiſt.* 81. *p.* 248.

Timotheus the *Mileſian*, was ſo great an Artiſt in *Muſick*, that he could raiſe or ſubdue a Paſſion at his pleaſure. One time when he play'd and ſung a Song in honour of *Pattas*, when *Alexander* the Great was preſent; that Prince was ſo tranſported out of a Melancholy, into a *Martial* humor, that in great haſt he call'd for his Horſe and Arms, as if he was juſt going to engage the Enemy; but the Muſitian changing his Key into a more ſedate and graver note, that great Soul ſate as quiet and ſtill, as if the Muſitian had ſounded a retreat to his Paſſions. Alex. ab Alex. in dieb Gen. *l.* 4. *c.* 2. *p.* 178.

Clinias the *Pithagorean*, finding himſelf enclined to Anger, took no other Courſe to allay it, but when he found it attempt to ſeize him, he would immediately take up his *Harp* and play, and ſing to it, and when he was ask'd the reaſon why he did it, he ſaid *Muſick* had ſuch a Virtue in moderating the Spirits, that as ſoon as he began to play, he found himſelf reduced to his deſired temper of *Mildneſs*, without a poſſibility of being inflamed by *Choler*. Ælian Var. *Hiſt.* *l.* 14. *c.* 23. *p.* 409.

Theodoſius the Emperor, having great Occaſion for Money in his Wars againſt the Tyrant *Eugenius*, and deſigning to raiſe it by heavy Impoſitions, the *Antiochæans* reſented it ſo ill, that they gave the Emperor undecent Language, and pull'd down his Statues, and thoſe of the Empreſs; but afterward conſidering how they had fooliſhly provoked the Emperor's Diſpleaſure, they curſt their Inſolency, and begg'd of God to encline the Emperor's Heart to Mercy. Their Biſhop *Flavianus* beſought the Emperor to pardon his Citizens, but finding all his In- Nicep. *l.* 12. *c.* 23.

terceſſions ineffectual, and that the Emperor was preparing to ruin the City and Citizens, he prevailed upon thoſe that had the Charge of the ſinging Boys, that they would command them to ſing *the ſorrowful Supplications, and prayer of the Citizens of* Antioch *to the Emperor*: And *Theodoſius* being attentive to the Grave and Solemn Muſick, was ſo ſeized with Pity and Compaſſion, that being about to drink, his Tears fell into his Cup, and forgetting the Provocations the *Antiochæans* had given him, received them to Mercy, and freely pardoned them, and ſpared their City.

Zuin. *Theat.* Vol. 5. l. 3. p. 1291.

Aſclepiades, a famous *Roman* Phyſitian in the time of *Pompey* the Great, as often as he had any Patients that were diſeaſed with the *Phrenſie*, or any other Perturbation of Mind, ſeldom gave any other Preſcription for their Cure, than repeated Conſorts of Vocal and Inſtrumental *Muſick*, and rarely failed of Succeſs. *Iſmenias*, † the *Theban* obſerved the ſame method with all his Patients, that were afflicted with the *Sciatica*: And when *Appollonius* enquired * of *Canus* a *Rhodian* Muſitian, what feats he could perform with his Inſtruments? He anſwer'd, *That he could make a melancholy Man jocund, him that was merry, much merrier, a Lover more Amorous, and a religious Man more Devout and Zealous in the Adoration and Service of the Gods*: and to conclude this Head, Mr. *Carew* in his Deſcription of *Cornwall*, † ſays, That *Whales*, will come and ſhew themſelves *Dancing* at the ſound of a *Trumpet*, and in Folio 154, ſays, That *Harts*, *Hinds*, *Horſes*, *Dogs*, *Bears*, &c. are extreamly delighted with Muſick.

† Ibid. 1292.

* Philoſt. *l.* 5. *c.* 7. *p.* 205.

† *p.* 35, 154.

CHAP.

CHAP. CVI.

Natures *defects in ſome Parts, ſupplied by others.*

LOUD and common have been the Complaints againſt *Nature*, repreſenting her as a *Stepdame* to Mankind, but as a *natural* and indulgent *Parent* to other Creatures. We (ſay they) are brought forth with pain, and by our early cryings foretel our future Miſeries. We are often miſ ſhaped in our Births, defective in our Parts, and ſometimes Monſtrous, whereas other Creatures are born with eaſe, ſport and play as ſoon as they come into the World, and are very rarely deformed; but theſe Complaints are falſe and ungratefully attributed to Nature, who, as ſhe is generally kind and obliging to all her Creatures. leaving none without neceſſary Means for the Conſervation of their Beings, ſo in a ſpecial manner has ſhe carried it with a *Motherly* tenderneſs to Mankind above other Animals, for if ſhe fails in her firſt Intentions, which are always well deſigned, ſhe makes ſuch after Proviſions to ſupply ſuch *Defects*, as we cannot contemplate without Admiration, and even ſilences the Complaints of her *infirm* Productions; when other Creatures for want of Reaſon are uncapable of applying ſuch helps as ſhe has provided.

Thomas Schiveiker of *Combourg*, in *Germany*, a Perſon well deſcended, was born without Arms, and yet with his *Feet* could perform what any other Man could do with his Hands. Having ſet himſelf upon a Seat, equal with the height of the Table, he took a Knife with his Feet, cut Bread and Meat, and carried it to his Mouth with his Feet, as likewiſe he did the Cup, when he had a Mind to drink, and that as readily as other People do with their Hands. After Dinner, to give us (ſays my Author) other Specimens of his dexterity this way, he writ ſeveral Copies of Letters in the *Latin* and *German* Tongues,

Camer. hor. ſubſiciv. *Cent.* 1. *c.* 37. *p.* 169.

Tongues, so exquisitely Fair, and in strait Lines, that we were all ambitious of having some of them, to keep as extraordinary Rarities. Upon our Requests he made several good *Pens* with a *Penknife*, and presented them to us. While he was imployed in these Things, I made particular Observation of the *Make* of his Feet, and saw his *Toes* were long, and fit to lay hold on any thing. The Emperor *Maximilian* being in his Progress in that Country, had a Curiosity to see him, and being pleas'd to see *how Nature had supplied her own Defects*, presented him with a Gratuity agreeable to his Imperial Dignity. The same Author * gives us a Relation of another *German* born without Arms, that could flourish a Sword over his Head, fling *Javelins* at such a certainty that he commonly hit the Mark. And all other Offices of the *Hands* he performed with his *Feet*. He was afterward broken upon the *Wheel*, for several Robberies and Murders he had committed.

* *p.* 170.

Clark's *Lives*. p. 190.

Mr. *Crispe*, Brother to Sir *Nicholas Crispe*, had been Deaf a long time, but had attain'd to such a Knowledge of what Men spoke, by the Motion of their *Lips*, that he was admired by all the Merchants on the *Exchange*, and is still fresh in the Memories of all that knew him. When Sir *Alexander Cary* was Beheaded on *Tower-Hill*, this Mr. *Crispe* press'd through the croud to get near the *Scaffold*, and Mr. *Hust* an Officer in the City Train Bands bid him forbear, till being told who he was, and then made him Room. When Sir *Alexander* turn'd himself to speak to the People, Mr. *Crispe* fixt his Eyes so steadily upon *the Motion of his Lips*, that he carried away the Substance of his Speech, and declared it to several Persons, who all admired at the unaccountable Method of his Perception.

Plat. Obser. *l.* 1. *p.* 110.

A *German*, who had been Blind from the seventh Year of his Age, took such delight in making Musical *Organs*, that in time he grew to be an excellent Artist. *Frederick* Duke of *Wirtenburg*, says my Author, shew'd me an *Organ* of exquisite Workmanship, that was of this Blind Man's making. I heard the Artist himself play upon it, who made excellent Musick. Looking upon his Eyes, I could see no Imperfection in them; but was convinced that he was really

really Blind, because he could work in the dark. He could discover the different sorts of Wood he used in his work, by the touch only.

I was credibly inform'd, said *Antonius de Palermo*, by King *Alphonsus*, of a certain *Sicilian* that was born Blind, that often followed him a *Hunting*, and would shew the Huntsmen, who had the perfect Use of their Eye-sight, the Lodgments and Retreats of the Beasts of Game, when they themselves were at a loss. He further said, That the same Blind Person having by his Parsimony got together the Sum of five hundred Crowns, for fear of losing them, buried them in a Ground near his Habitation; but being spied by a Neighbour, and particular Friend and Acquaintance, as soon as the Blind Man was gone, he made bold to take it away. A short time after, the Blind Man going to visit his Treasure, found to his great Grief and Disappointment, that some Body had overseen him, and put the cheat upon him, which made him almost lose his Sences, for he was a very covetous *Miser*. At length recovering the better use of his Intellects, he concludes, that none could put this abuse upon him, but his particular Acquaintance aforenamed: Whereupon he makes him a Visit, and tells him he came to ask his advice in *a matter of Importance*. I have says he a *thousand Crowns*, that I have no present Occasion for: Half of them I have already hid in a very safe Place, and the other half I know not what to do with; what think you, may not I venture to lay them with the former? His Friend by all means commended his prudent Resolution, and with all imaginable Diligence, carried back the 500 Crowns he had taken away, *in hopes of having the whole thousand Crowns together*. A while after the Blind Man goes to the Hole, and finding his Money there again, carries it to his own Home, and after he had lock'd it up in his Chest, goes to his Acquaintance, and merrily told him, *That the Blind Man saw better, than he that had the perfect Use of his Eye-sight*.

Camerar. hor. Subcis. *Cent.* 2. *c.* 8. *p.* 28

Bartholin. *Hiſt. Anatom.* Cent. 3. p. 87.

It is reported of Count *Mansfield*, that notwithſtanding he was Stone Blind, he could diſtinguiſh the *White* from *Black* only by the Touch, and in the Hiſtory of the Philoſophical *Tranſactions of the Royal Society*, we have many Examples of Perſons that could diſtinguiſh any one Colour from another, and name what they handled only by *Feeling*, without the help of Eyes.

CHAP. CVII.

Noctambulo's *or Sleep-Walkers.*

SOME Perſons that love to amuſe the World with the Notion of *Apparitions*, and the *walking of Spirits*, will needs Attribute this ſtrange ſort of *Sleeping-Walking*, to ſome *Spirit good or bad*, which inſinuating it ſelf into the Body, governs it at Pleaſure; whereas in truth, we ſhould aſcribe it to the *Imagination*, which receives the Impreſſion of Objects in a very great Degree; ſo that they are conſtrained to move, and go towards the Things repreſented, and not to *Waken*, tho' they Swim over Rivers, (of which there have been Examples) by reaſon of the great Quantity of *Thick* and *Glutinous Vapours* that ſeize the *Brain*, obſtructing its *Outlets*, and may be help'd on by a great Quantity of *ſubtile Spirits*, *quickneſs of Wit*, *a habit and cuſtom of doing ſome Action*: Beſides, extraordinary Motions may as well be referred to *Dreams*, as any other Motions which are made in *Sleep*, conſidering they come from the ſame *Cauſe*, are made by the ſame *Organs*, and differ not but in *Degree*, the one being made by a bare *Repreſentation of the Species*, and the other by a ſtrong Impreſſion of the Imagination. So that to me it appears no more a wonder, *For a Man to riſe out of his Bed*, *Walk*, *get upon the Ridge of a Houſe*, *climb a Tree*, and do other like Things without *Waking*, than

than it is to ſee another Dreamer *to talk in his Sleep, laugh, cry, ſtir his Arms and Legs, ſtrike, kick and quarrel*; both being lead to it by the ſame means.

A young Man in whoſe conſtitution *Choler* was too predominate, roſe out of his Bed *faſt a Sleep*, took a Sword in his Hand, opened the Doors, and muttering to himſelf as if he was much enraged, went into the Street, and quarrell'd alone, making ſeveral Paſſes as eagerly, as if he had been *Duelling* with an Enemy, till by a ſlip of his Foot he fell down and wounded himſelf in the Breaſt, with his Sword in the fall. Hereupon awaking terribly frighted with the Wound, that miſs'd but a little of taking away his Life, and being apprehenſive that theſe *Night Walkings*, would one time or other be fatal to him, he applied himſelf to me ſays my Author, and was cured. Zacut. Luſitan. prax. admirand. *l.* 1. *obſ.* 43. *p.* 33.

Henricus ab Heeres gives us a Relation of a young Man, much addicted to *Poetry*, while he was in a famous *Academy*, who cudgelling his Brains ſometimes the whole Day, in making, correcting and blotting out again his Compoſitions, and not being able to pleaſe himſelf, was forc'd to leave many Gaps and Spaces till a more lucky ſitting; but then would riſe in the Night, open his Desk, fall to Writing, fill up the *Chaſmes*, read *aloud* what he had written, *laugh* heartily at what pleas'd him, and call his Chamber fellow to do the like; and yet all this while he was *faſt a Sleep*: Then putting off his Shooes and Cloaths, ſhutting his Desk, and laying his Papers in the ſame Poſture he had done before, went to his Bed again, and ſlept till he was call'd up, utterly Ignorant of what he had writ, ſaid or done in the Night time. In the Morning returning to his Studies, and finding his Chaſmes in his Verſes fill'd up with his own Hand, he was ſurpriſed to think whether 'twas done by *Man*, or ſome evil *Genius*, and was in great Perplexity till his fellow Students put him out of them, by reſolving his Doubts. Sometime after he left the *Schools*, and betaking himſelf to a virtuous Wife, was haunted with the ſame Infirmity, would riſe in the Night, take the Child out of the *Cradle*, walk about the Houſe with it, and anſwer any Queſtion truly, that his Wife then propounded Henric. ab Heer. obſer. Medic. *l.* 1. *p.* 32.

pounded to him, which he would not do at other times. About the 40th Year of his Age, and to his great Satisfaction this Custom left him. Unless he had drank hard over Night. His Wife, and whole Family that had seen him Walking, Reading and Writing, being desired to observe it, affirm'd that he spoke as plainly as if he had been awake, and that his Eyes were open all the time, of which he was wholly Ignorant, and sincerely protested he saw not at all, and remembred nothing of what they said he had done.

Schot. Phys. curios. *l.* 3. *c.* 22. *p.* 514.

An *Englishman* in *Paris* rose out of his Bed in his Sleep, unlock'd the Doors where he lodged, and taking his Sword in his Hand, walk'd down to the River *Sein* where meeting with a Boy he kill'd him, put up his Sword, and return'd to his Bed still fast Asleep; and in the Morning remembred nothing of the Evil he had done.

Schenck. *Obs.* l. 1. p. 65.

No less strange is the History of a young Gentleman, who was troubled with this Infirmity, who rose out of his Bed in his Sleep stark naked, and taking his Shirt in his Hand, by the help of a Cord climbed up to the top of a high Tower in the Castle where he was, and there finding a Nest of *Mag-Pies*, put all the young Ones very carefully in his Shirt, and return'd to his Bed by the same way he came. Next Morning when he waked, he told his Brother, That in the Night he dream'd he had robbed a Mag-Pie's Nest, and wondering what he had done with his Shirt, bid his Brother look about the Room for it, but he not finding it, he rose himself, and searching every where, at last found it at his Bed's Feet with five young Mag-Pies wrapt up in it: At which both were astonish'd, and to prevent future Danger, taking advice of the ablest Physitians was freed from that Infirmity:

Fabric. *Obs. Chirurg.* Cen. 2. Obs. 84 p. 159.

Gregorius Horstius in one of his Epistles to *Fabritius*, relates the History of a young Kinsman of his, that dwelt in the same House with him at *Wittenberg* in *Germany*; that coming home one Night full of drink, went to Bed, and slept till about twelve a Clock, then rose in his Sleep, and after walking about the Room a while, went directly to the Window to get out, the unusual Noise that he made awaked

awaked *Horſtius*, who conſidering with himſelf, that poſſibly this Man might be one of thoſe that are called *Somnambuli's* or *Sleep-Walkers*, he leapt out of his Bed and run to the Window, in hopes to find him ſticking in it; but juſt as he came to help him, the young Man fell three Stories high into the paved Street, where lying Speechleſs and Immoveable, he expected he had been daſh'd to pieces in his fall, but it proved better; for tho' he was much hurt and bruiſed, yet at length he was recovered.

CHAP. CVIII.

That Good and Evil depend upon Opinion.

MEN are tormented with the *Opinions* they have of things, and not by the things themſelves. It would be a great Victory for the relief of our miſerable Human Condition, if this Propoſition were eſtabliſh'd for a certainty throughout. For if *Evils* have no admiſſion into us, but by the *Judgment* we our ſelves make of them, then it would be in our own Power to *deſpiſe* them, or to convert them to our Advantage. If things ſurrender themſelves to our Mercy, why do we not accommodate them to our Benefit? If what we call *Evil* and *Torment*, is neither Evil nor Torment of it ſelf, and that 'tis only our Fancy that gives it that Quality, it is in us to change and alter it, and it being in our choice, if there be no conſtraint upon us, we muſt certainly be very great Fools, to take Arms for that ſide which is moſt offenſive to us, and to give Sickneſs, Want and Contempt a nauſeous Taſt, if it be in our Power to give them a more grateful Reliſh, and if Chance ſimply provide the Matter, 'tis for us to give it the Form. Mont. *Eſſ.* Engl. *Vol.* 2. p. 401.

We hold Death, Poverty and Grief for our principal Enemies, but this Death which ſome repute the moſt dreadful of all dreadful things, others call a ſafe

ſafe Harbour from the Storms and Tempeſts of Life! The Sovereign Good of Nature! The ſole ſupport of Liberty, and the common and ſpeedy Remedy of all Evils; and as ſome expect it with Fear and Trembling, others ſupport it with greater eaſe than Life. The Poet complains of its Facility.

Mors utinam Vitæ ſubducere Nolles,
Sed virtus te ſola daret!

Luc. l. 4.

O Death, I would thou wouldſt the Coward ſpare,
That but the Daring none might thee confer.

Ibed. p. 403. *Theodorus* told *Lyſimachus* who threatned to kill him, *Thou will do a brave thing to uſurp the Power of a* Cantharides. How many of the Vulgar Rout do we ſee lead to Execution, and that not a ſimple Death, but mixt with Shame and ſometimes cruel Torments, who appear with ſuch Aſſurance, that we can obſerve no change from their ordinary Condition, ſetling their Affairs, Singing, Preaching to the People, and ſometimes ſallying out into *Jeſts*. One that was carrying to the *Gallows* deſired the Sheriff's Officers not to carry him through ſuch a Street, leſt a Merchant that lived there ſhould Arreſt him for an old Debt. Another told the *Hangman*, he muſt not touch his Neck, for fear of making him Laugh, *he was ſo Tickliſh in that part*. Another anſwer'd his Father *Confeſſor*, who promiſed he ſhould that Day Sup with our Lord. *Do you then*, ſays he, *hang in my room, for I would willingly Faſt to Day*. Another having call'd for Drink, and the Hangman having drank firſt, ſaid, he would not drink after him, *for fear of catching the Pox*. Every Body has heard the Tale of the *Piccard*, to whom being upon the Ladder they preſented a Whore, telling him, as the Law of *France* ſometimes permits, that if he would Marry her they would ſave his Life. He having conſidered her a while, and perceiving that ſhe *Halted*, ſaid, *Come, come, Tye me up, Tye me up, ſhe Limps, and I abhor to ride a lame Jade*. A like Story is told of a Fellow in *Denmark*, that was condemn'd to loſe his Head, and the ſame Propoſal being made him on the Scaffold, refuſed it, be-

becauſe the Maid they offer'd him *had hollow Cheeks and a ſharp Noſe.* When *Louis* XI. took the City of *Arras* many of the Citizens ſuffer'd themſelves to be Hang'd, rather than they would ſay, *God ſave the King. The like was done by ſome of the* Presbyterian *Field Conventiclers and Rebels in* Scotland, *in the Reign of King* Charles II. Should I give you a Catalogue of thoſe of all Sexes and Conditions, who with Reſolution have look'd Death in the Face, or voluntarily ſought it to avoid the Evils of this Life, and others for the hope of a better Condition elſewhere, I ſhould never have done.

Aut fuit, aut veniet, nihil eſt præſentis in illa,
Morſque minus pœnæ, quam mora mortis habet.

Death's always paſt, or coming on, in this
There never any thing of preſent is:
And the delays of Death more painful are
Than Death it ſelf, and Dying is by far.

Pain is look'd upon as the moſt tormenting thing in the World, and yet we may comfort our ſelves, that if Pain be violent, 'tis but ſhort, and if long nothing violent. That which makes us ſuffer Pain with ſo much Impatience, is not accuſtoming our ſelves to Repoſe our chiefeſt Contentment in the *Soul*, that we do not rely upon her, who is the Sole and Sovereign Miſtris of our Condition. 'Tis the Sharpneſs of our *Conceit* that gives the Edg to our Pains and Pleaſure; therefore Men ſhould oppoſe and ſtoutly ſet themſelves againſt Pain, becauſe in retiring and giving Ground, we invite and pull the Trouble upon our ſelves; for it is with Pains as with Stones, that receive a more ſprightly or a more languiſhing Luſtre, according to the Foil they are ſet upon, and Pains have no more room in us than we are pleas'd to allow them. We are more ſenſible of a little touch with a *Chirurgeons* Lancet, than of Twenty Wounds with a *Sword* in the heat of Battle. The Pains of Child-bearing are very great, and yet there are whole Nations that make nothing of it, as the *Lacedemonian* Women. What alterations can you ſee the *Switzers Wives* of the *French* Guards, ſaving *Ibid.* p. 404.

ſaving that to Day you ſee them trotting after their Husbands with the Child at their Backs, that Yeſterday they carried in their Bellies. Beſides ſo many *Whores* as daily ſteal their Children out of the Womb, as before they ſteal them in. A poor *Lacedæmonian* Boy having ſtole a *Fox* and hid him under his Coat, rather endured the Gnawing out his *Bowels*, than to diſcover his Theft. Cuſtom could never conquer Nature, if we did not infect our Minds with Shadows, Wantonneſs, Negligence and Sloth, and by vain Opinions and corrupt Manners render it mean and effeminate: So that *Pain* and Grief are not in *Nature* but *Opinion*.

Ibid. How many Perſons in the World have by their own Conſent acquired both Profit and Preferments from *Cuckoldery*, of which the bare *Name* affrights ſo many People. The generality and more ſolid ſort of Men, look upon abundance of Children as a great Bleſſing, and others think it as great a Bleſſing to be without. That Opinion gives value to things is very manifeſt in a great many of theſe things which we do not ſo much regard to prize them, but our ſelves; and never conſider either their Vertue or their Uſe; bnt only how dear they coſt us: And we only repute for Value in them, not what they bring us, but what we add to them. As for its weight, it ſerves for ſo much as its weight; our Opinion will never ſuffer it to want of its Value. The Price gives Value to the Diamond, Difficulty to Vertue, Sufferrng to Devotion, and Griping to Phyſick.

Ibid. *Epicurus* ſays, That to be *Rich* is no advantage, but an alteration of Affairs. In plain Truth, it is not Want, but rather Abundance that creates Avarice. All External Acceſſions receive Taſt and Colour from the Internal Conſtitution, as Cloaths warm us, not with their heat, but our own which they are fit to cover and keep in. If it be ill to live in Neceſſity, at leaſt there is no neceſſity upon a Man to live in Neceſſity. No Man continues ill long but by his own Fault: And he that has neither Courage to Dye, nor the Heart to Live: who will neither reſiſt nor yeild, what ſhould a Man to do him?

CHAP.

CHAP. CIX.

Of Oppreſſors *and* Oppreſſion.

Liberty and *Property* are ſuch Eſſential Requiſites to the well being of every Kingdom, and are ſo highly valued by all Subjects, whoſe Births and Laws denominate them *Freemen*, that there is no Peace to be had without the enjoyment of them: Nay, ſo Zealous are Subjects to maintain them, that if they are once poſſeſt with a Notion that the Prince deſigns to invade their Privileges, tho' they may be miſtaken in the matter, and the Prince is miſrepreſented; yet he muſt never expect a good Word or quiet Hour after it. Their *Fears* will ſupply the want of Truth, and *Jealouſie* will put Swords into their Hands by way of prevention. Oppreſſion makes Wiſe Men mad, and none but born or made *Fools* will bear it. A Tyrant and Oppreſſor is no leſs an Enemy to himſelf than his Subjects; for they ſeldom Proſper, when inſtead of the Prayers and Bleſſings of the People, they are followed with nothing but their *Reproaches* and *Curſes*, for endeavouring to enſlave their Perſons and rob them of their Properties. There are alſo Men of much inferior Rank to Princes, that to their Power are greater Oppreſſors, and muſt expect a proportionable Puniſhment: For the Sin is ſo hateful to God and Man, that its commonly retaliated upon the firſt, or at fartheſt upon the ſecond Generation.

Louis XI. King of *France*, having been a terrible Oppreſſor of his People by exceſſive Taxes, and enforced Contributions, uſed to ſay in Meriment, that he was ſenſible of his Error, but he would take time enough to repent of it before he dyed, that he might have nothing to anſwer for in another World; but if it had been real, as the Reſolution was feigned and jocular, he had no time to even his Accounts with Heaven, for he was cut off by a ſudden Death. French-feilds *Hiſt. improved.* p. 64.

Damon

Zuing. *Theatr. Vol.* 3. p. 795.

Damon the Præceptor of *Pericles* was baniſh'd by the *Athenian* Senate, and his Goods Confiſcated, by a Decree of ten Years Exile, for no other reaſon, but that he was thought to have a greater ſhare of *Wiſdom* and *Prudence* than was common to the reſt of the *Athenians*.

Cæl. *Antiqu. Lect.* 4. p. 184.

The *Epheſians* Baniſh'd *Hermodorus* the Philoſopher for this only Cauſe, that he had the Reputation of an Honeſt Man, and lived in great Modeſty and Frugality; the Tenor of their Decree was, That no Man ſhould be a better Husband of his Eſtate than the reſt, or excel others in any particular, for if he did he muſt be forced into Exile.

Spotſw. *Hiſt.* l. 2. p. 114.

John Cameron Biſhop of *Glaſcow* in *Scotland*, was ſo given to Covetouſneſs, Extortion, Violence and Oppreſſion, eſpecially upon his own Tenants and Vaſſals, he would ſcarce afford them Bread to eat, or Cloths to cover their Nakedneſs; but the Night before *Chriſtmaſs* Day, and in the middle of all his Cruelties, as he lay in Bed at his Houſe in *Lockwood*, he heard a Voice ſummoning him to appear before the *Tribunal* of Chriſt, and give an Account of his Actions. Being terrified with this Notice, and the Pangs of a Guilty Conſcience, he call'd up his Servants, commanded them to bring Lights and ſtay in the Room with him. He himſelf took a *Book* in his Hand and began to read, but the Voice being heard a ſecond time, ſtruck all his Servants with Horror: The ſame Voice repeated the Summons a third time, and with a louder and more dreadful Accent, the *Biſhop* after a lamentable and frightful *Groan*, was found Dead in his Bed, with his Tongue hanging out of his Mouth, a dreadful Spectacle to all the Beholders. This Relation being alſo made by *Buchanan* in the ſame terms, I thought fit to Record it, as a Remarkable Example of God's Judgment againſt the Sin of Oppreſſion.

Aſſan Paſha, reſolving to Perpetuate his Name by Erecting that Stately *Mosque* at Grand *Cairo*, in *Egypt*, and yet with little or no Coſt of his own, committed ſuch unparrallel'd Barbarities upon the People of the Countries round about him, to get Money of them to begin and finiſh that noble Structure, that the complaints of his *Tyranny* and *Oppreſſion* being

ing tranſmitted to the *Turkiſh* Emperor, he ſent *Ibrahim Paſha* with Letters to him, according to the Cuſtom of that *Sultan*, lapt up in *Black Silk*, the Contents whereof were, *As ſoon as this our Servant ſhall come to thee, our Will and Pleaſure is, that thou immediately ſend us thy Head by him to our City of* Conſtantinople: And thus the miſerable Oppreſſor ended his hated Life.

King *William* I. to accommodate himſelf for the pleaſure he took in Hunting, deſtroyed Thirty Miles compaſs of Ground in *Hampſhire*, demoliſh'd Thirty ſix *Pariſh Churches*, and left all the Inhabitants without Houſe or Land, to the ruin of Thouſands of People, to make the *New Forreſt* in that Country; but the juſt Hand of *Heaven* was viſible upon his Poſterity for this Oppreſſion and Devaſtation, in turning out *Chriſtian* People a Begging, to make a dwelling for wild *Beaſts*; for in this very *New Forreſt* his two Sons, *Richard* by a *Peſtilential Air*, and *William Rufus* by the *ſhot* of an *Arrow*, whether Caſual or Premeditated is not yet determined, and his Grandſon *Henry*, Son of Duke *Robert*, by *hanging* in a Bough of a Tree, came all to untimely Deaths. *History of* England 8*vo. Vol.* 1. p. 93.

A *Suſſex* Gentleman living at *Rye* in that Country, having ſome Marſh Land upon the Sea ſide, wherein were *Poles* which Fiſhermen uſed to dry their *Nets* upon, for which Privelege they paid him an Annual Rent: He being very Covetous and enclin'd to *Oppreſs* all that he had Power over, thinking the poor Men did not pay Rent enough, ordered his Servants to pull up the Poles, and diſcharge the Fiſhermen from coming upon his Ground, unleſs they would advance their Rent to the Sum he demanded; the Poles were pluck'd up accordingly, and the Night following, by a *Spring Tyde*, and a violent *South-Weſt* Wind, the Sea broke in and drowned his whole Marſh which was never recover'd ſince. Clark's *Mii.* c. 33. p. 144

John King of *England*, among his other Vices, was a great Tyrant and a cruel Oppreſſor. He uſurpt the Crown from the true Heir *Arthur*, Son of *Jeoffry Plantagenet*, Elder Brother of King *John*; who being taken a Priſoner at War was baſely Murther'd, and his Blood with many other Noblemens was laid at the King's Door. Without Cauſe he repudiated his Wife Vid. *his Reign in the Hiſt. of* England, 8*vo.*

Wife *Avis* and Married another. He Fined the *Earls* and *Barons* in eight parts of their Goods for not going with him into *Normandy*, which he loſt by his *Tyranny* and *Oppreſſion*. He laid ſuch heavy *Taxes* upon the whole Kingdom, and ſo preyed upon the Lives and Eſtates of his Subjects to ſupport his *deſperate* Courſes, as forc'd them to Revolt. By violating the Privileges, and ſeizing the Demeans of the *Church*, he ſet the whole Clergy againſt him. The *Welſh* having given him Twenty eight Children as *Hoſtages*, to ſecure their Obedience upon a cauſeleſs Pretence, they were all (poor Innocent Pledges) Hang'd at *Nottingham* in his ſight. A *Jew* * refuſing to lend him ſo much Money as he required, he cauſed every Day one of his great Teeth to be pull'd out for Seven Days together: and then the poor *Jew* was content to give him Ten Thouſand *Marks* of Silver to ſpare the one Tooth he had left. The ſame King aſſaulting the Chaſtity of the Daughter of *Robert Fitzwater*, called *Maud the Beautiful*, and being repulſed, he cauſed her to be poyſon'd of which ſhe dyed: And not long after the King himſelf had the ſame Fate, being Poyſon'd by a Monk of *Swineſtead* Abby in *Norfolk*.

* Baker's *Chron.* p. 101.

It was the matchleſs Tyranny, Cruelty and Oppreſſion of the *Rump Parliament* that overthrew their *Dagon* of a *Commonwealth*, and rendred the Authors of that Project the Contempt and Scorn of all the World, as well as of their own Country. They began their Reign by raiſing a *Rebellion* againſt their Sovereign, and continued it in the Slaughter and Robbing their Fellow Subjects, that retained either their Religion, Loyalty or Love to their Country. They laid aſide the *Houſe of Lords*, and ſcandalized them with their own Character, *Dangerous* and *Uſeleſs*. They overturn'd the *Laws*, and pull'd up the *Engliſh Conſtitution* by the *Roots*. They oppreſs'd the good People of *England* with heavy *Taxes*, amounting to 12000 Pounds a Month. They overthrew the *Beſt* Church in the World, and to ſay all in one Word, **They Murther'd their King.**

CHAP.

CHAP. CX.

That Oracles, *Augury and Aſtrological Predictions, are all abominable Cheats, Abuſes and Deluſions.*

ALL *Oracles* tho' never ſo Ancient, and whether delivered by *Night Viſions*, as thoſe of *Amphiarus*, and the *Egyptians* or *Greeks* in the Temples of *Serapis* and *Eſculapius*, which were pronounc'd by the Mouths of *Braſs Statues*, or by the *Prieſts* or *Sybils*, or that famous Oracle of *Jupiter Ammon*, in the Country of the *Garamantes*, the Temple in the City of *Dodona* in *Epirus*, or that at *Delos*, of *Apollo* at *Delphos* or any other place, were nothing elſe but the Infatuations and Deluſions of the *Devil*, as appears by the Sacred Text, and were totally Aboliſh'd by the Chriſtian Religion. Their Anſwers were only Ridiculous *Abſurdities*, delivered in ſuch dubious Phraſes as would bear two ſeveral Senſes, ſuch as theſe,

Aio te, Æacide, Romanos vincere poſſe.
Ibis Redibis nunquam per Bella peribis.

where a changing of the Point alters the Sence, and makes it either backward or forward. They might ſometimes in foretelling much, ſtumble upon Truth, but there was no certainty in their Anſwers, they only gueſs'd at what was moſt probable, and kept up their Fame by Equivocation, till they were all ſilenc'd at the coming of the *Bleſſed Jeſus*. But ſuch is the inveterate Malice of Satan towards Mankind, that he never is without his Engines and ſubtle Contrivances to deceive and delude them, and therefore when *Oracles* were ſilenc'd, and *Augury* and *Soothſaying* were grown Contemptible, he ſubſtituted *Judicial Aſtrology* in the room of them, which is the moſt Ridiculous of all Sciences, *the Art being a Superſtructure upon falſe Foundations, and their Terms a fardel of Gibberiſh Nullities, invented on purpoſe to abuſe the Credu-*

lity of Children and Fools, and to give a poor Livelyhood to cheating Knaves. For as *Horace* ſays,

Prudens futuri temporis exitum
Caliginoſa nocte premit Deus:
Ridetque ſi mortalis ultra
Fas trepidat. Hor. l. 3. Od. 29

The Eternal Mover ha's in Shades of Night,
Future Events conceal'd from Humane ſight,
And laughs when he does ſee the timorous Aſs,
Tremble at what ſhall never come to paſs.

Eſſ. Engl. *Vol.* 1. p. 58, 59. *Montaigne* derides the Practice of *Divination* from the *Stars*, and thoſe weak and unknowing *Animals*, that ground moſt of their publick and private Enterprizes upon their falacious Predictions, and ſays 'tis only a wild and extravagant Curioſity of our Natures, to graſp at and anticipate future things, as if we had not enough to do to digeſt the preſent; and brings in *Lucan* complaining againſt Heaven for ſuffering Men to miſemploy their time in matters where they are in no wiſe concern'd.

------ Cur hanc tibi, Rector Olympi,
Solicitis viſum Mortalibus addere curam,
Noſcant venturas ut dira per omnia clades?
Sit ſubitum quodcunque paras ſit cæca futuri
Mens hominum fati, liceat ſperare timenti.

Why? Thou great Ruler of Olympus, *Why,*
Haſt thou to timorous Mortality
Added this Care, that Men ſhould be ſo wiſe,
To know by Omens, *future Miſeries?*
Free us from this unneceſſary Care,
Unlook'd for ſend the Ills thou doſt prepare;
Let Humane Minds to future things be blind,
That Hope, amidſt our Fears, ſome place may find.

Herodot. *l.* 1. *p.* 20. *Cræſus* King of *Lydia* having taken up a Reſolution to make War againſt *Cyrus*, he, according to the Superſtition of thoſe Times, conſulted the Oracle of *Apollo* about the Succeſs of that Enterprize, from whence he received this Anſwer.

Cræſus

Cræſus Halym penetrans, magnam diſperdet opum vim.

When Cræſus *has the* Haly *paſt,*
A world of Treaſure ſhall he waſt.

which *Cræſus* interpreted of the Riches of *Cyrus*; but the Event ſhew'd they were his own; for in that Expedition he loſt his Kingdom, his whole Army, and his Liberty; yet this was no reflection upon the Veracity of the *Oracle*, but upon his own Underſtanding, in miſconſtruing the Anſwer.

Nero Cæſar conſulted the Oracle of *Apollo* at *Delphos* about his Fortune, and particularly concerning the length or brevity of his Life, and being adviſed to take ſpecial care of himſelf in the Sixty third Year of his Age, he was pleas'd to think he ſhould live ſo long, and for the reſt he ſaid, 'twas in his own Power to make his Life Happy: But the *Oracle* or *Nero* were miſtaken in Calculating the time, and alſo the Perſon; for *Galba* in the Sixty third Year of his Age was ſaluted Emperor by the *Roman* Soldiers, and *Nero* was depoſed and kill'd when he wanted many Years to compleat ſo long a time. Sueton. l. 6. c. 40. p. 259.

Valens the Emperor conſulted the *Devil* about the Name of his Succeſſor in the Empire, and *Satan* according to his accuſtomed Method in ſuch Caſes, preſented him with the *Greek* Letters Θεοδ *Theod.* intimating that his Succeſſors Name ſhould begin with thoſe Letters. *Valens* with this Aſſurance, takes up a deſperate Reſolution, and kills all within his Power whoſe Names began after that manner, the *Theodori*, *Theodori*, *Theoduli* and *Theodoſiolus* a Grandee of *Spain*. This Slaughter of Innocents ſo terrified many, that to ſave their Lives they chang'd their Names; but notwithſtanding all this bloody care, he was ſucceeded by *Theodoſius*. Socrat. l. 4. c. 15. p. 326.

How willing ſome People are to be abuſed with ſuch Predictions is apparent by being deluded by *Equivocal* Anſwers, which they always interpret in favour of the Prediction: As *Philip* King of *Macedon* being admoniſh'd by the Oracle, as he tender'd his Life to beware of *Quadrigæ*, which ſignifies *a Coach and Four Horſes*, he would never have above two Horſes to Val. Max. l. 1. c. 8. p. 38.

draw his *Chariot*, nor more than two Horſes to be made uſe of in any *Cart* in the Kingdom. He alſo carefully avoided coming near that Town in *Boetia* called *Quadriga*; and yet notwiſtanding all his care he was kill'd by *Pauſanias*, who had a Coach and Four Horſes engraved on the Hilt of his Sword with which he Murther'd him. A far fetch'd Reaſon to countenace an *Equivocal* Prediction.

Bak *Chron.* p. 410, 411. Of which we have another Inſtance in the Reign of our King *Henry* VIII. A *Fryar* Obſervant, named *Father Forreſt* was condemn'd to dye, for perſwading People not to take the Oath of *Supremacy*, and on a Gallows ſet up in *Smithfield* was hang'd by the Middle and Arm holes alive, and under the Gallows was a Fire made which burnt him to Death. A little before his Execution a huge great *Image* was brought to the Gallows, that had been fetch'd out of *Wales*, and called *Dawel Gatheren*, for which the *Welch* had a high Eſteem, and of which it was Prophecied, *That this great Image ſhould ſet a whole Forreſt on fire*, and now was thought to be fulfill'd in burning *Fryar Forreſt* to Aſhes.

Ibid. 420. Cardinal *Wooſſy* in the height of his Pride and Glory was told, that he would be in danger of loſing his Life at or near *Kingſton*, and therefore cautiouſly avoided that Town. When he fell into Diſgrace, and was apprehended for Treaſon by the Earl of *Northumberland*, and brought out of *Yorkſhire* as far as St. *Albans*, in his Journey to *London*, he fell ſick, and was unwilling to be troubled with Viſitants; but being told by his Gentleman, that there was one come from the King, that was very deſirous to ſpeak with his *Eminence*, he enquired his Name, and being told by his Servant that it was Sir *William Kingſton*, the Cardinal was ready to ſink, ſaying, *Now I ſee I am a dead Man, Sir* William Kingſton *is Lieutenant of the Tower where I ſhall loſe my Head, and fulfil the Prophecy in dying at or near* Kingſton. The Cardinal ſends Sir *William* word he was much Indiſpoſed, and deſired him to delay his Meſſage till Morning, which he conſented to, but never ſaw him alive; for the Cardinal dyed that Night, but becauſe Sir [illegible] in the ſame Houſe, the Predi[illegible] *William* lay tion.. [illegible]on kept its Reputa-

And

And now enters Mr. *Judicial Aſtrologer* with all his Train of *Aſpects*, *Dignities* and *Debilities*; *Heavenly Houſes*, *Tenanted by Trigons*, *Triplicities*, *Exaltations*, *Cadencies*, *Stationary* and *Retrogade Motions*, and the reſt of the *Canting Gibberiſh*, that they employ to amuſe and delude the World into a good opinion of their Practice, which has been branded for a *Cheat* by the Learned World, and acknowledg'd to be nothing better by the more Ingenious Party among themſelves: As for Example, the *Rump* Parliamentary Oracle *VVilliam Lilly*, who by writing in *Engliſh*, may be ſaid to have *Spawn'd* the whole Tribe of *Figure Flingers*, and by whoſe Rules and Directions they pretend to give Judgment either on *Nativities*, *Horary Queſtions*, or *Annual Revolutions*: In his Epiſtle to his Book Entituled, *An Introduction to Aſtrology*, has theſe Words: *The Vulgar Aſtrologer that lives by the Art is a Knave.*

An inner Room receives the numerous Sholes
Of ſuch as pay to be reputed Fools;
The Sage in large Flag Chair here lolls at eaſe,
To promiſe future Health for twelve Pence Fees:
Gar.

And feels the Pulſes of the Stars,
To find out Agues, Coughs, Catarhs:
And tell what Criſis does Divine,
The Rot in Sheep, or Mange in Swine:
In Men what gives or cures the Itch,
What makes them Cuckolds, Poor or Rich;
What Gains or Loſes, Hangs or Saves;
What makes Men Great, what Fools, what Knaves;
But not what Wiſe: For only of thoſe
The Stars, thay ſay, cannot diſpoſe.
No more than can the Aſtrologians;
There they ſay right, and like true Trojans:
Yet knows whatever's to be known,
And much more than he knows, will own. Hud.

Cardan and *Gauricus* two famous *Aſtrologers*, having Calculated the Nativity of King *Henry* II. of *France*, gave their Judgments, that by the Poſition of the Stars, he was Decreed to live a happy Life, even to a very old Age, and yet this great Prince, who had

Cauſ. Hol. *Court. Tom. Max.* 5. p. 360.

fought many Bloody Battles with Succeſs, was miſerably kill'd in the Flower of his Youth in a *Turnament*. The Princes Children, whoſe *Genitures* had been curiouſly examined, and alſo of whom Wonders had been *Prognoſticated* were not much more happy, as all *France* can Teſtifie.

Ibid. The *Arabians* were Celebrated for their great skill in *Aſtrology* as well as *Phyſick*, and yet they were Egregiouſly miſtaken in the Fortune of their King *Zica*, whom Aſtrology ſaid ſhould live many Years, to be a Terror to the Chriſtians, and yet he dy'd in the ſame Year they gave their Predictions.

Idem. p. 361. *Albumazer* that great Author and Propagator of *Aſtrology*, gave his Judgment in Writing, that according to the Rules of *Aſtrology*, the Chriſtian Religion ſhould not continue in the World above a Thouſand Four Hundred Years; but he has already lyed above Three Hundred Years, and it will be a Lye to the end of the World, *for the Gates of Hell ſhall not prevail againſt it.*

Lilly's *Almanack for* 1653. *William Lilly*, Famous among the Rebellious Party for his Predictions during the whole courſe of that unnatural War, foreſeeing the Parliaments Tyranny and Oppreſſion would ruin their *Common-Wealth*, in his Almanack of the Year 1653. Prints the Picture of *a very Young, Tall, Slender, Black Man* in the Frontiſpiece, and to compound for his old Sins, inſinuates in obſcure *Jargon*, that King *Charles* II. would be reſtored very ſuddenly, and whiſper'd it in the Ears of the *Cavalier* Party, that it was really King *Charle*'s Picture, and very like; but the ſame Year *Cromwell* having turn'd his *Maſters* out of Doors, and ſet up himſelf *Protector*, who was a *Red Faced, Groſs Bodied Antient Man*, then the ſaid Picture was ſaid to be drawn for him, and very like alſo.

John Gadbury has been a very buſy Fellow in all Reigns, and if he took his Meaſures from the Art of *Aſtrology*, which he retails out to others for Money, he Scandaliz'd his own Profeſſion; for he was always in the *wrong*, and under *Fines* and *Puniſhments*. He calls himſelf, and is thought by ſome others, the beſt *Aſtrologer* in *England*; but how abominably he Flatter'd, and how groſly he Lyed in all his Predictions during the whole Reign of King

James,

James II. his own Almanacks for those Years do Witness.

Partridge is no small Fellow in his own, and the Vogue of the *Modern Whigs*, in the Craft of *Astrology*, who cry him up for an Infallible *Prognosticator*. He often rails at his Brother *Gadbury* for being a Papist; but I think he is a *Papist* too, for I find him *Praying for King* William III. *almost a Year after he was Dead*, so that if he is not a *Papist*, he must acknowledge himself a very *bad Astrologer*, that could not foresee the Death of so great a *Monarch*, or else agree with all the learned World, that *judicial Astrology as practiced by himself, and the rest of the Herd of Figure Flingers, is a common Cheat.* *See his Almanack for the Year.*

CHAP. CXI.

Of Indulgent and Severe Parents.

A Religious Discharge of Relative Duties, is the true Character of a Man, and a Christian, for though we are obliged to be kind and beneficial to all Men, yet we must first begin at home; for he that takes no care of his own is worse than an Infidel. All Men are not capable of making their Children Great, Rich and Learned, but all may be Kind, Indulgent, and do what they are able. Good Words, kind Looks, and wholesome Advice, tho' of Value in themselves, yet they cost nothing in acquiring or bestowing, and from him that is sparing of them, nothing that's good can be expected. Men often complain of undutiful Children, and indeed there are too many such in the World; but Parents would do well to consider, whether their own Covetousness, Frowardness, and a continued Severity was not the first Occasion of it. There is a necessity for a Parent sometimes to shew that he can be angry, and out of humor upon a just Provocation; but to

be always so is a sign of very ill Nature, and tacitely instructs the Child in lessons of Disobedience; for he that Studies to please, and finds his Endeavours ineffectual, commonly runs into the opposite Vices of Stubbornes and Extravagancy. The Duties are plain on both sides, and equally obliging: Children be dutiful to your Parents: And Fathers provoke not your Children to wrath, lest they be discouraged.

Zuin. *Theatr.* Vol. 1. l. 1. p. 57. *Charles* the Great was so entire a lover of his Sons and Daughters, that he would not go to Dinner or Supper, unless he had their Company, and if at any time he had occasion to Travel, he always took them along with him. Being ask'd, why he did not provide Husbands for his Daughters, and send his Sons abroad to see the World, and accomplish themselves by a Forreign Education? He answer'd, that he loved them so tenderly, that he could not spare them out of his Sight.

d. p. 56. *Marcus Tullius Cicero*, was so great a Lover of his Daughter *Tulliola*, that when she died, he purchased a piece of Ground, built a Temple upon it, and Dedicated it to her, and took all other ways he could imagine, to consecrate her Memory under the Character of a *Goddess*.

Putch. *Pilgr.* Tom. 1. l. 8. p. 734. *Syrophanes*, a rich Man in the Territories of *Egypt*, was such a passionate Lover of his Son, yet alive, that he kept a Statue of him in his House very carefully, and seldom a Day pass'd over his Head, but he made frequent Visits to it, if his Son was from home; and if any of his Servants had committed an Offence, and lay under their Master's Displeasure, to the Statue they fled for Sanctuary, and by adorning the Image with Flowers and Garlands, commuted for their Crime, and were admitted to Pardon, and their Master's Favour.

Clark's *Mir.* c. 90. p. 362. *Monica* the Pious, Dear and Tender Mother of St. *Austin*, while her Son was mislead into the Heresie of the *Manicheans*, and too much addicted himself to an extravagant and loose sort of Life, out of her entire Affection for him, and the welfare of his Soul, continually besieged Heaven with Prayers and Tears for his Conversion; which St. *Ambrose* observing, and desirous to give her some Consolati-

on,

on, in the hopes of his Amendment, ſaid, *Impoſſibile eſt, ut Filius tantarum Lachrymarum periret:* It's impoſſible a Son of ſo many devout Prayers and Tears ſhould miſcarry.

While *Socrates* was one Day diverting himſelf, in little Childiſh paſs-times with his Son *Lamproclus*, he was ſurprized, and tartly reprimanded by *Alcibiades*, for waſting his time in Recreations, ſo much below the Dignity of a *Philoſopher*. *Forbear your Reproaches, ſaid* Socrates, *you have no ſuch great Reaſon to laugh at a Father for playing with his Child as you imagine, becauſe you are a ſtranger to the parental Endearments and Affection, which indulgent Fathers have for their Children: Contain your ſelf within the bounds of Modeſty, till you have the Honour to be a Father your ſelf, and then perhaps you will appear as Ridiculous to others, as now I ſeem to be to you.* Thus much of indulgent Parents, I proceed to ſevere ones. Ælian. *Var. Hiſt.* l. 13. p. 309.

Titus Manlius Torquatus, having a Son dignified with the Honour of being Governor of a Province in *Macedonia*, and other conſiderable Preferments; who was accuſed of Miſdemeanors in the diſcharge of his Office; this Father with the Permiſſion of the Senate, undertook to be Judge of the Cauſe. He heard the Accuſers all they had to alledge, confronted the Witneſſes, and gave his Son full ſcope to make his Defence; and on the third Day gave this Sentence. *It appearing to me, that my Son* D. Silanus *has misbehaved himſelf in his Office, and taken Money from the Allies of the* Roman *People, contrary to Law and Juſtice, I declare him from this Day forward, both unworthy of the Commonwealth, and my Houſe.* This Judgment from the Father, threw the Son into ſuch a deep Melancholy, that the Night following he kill'd himſelf: And the Father looking upon him as a Son, that degenerated from the Virtue of his Anceſtors, refuſed to Honour his Funeral Solemnity with his Preſence. Caus. hol. Cour. *Tom* 1. *l.* 3. *p.* 112.

Epaminondas being General for the *Thebans*, in their War againſt the *Lacedæmonians*, and having ſome ſpecial Buſineſs that call'd him to *Thebes*; at his leaving the Army, he committed it to the care of his Son *Steſimbrotus*, with a particular command not Plut. in Paral. *p.* 190.

to

to fight the Enemy till his return. The *Lacedemonians* uſed all their Arts to draw him to a Battle, and among the reſt, reproach'd him with *Cowardize*, which ſo enraged him, that contrary to the Commands of his Father he gave them Battle, and gain'd a ſignal Victory. When his Father return'd to the *Camp*, and underſtood what had happened, he caus'd his Son's Head to be adorn'd with a *Triumphal* Crown, and then commanded the Executioner to cut it off from his Shoulders, for diſobeying Command.

Lips. Monit. *l.* 2. *c.* 6. *p.* 228.

Herod King of *Judea*, being inform'd of the Birth of a new King of the *Jews*, to free himſelf from a Competitor, caus'd a great number of *Innocent Infants* in and about *Bethlehem* to be murder'd, and among the reſt, a young Son of his own; which being related to *Auguſtus Cæſar* at *Rome*, he ſaid, *'Twas better to be* Herod's *Swine, than his Son*: Alluding to the Cuſtom of the *Jews*, who kill no *Hogs*, their Law prohibiting the eating of Swines Fleſh.

Sabellic. Exempl. *l.* 3. *c.* 3. *p.* 132.

Artaxerxes King of *Perſia*, had fifty Sons by ſeveral Concubines, one of which named *Darius*, he made a King in his Life-time, who asking his Father to give him his beautiful Concubine, called *Aſpaſia*, and being refuſed it, he encouraged all the reſt of his Brethren to join with him in a *Conſpiracy* againſt their Father; which coming to his Knowledge, put him into ſuch an extream *Fury*, as at once extinguiſh'd both Humanity, and paternal Affection, and caus'd them all to be put to Death at the ſame time: By his own Hand, bringing an utter Deſolation upon his Houſe, by the Deſtruction of ſuch a numerous Iſſue.

CHAP.

CHAP. CXII.

Of Patience *and* Power *over our* Paſſions.

AS anger is a ſhort Madneſs, ſo *Patience* is a recollection of all requiſite Virtues, that enables us to withſtand the Aſſaults of the former, and to behave our ſelves like ſober and prudent Men, fit for Converſe and Buſineſs. He that Conquers Kingdoms records his Actions in the Book of Fame, as an Illuſtrious *Hero*, but he is a greater Man that has ſubdued his own Paſſions, becauſe it ſets him above the reach of Envy, and vulgar Impreſſions. Precipitation has ſpoil'd many a well laid Deſign, but Patience and Procraſtination ripens Secrets, and perfects Reſolutions. The *Crutch* of time, ſays *Gratian*, accompliſhes greater Things than the *Club* of *Hercules*, and Providence rewards with Intereſt, thoſe who have Patience enough to attend her leiſure. Blind Paſſion, Rage and Fury render Men unfit for Buſineſs, and are never more injurious to thoſe that are poſſeſs'd with thoſe unmanly Qualities, than when they pretend to *Provocation*; for that's the time to exerciſe the Virtues of Patience and Magnanimity, and ſhews them fit to command others, becauſe they are Maſters of themſelves. Impudent haſt and Inconſideration, produce untimely Births, but Patience directed by Prudence, makes Men great and ſucceſsful. It's a poor and diminutive Character to be Mild and Affable, when nothing croſſes us, but to ſtifle our Reſentments, when we are manifeſtly injur'd in Body, Goods or Name, is a triple Victory: It conquers our Paſſions, ſhames our Enemies, and gives a durable Reputation.

King *Henry* VI. of *England*, among his other Virtues, was celebrated for his Chriſtian *Patience*, inſomuch, that when a rude Fellow ſtruck him after he was taken Priſoner, he made no other reply, than, *Friend you are to blame to inſult a Priſoner, thou haſt injur'd* Baker's *Chron.* P. 287.

injur'd thy self more than me in striking the Lord's Annointed.

Plut. in Peric. p. 154. *Pericles* that Famous, Noble, Wise *Athenian* General, being dispatching publick Affairs in the *Market Place*, a mis-manner'd brutish Fellow, employ'd himself all Day in giving him ill Language, and reviling him before the People; of which that great Man, tho' it was in his Power to have punish'd him, took no notice, but went forward in his Business till Night, and then return'd to his House, the Villain following him with the same reproachful Dialect. Bing come to his House, and *Pericles* perceiving it was very Dark, bid his Servant *light the Fellow home, for fear he should lose his Way.*

Lips. Monit. l. 2. c. 12. *Casimir* Duke of the *Semdominians*, and afterward King of *Poland*, playing with *Johannes Cornarius* a Knight, one of his Menial Servants, and winning all his Money, he was so enraged at his ill Fortune, that he struck the Prince over the Face, and by the favour of the Night made his Escape; but the next Day was apprehended and brought before *Casimir* to receive his Doom; who having well considered the matter, said, *My Friends, this Man is not to blame, the fault is wholly my own, for tho' being transported with Passion at the loss of his Money, he assaulted me with Violence, yet I gave the cause in misdemeaning my self to play with a Servant, and not chosing a more agreeable Gamester*; *therefore*, Johannes, *take both my Pardon, and my Thanks*; *thy Correction has taught me to know my self better, and hereafter to keep my self within the bounds of Majesty and Decency*, and so dismiss'd him.

Laert. l. 3. p. 79. *Zenocrates* making a visit to *Plato*, when he was offended at a Servant, whose fault was too great to go unpunish'd, he requested *Zenocrates* to beat him, for he was unfit to do it himself, *because he was in Passion.* Another time going to strike a Servant, he run under the Table to save himself, to whom *Plato* said, *Come out, Sirra, for fear I should hit thee on the Head.*

Plut. Moral. l. de Irâ cohib. p. 124. *Arcadius* an *Argive*, had accustomed himself to give reproachful Language in all Places to *Philip* King of *Macedon*, for which at length he was forc'd to Fly, but being afterwards apprehended and brought

brought before *Philip*; he treated him humanely and courteously, sent him Presents to his Lodgings, and suffer'd him to retire in Safety. Afterwards he commanded his Courtiers, who had urg'd the King to punish him, to enquire how he behaved himself among the *Greeks*, who telling him that the *Argive* had changed his Note, and turn'd his ill Words into Praises of him! *Look you now*, says *Philip*, *am not I a better Physitian than any, or all of you are, and know better how to cure a foul-mouth'd Fellow than the best of you. Gifts Appease, but Punishment enrages and opens the Mouths of the Multitude wider.*

Ptolomy King of *Egypt*, scoffing at an ignorant *Pedant*, ask'd him who was the Father of *Peleus*? *I will tell you Sir*, said the *Gramarian*, *If you will first tell me who was the Father of* Lagus? A shrew'd biting Taunt: For *Lagus* was Father of *Ptolomy*, and of a very obscure Original. This touch'd the King to the quick, but he seeing all about him offended at so rude and intolerable an Affront, put it of with this modest reply, *viz. By the same Rule that Kings give Jests, they are obliged to take them.* *Id.* p. 125.

But of all the Examples of *Patience*, next to that of the *Blessed Jesus*, was that of King *Charles* I. of Happy Memory, in his whole Conduct in the late Times of Rebellion, of which one instance among many others that might be produced is very Remarkable. When his Majesty was taken by his Guards from the Execrable Court of *High Injustice* to Sir *Robert Cotton*'s House, as he pass'd down Stairs the rude *Rebel Soldiers*, scoft at his Majesty, blew the Smoke of their nasty *Tobacco* in his Face, (a thing which was alway very offensive to him) strewed pieces of *Pipes* in his way, and one more abominably *Insolent* than the rest, *Spit in his Majesty's Face*, which the Royal Martyr patiently wiped off with his Handkerchief, without taking any further notice of the Villanous Indignity; and as his Majesty passed further, hearing the Impudent Soldiers at the Instigation of their more Impudent Officers, cry out, *Justice, Justice, Execution, Execution*, his Majesty only said, *Alas poor Souls, for a piece of Money they would do as much for their Commanders.* *Hist.* Engl. *Vol.* 2. *p.* 266.

The

Wharton's *Hist. troub. and try. of A. Bp.* Cant. *p.* 446.

The fatal Morning being come, that *Dr.* Laud, *Lord Archbiſhop of* Canterbury was to be Executed on *Tower-Hill*, he applied himſelf to his private Prayers, and ſo continued, till *Pennington*, and others of their publick Officers came to Conduct him to the Scaffold, which he aſcended with ſo brave a Courage, and ſuch a chearful Countenance, as if he had mounted, rather to behold a *Triumph*, than be made a *Sacrifice*, and came not there to *Die*, but to be *Tranſlated*. And tho' ſome rude and uncivil People reviled him as he paſs'd along, with opprobrious Language, as loth to let him go to the Grave in *Peace*, yet it never diſcompoſed his Thoughts, nor diſturb'd his Patience: For he had profited ſo well in the School of Chriſt, *That when he was reviled, he reviled not again; when he ſuffer'd, he threatn'd not, but committed his Cauſe to him that judgeth Righteouſly.*

Patience in Cowards, is tame hopeleſs Fear,
But in brave Minds, a ſcorn of what they Bear.
Dryd.

CHAP. CXIII.

Of Peace, *and ſuch as have been Lovers of it.*

SIN has ſo blinded the World ever ſince the firſt Tranſgreſſion, that it has always miſtaken its *true Intereſt*, and has Crowned with Lawrels, and advanced to the Titles of *Heroes* and *Demi-Gods*, ſuch as have drank deepeſt in humane Blood, moſt contributed to the ruin of flouriſhing Countries, and the Depopulation of the Univerſe; whilſt the Lovers of *Peace*, and Promoters of Terreſtrial Happineſs, are remitted to the cold Entertainment of their own Virtues, tho' they have laid the greateſt Obligations in the World

World upon Mankind. In this *frantick* Age great Men's Ambitions, private Intereſts and Covetouſneſs have put out the Eyes of their Reaſons, and overlaid the ſence of their Duty, that as nothing ought to be more in our Wiſhes, ſo nothing ſeems more remote from our Hopes, than the *univerſal Peace of Chriſtendom*. Not that there is any impoſſibility in the thing, or any conſiderable difficulty, if all Men, more particularly the *Moſt Chriſtian King*, were ſuch *Chriſtians* as they ought to be. But in hopes the World will grow wiſer, and diſcern the excellency and benefit of *Peace* before it is hidden from their Eyes, I have ſet down the following Example of ſome Men, that have been ſo enamour'd of the Beautiful Virgin *Peace*, that they have eſpouſed her for her ſelf, without any deſign to make their *Fortunes* by her.

The Inhabitants of *Borneo*, one of the moſt conſiderable and largeſt *Iſlands* of the *Eaſt Indies*, being 1600 Miles in Circumference, and divided into ſeven ſeveral Kingdoms, have always lived in ſuch abhorrence of *War*, and entire love of *Peace*, that they Worſhip their Monarch as *Gods*, while they preſerve them in Peace, but if once they find them inclin'd to War, they deſert them, till they fall by the Sword of their Enemies, and then, as ſoon as they are ſlain, fight againſt their Enemies for the Redemption of their *Liberties*, and to enthrone another King, that will be a greater Lover of *Peace* than their laſt was. Dinoth. Memor. *l.* 2. *p.* 76.

Leo, the Emperor ſucceeding *Martianus*, and beſtowing a largeſs of Corn upon *Eulogius*, the Philoſopher, one of his Eunuchs aſſumed the freedom to tell him, that ſuch a Benefit would have been better beſtowed upon his *Soldiers*. I would to God ſaid the Emperor, that the World were ſo peaceably enclined, *that I might have no Soldiers to beſtow any thing upon*, that I might give all I could ſpare to Learned and Peaceable Men. Zuin. *Theat.* Vol. 1. l. 1. p. 40.

Phocion, the *Athenian* was ſo renowned a Warrior, and attended with ſuch Succeſs in all his Enterpriſes, that he was forty-five times choſen their General, by a Univerſal Concurrence of Voices, Civil and Military, and yet upon all debates about Peace or War, Plut. in Phocion. *p.* 120.

he

he was ſtill againſt the latter, and perſwaded to *Peace*, as the only thing *that could render his Country Proſperous.*

Clark's *Mir.* c. 76. p. 343. *James* King of *Arragon*, was ſo averſe to the practiſe of Litigious *Lawyers*, that ſet People at variance, and multiplied vexatious Suits, that Complaints being made againſt *Semenus Rada*, a great Lawyer, for countenancing ſuch Abuſes in others, and perſevering in them himſelf, that he *baniſh'd* him his Kingdom, *as unfit to live in a place to which he was ſo great an Enemy.*

Clark's *Mir.* c. 92. p. 413. The Lord Treaſurer *Burleigh*, a Miniſter of State to Queen *Elizabeth*, and King *James* I. was wont to ſay, that he overcame Envy, and ill Will, more by Patience and *Peaceableneſs*, than by *Pertinacy* and *Stubborneſs*, and that he managed his own private Eſtate, without either Suing, or being Sued by any Perſon whatſoever; which gave him a quiet Life, and the good Word of all Men at his Death.

Eraſm. *Apoth.* When *Otho* the Emperor, ſaw himſelf under a neceſſity of Reſigning his Imperial Dignity, or ſupporting himſelf in it by ſpilling the Blood of a great Number of Citizens, and being by ſome of his Courtiers perſwaded to take the latter Courſe; he ſaid, *That his Life was not of that Value, as to raiſe a civil War in the State to defend it*; and therefore peaceably reſign'd and retir'd to a private Life, to give his Country quiet.

CHAP. CXIV.

Of Perfidy *and Treachery, and their juſt Rewards.*

THO' all Men love the *Treaſon*, yet they equally hate the *Traitor*, for by the ſame reaſon he has betrayed one, he will do the ſame by another, if the Chapman comes up to his Price, therefore 'tis no new thing, nor peradventure without ſome colour of Juſtice, if the ſame Perſon that firſt employ-

ed

ed the *Traitor*, takes Occaſion after he has done his Work to ruin him for his own Security, tho' he has been uſeful to his purpoſe in ruining others. He that has once, and avowedly expoſed his Faith to *Sale*, will never be truſted afterwards. But here grains of Allowance muſt be given to Men, that by Inadvertency, or want of Foreſight, are drawn into a Party, and by fair Pretences deluded for a while, and afterwards underſtand the Deſigns of thoſe that engaged them, are Wicked and Unjuſtifiable; if out of *remorſe* of *Conſcience*, and the Safety of the State, they detect thoſe that firſt brought them into the Snare, they ought to be cheriſh'd, and rewarded by the Government, and not expoſed; for to detect *Traitors*, who deſign to betray their Country to a *Forreign* Power, is an act of Juſtice, and neither Perfidy nor Treachery; becauſe the Preſervation of the *whole*, ought to be preferr'd before the Intereſt and Safety of a Part. But thoſe that firſt decoy Men into Danger, and afterward betray their *Friends* for *Lucre*, or out of *Cowardize* to ſave their own Lives; or hunt *innocent* Men to *Death* by *forging* Plots and Conſpiracies that never had being, but by Subornation and *Perjury*, are inexcuſable, and tho' they may be gratified with a *Penſion*, and eſcape the Hands of *Juſtice* here, muſt expect the Vengeance of Heaven hereafter.

To whom ought not Treachery to be *hateful*, when *Tiberius* refuſed it in a Matter of ſo great Importance to him? He had word ſent him out of *Germany*, that if he thought fit, they would by a Doſe of Poiſon rid him of *Arminius*, the moſt Potent and Implacable Enemy the *Romans* had; but he made anſwer, *That the People of* Rome *us'd to revenge themſelves of their Enemies by open ways*, with their Swords in their Hands, and not Clandeſtinely, and by Deceit. Mont. *Eſſ.* Vol. 3. p. 2.

Some Perſons have commanded a thing, who afterwards have ſeverely reveng'd the Execution of it upon the Perſon they employ'd. *Jarpole*, Duke of *Ruſſia*, tamper'd with a *Hungarian* Gentleman, to betray *Boleſlaus* King of *Poland*, either by killing him, or by giving the *Ruſſians* Opportunity to do him ſome notable Injury. This Gallant goes ſpeedily in *Id.* p. 15.

Hand with the Deſign, and inſinuated himſelf ſo luckily into the King's Favour, that he made him of his *Council*, and truſted him in publick Affairs, by which Advantages, in his Maſter's Abſence he betrayed *Viſilicia*, a great and rich City to the *Ruſſians*, which was entirely Sack'd and Burnt, and not only all the Inhabitants of both Sexes, young and old, put to the Sword, but a great Number of Neighbouring *Genery*, that he had drawn thither to that wicked end. *Jarpole*'s revenge being ſatisfied, and his anger appeaſed, and ſated with the effect of this *Treachery*, coming with a ſound Judgment to conſider the Foulneſs of it; he caus'd the Eyes to be boared out of the Head, the Tongue to be pull'd out of the Mouth, and the Privy Members to be cut off of him that Executed his Commands, in betraying his Friend and Benefactor.

Id. p. 16. *Antigonus* perſwaded the Soldiers, called *Argyraſpides* to betray *Eumenes* their General into his Hands. But after he had caus'd him ſo delivered to be ſlain, he himſelf would be the Miniſter of Divine Juſtice, to puniſh ſo deteſtible a Crime, and forthwith committed the Soldiers that had done it, into the Hands of the Governor of the Province to be ſlain; ſo that of all that great Number of Men, not ſo much as one ever return'd again into *Macedonia*. The better he was ſerv'd, the more wicked he adjudg'd it to be, and deſerving greater Puniſhment.

Id. The *Slave* that betrayed the place where his Maſter *P. Sulpitius* lay conceal'd, was according to the promiſe in *Sylla*'s Proſcription made *Free* for his Reward; but by the publick Juſtice which was free from any ſuch Engagement, he was thrown headlong from the *Tarpeian* Rock, and daſh'd to pieces.

——Et nulla potentia vires.
Præſtandi, ne quid peccet amicus habet.

Ovid.

No Power on Earth can e'er diſpence,
With Treachery to a Friend without Offence:

The

The *Bohemians* having in a pitch'd Field, obtain'd a Victory, and kill'd *Vratiſlaus*, they deſtroyed his Country by Fire, and afterwards finding a young Son of his, they deliver'd him up to Prince *Neclas*, the Victor, who pittying the Child, his near Kinſman, committed him to Earl *Duringus*, who had been much favour'd by *Vratiſlaus*, to take care of the Child's Education and Safety; but he like a perfidious *Traitor*, ſome time after cut off his Head with a Scymitar, and carrying it to *Prague* all bloody, as it was, preſented it to *Neclas*, ſaying, *I have this Day ſecured your Title to the Crown*, this Child, or you muſt have died; and now you may Sleep ſecurely, ſince your Competitor to the Kingdom is dead. The Prince being aſtoniſh'd at ſuch a Barbarous Action, ſaid to *Duringus*: Treaſon cannot be leſſened by pretended good Offices to a particular Perſon, I committed this Child to thee to preſerve, not deſtroy: Could neither my *Commands*, nor the Memory of thy Friend *Vratiſlaus*, nor *Compaſſion* to an innocent Infant, reſtrain thee from ſo wicked an Action? What was thy pretence to juſtifie ſuch a horrid and premeditated Murder? Was it to oblige me, and make me ſet eaſie in the Throne? *Then 'tis fit I ſhould give thee a Reward for thy Pains, and ſo I will:* Chuſe which of theſe three Puniſhments thou wilt, for one of them thou ſhalt ſuffer, *viz.* Either *Kill* thy ſelf with a Poniard, *Hang* thy ſelf with a Halter, or caſt thy ſelf Headlong from the Rock of *Viſgrade*. *Duringus* being under a neceſſity to comply with this Sentence; hang'd himſelf upon an *Elder-Tree* hard by, which as long as it ſtood was called *Duringus's Elder-Tree.* Cam. erar. oper. ſub. ſiſciv. Cent. 2. c. 60. p. 254.

King *Edgar* in his youth, having heard great Commendations of the extraordinary Beauty of *Elfrida*, Daughter of *Ordgar*, Duke of *Devonſhire*; ſent Earl *Athelwold* to ſee her, and if ſhe anſwer'd the Report, *to demand her in Marriage.* He at firſt View liked her ſo extreamly well, that he perfidiouſly to his Maſter, courted her for himſelf, and with her Parents conſent obtain'd her for his Wife. Returning to Court with but a ſlender Character of her Perſon and Features, the King gave over the further Proſecution of his Amours; but at length the *Treachery* *Hiſtory of England* 8vo. *Vol.* 1. p. 67.

coming to light, and the King enraged with the Abuſe, his Favourite had put upon him, he diſſembling the Sence of the Injury, and his own Diſpleaſure, pleaſantly told the *Earl*, that on ſuch a Day he intended to Viſit him, and his Beautiful Lady. The Earl ſeemingly gave him aſſurance of a hearty Welcome; but in the mean time *bid his Wife, diſguiſe her Beauty as much as poſſibly ſhe could, leſt the King ſhould be enamour'd.* The Lady that by this time, was ſenſible how *Athelwold* had ſtept between her, and the King, and willing to be a *Queen*, without reſpect to her Husband's Injunctions, *Dreſſes her ſelf againſt his coming, with all the Advantages that Female Arts could inſtruct her in*, and it took Effect: For the King being more enflamed with her Beauty upon the ſenſe of the Injury, in having been ſo long defrauded and robb'd of ſo *Charming a Creature*, reſolved, not only to recover his intercepted *Right*, but to be revenged of the *Traiterous Interloper:* And therefore appointing a Day of Hunting in *Harwood Forreſt*, he drew the Earl aſide, ſtruck him into the Body with a Dart, of which Wound he died immediately. The King without delay took *Elfrida* to Wife, who to Expiate her late Husband's Death, tho' ſhe was not concern'd in it, covered the place where his Blood was ſhed, with a *Monaſtery* of *Nuns* to ſing Dirges over him.

Hiſtory of England, *8vo. Vol. 1. p. 63.*

King *Edward Ironſide* having divided the Kingdom of *England*, (after the ſingle Combate) between himſelf and *Knute* the *Dane*; from being but *half* a King, ſoon became none at all; for his Traiterous Brother Duke *Edrick*, caus'd him to be Murder'd at *Oxford*, by thruſting up a Sword into his Body, as he was eaſing Nature. Having ſo done, *Erick* in hopes to ingratiate himſelf into the favour of King *Knute*, preſents him at *Gloceſter* with his Murder'd Brother's Head, ſaying, *All Hail, thou now Sole Monarch of* England; *behold, here is the Head of thy Copartner, which for thy ſake I ventur'd to cut off.* To whom *Knute* made anſwer, *And for this Service I will advance thy Head above all the* Peers *of the Kingdom*; and accordingly commanded his Head to be cut off, and ſet on a Pole upon the higheſt Gate of *London.*

It

It was a notable Reſolution, in a Fellow that was condemn'd to Die in *Monmouth*'s Rebellion, who being offered his Life upon Condition he would *Execute* his Companions, *No ſays he, I have already refuſed a Pardon, rather than be an* Evidence, *and I wont accept it now to be a* Hangman; *God's Will be done; as we Rebell'd together, ſo let us Hang together for Company, for I know nothing elſe that has brought me to this end.* *Judge* Jeffery's *Campagne.* P. 2.

CHAP. CXV.

Of Perjury, *perjur'd* Perſons, *and their Fate.*

DIvine and Humane Laws, have left Men no greater Aſſurance of Truth and Fidelity than that of an Oath, which ſhould be taken in *Sincerity*, and kept *Inviolably*; but ſince corrupted and depraved Nature, has perverted theſe Laws by *wilful Perjuries*, skin'd over with Equivocations, mental Reſervations, or baſe Ends, for the ſervice of a Faction, or ſome private Intereſt, and have made Oaths like *Gipſies Knots, faſt or looſe at pleaſure*: The Laws of Government have preſcribed this Remedy, not to Truſt any Man of *noted Falſhood*, but upon very good Caution: For he that has once broken down the Bounds of Honeſty, and makes no Religion of an Oath, where his Intereſt is concern'd; his *cauterized* Conſcience will never ſcruple to Swear falſly, upon every advantagious Occaſion. Others play with Oaths, without believing they Sport with Damnation; Some Oaths they will refuſe, to perſwade the World they are tender Conſcienc'd, but have never denied any Oath, that entituled them to a profitable Office; for whom *Hudibras* makes this Apology in their own Sence, tho' they are aſhamed

to ſay ſo, for fear of communicating the Secret, and rendering the Party odious;

Oaths are but Words, and Words but Wind;
Too feeble Implements to Bind.
And Saints, whom Oaths or Vows oblige,
Have a tranſcendent Privilege:
For if the Devil, to ſerve his turn,
Can tell truth, why th' Saints ſhould ſcorn,
When it ſerves theirs to Swear and Lie,
They think there's little Reaſon why.
They're not commanded to forbear,
Indefinitely at all to Swear;
But to Swear idly, and in vain,
Without Self-Intereſt or Gain:
For breaking of an Oath or Lying,
Is but a kind of Self-denying.
Oaths were not purpos'd like the Law,
To keep the Good and Juſt in Awe;
But to confine the Bad and Sinful,
Like Moral Cattle in a Pinfold.
If Oaths can do a Man no good
In his own Buſineſs, why they ſhou'd
In other Matters do him hurt,
They think there's little Reaſon for't.
He that impoſes an Oath, makes it,
Not he that for Convenience *takes it:*
Then how can any Man be ſaid,
To break an Oath he never made.

But how much they are miſtaken, that on this manner *Jeſt* with Oaths, or ſerve themſeves by *Perjury*, will appear by the enſuing Inſtances, where Vengeance has purſued them according to their Merits.

Zuin. *Theat.* Vol. 2. l. 4. p. 341.

Ludovicus, Son of *Boſo*, King of *Burgundy*, Warring in *Italy* againſt the Emperor *Berengarius* II. was beaten and taken priſoner; but *Berengarius* out of pure good Nature, having taken his Oath, that he would never more diſturb the Peace of *Italy*, gave him his Liberty; but that ungrateful Prince, regardleſs of his Oath and reiterated Promiſes, in a ſhort time after Invades *Italy* again, with a numerous Army, and for a time committed great Depredations;

dations; but being the ſecond time worſted and taken Priſoner near *Verona*, his Eyes were put out by the Conqueror, and theſe words burnt in his Forehead with a hot Iron: *This Man was ſaved by Clemency, and loſt by Perjury.*

Alfred, a Nobleman, conſpiring with certain other Confederates, to prevent King *Ethelſtan* from Reigning, by putting out his Eyes; the Conſpirators being diſcover'd, and *Alfred* denying his Knowledge of it, was ſent to *Rome* to aſſert his Innocency before Pope *John* X. where taking his Corporal Oath upon the Altar of St. *Peter*, that he knew nothing of the Plot againſt *Ethelſtan*, he fell down immediately, was carried out by his Servants, and to the terror of all perjur'd Perſons, died in the ſpace of three Days after; and the *Pope* denied him Chriſtian Burial, till he ſhould know *Ethelſtan*'s pleaſure in it. *Hiſt. of* England, 8*vo.* Vol. 1. p. 60.

Earl *Harold*, Son of *Godwin*, Earl of *Kent*, putting to Sea in a ſmall Boat to take his pleaſure on the Waters, a ſudden Gale of Wind ariſing, drove him upon the Coaſt of *Normandy*, which Duke *William* being acquainted with, and pretending a Right to the Crown of *England*, by promiſe from King *Edward* the *Confeſſor*, when he ſojourn'd on that ſide the Water; he detained *Harold* in Cuſtody, till he had ſwore to make him King of *England*, after the Death of King *Edward* then Reigning, who ſwore accordingly; but when *Edward* died, without taking any Cognizance of his Oath, *Harold* put the Crown upon his own Head, and excluded Duke *William*, at which diſappointment *William* was ſo much offended, that he landed at *Pemſey* in *Suſſex*, gave King *Harold* Battle; ſlew him, and ſixty ſeven thouſand nine hundred and ſeventy four *Engliſhmen*, and became Monarch of the Kingdom, by the Name of *William* I. to whom Fools and Flatterers falſly gave the Title of Conqueror. Speed's *Map.* p. 9.

The *Equi* having entred into a League with the *Romans*, and aſſur'd their Fidelity by ſolemn Oaths; when they ſaw an Advantage to enrich themſelves at the coſt of their Allies, they broke their Treaty, elected a General of their own, and ravaged the Territories of the *Romans*: Hereupon Ambaſſadors were ſent to them, to complain of their Deepreda- Liv. *Hiſt.* Clark's *Mir.* c. 9. p. 429.

tions and to demand ſatisfaction; but the General of their Army ſlighted the Ambaſſadors, and bid them deliver their Embaſſy to an adjoining Oak. So I will, ſaid one of the Ambaſſadors, and turning to the Oak, ſaid, *O Sacred Oak, or what elſe appertains to the Gods in this Place, hear and bear witneſs of the Perfidiouſneſs of this People, and favour our juſt Complaints, that by the Aſſiſtance of the Gods, we may be revenged of them for their Notorious Perjury.* This ſaid, the Ambaſſadors return'd, and the *Romans* ſending an Army againſt the *Equi*, they overthrew them in an Engagement and utterly ruin'd that Perjur'd Nation.

CHAP. CXVI.

Of Poverty, *and the Miſery and Happineſs that attends it.*

POverty and Want are ſo much abhor'd by all Men as an intolerable Burden, that they ſtudiouſly ſhun it as the Source of all other Miſeries; ſome Men take a regular courſe to avoid it by Diligence. —— *extremos currit Mercator ad Indos*, they leave no Port or Creek in the Habitable or Unhabitable World unſearch'd, with the hazard of their Lives. Ill Men that have not the Courage to venture Abroad ſtay at Home, and turn Paraſites and Slaves to other Men's Humors and Ambitions.: Swear, Forſwear and Lye, Damn their Bodies and their Souls: Forſake God, Abjure Religion, Rob, Steal and Murther, rather than indure the unſufferable Yoke of Poverty. The latter ſeems to be an Act of Choice, and denominates a Man a Villain, whereas Poverty and Honeſty give a reputable Character, and among Good Men they are Objects of Commiſeration and Charity; but here the World is too generally faulty; for if a Man be under neceſſitous Circumſtances, he is called a *Poor Devil*, and contemned and neglected, tho'

tho' he be never ſo well Born, Honeſt, Wiſe, Learned, Well-deſerving and of excellent Parts. He is forſaken of all, or employ'd as a Footſtool for every Man to trample on, or a Wall to piſs againſt it. *Pauper paries factus, quem Caniculæ commingant:* But 'tis hoped, when the World grows Wiſer and Better, Rich Merit will be taken notice of, tho' it has no other Recommendation but its own Qualifications.

The *Brittains* complaining to their old Lords and Maſters the *Romans*, when oppreſs'd by the *Picts*, ſaid, *Mare ad Barbaros, Barbari ad Mare*, The *Barbarians* drove them to the Sea, the Sea drove them back to the *Barbarians.* The Miſery of poor Men compels them to cry out, and make their moan to rich Men, who give a ſcornful Anſwer to their Misfortunes: Inſtead of Comfort they threaten and miſcal them, and aggravate their Miſeries by ill Language; or if they do give good Words, what's that towards relieving their Neceſſities. *Its an eaſie matter when one's Belly is full to declaim againſt Faſting.* No Men living ſo Jocund, ſo Merry as the People of *Rome*, when they lived in Plenty; but when they were reduced to extreme Poverty, neither Shame, nor Laws, nor Arms could keep them in Obedience. *Seneca*, its true, pleads hanſomly for *Poverty*; but his Documents admit of great Abatements, becauſe at the ſame time he was very Rich and abounded in Plenty. Poor Mens Condition are very Deplorable, the Devil and the World perſecute them, all good Fortune forſakes them; they are left to the Rage of *Beggary*, Cold, Hunger, Thirſt, Naſtineſs, Sickneſs, and all manner of excruciating Torments: Which are heightned by their own Ingenuity. Burt. *Mel.* p. 207.

The only Remedy for this Misfortune is *Hope*, that hard Beginnings may have proſperous Events, and that a louring Morning may turn to a fair Afternoon. *Machiavel* relates of *Coſmos de Medices*, that Fortunate and Renowned Citizen of *Europe*, that all his Youth was full of Perplexity, Danger and Miſery, till Forty Years were paſt, and then on a ſudden his Honour and Happineſs broke out as through a Cloud. *Huniades* was fetch'd out of Priſon. *Henry* III. of *Portugal* out of a Monaſtry, and King *Charles* II. out of Exile, to be Crowned Kings. Beyond all Hope and *Ibid.* p. 209.

Expectation

Expectation many things fall out, and who knows what is in the Womb of Futurity. All the Suns are are not yet ſet, a Day may come to make amends for all. Fret not your ſelves becauſe you are Poor, and Slighted, or that you have not the place due to your Birth or Merits; or that which is the ſharpeſt of all *Corroſives*, that you have been Happy, Honourable and Rich, and now are Poor and Diſtreſſed, the Scorn of Men, a Burden to the World, Irkſome to your ſelves and others, in having loſt all. *Miſerum eſt fuiſſe fælicem.* The greateſt Miſery in the World is the remembrance of having been Happy. This made *Timon* of *Athens* half Mad with Melancholy, to think of his former Happineſs, and preſent Unhappineſs, 'tis able to cloſe up the Miſerable in Deſpairration.

Ibid. p. 205. Nor is the Poor Man, if Honeſt, left without ſome *Comfort*, tho' the Cloud of *Poverty* often ſo dims his Intellects, that he cannot diſcern it. *Chriſt* himſelf was Poor, Born in a Stable, laid in a Manger, and had not a Houſe to hide his Head in all the Days of his Life. What tho' one of ſmall Deſert be Rich? What gets he by it? But Pride, Inſolency, Luſt and Ambition! He has variety of Diſhes, better Fare, and richer Wine; but with all has the Stone, Gout, Pox, Rhumes, Crudities and Oppilations. Yea, but he hath the World at Will, every Man ſeeks to him, Applauds, Honours and Admires him; but take this with you, that he expoſeth himſelf to Hatred, Envy, Peril and Treaſon. Their *Means* are their *Miſery*, and tho' they have Collogued and Flatter'd their Sovereigns, they are oftentimes but fatted like Hogs to be devoured by their Princes. The Rich Man has many Servants, and this more adds to his Trouble, for ſo many the more Enemies has he to ſuſpect. To conclude, the Rich Man hath abundance of Wealth; but the Poor Man is not moleſted with the Cares of keeping ill gotten Pelf, nor the dread of Accounting for it in the next World. Nature is content with *Bread* and *Water*, and they that can content themſelves with that, may contend with *Jupiter* himſelf for Happineſs.

CHAP.

CHAP. CXVII.

Of Pride *and Haughtineſs.*

PRIDE well placed and rightly defined is of Ambiguous Signification, ſays the late incomparable Marquis of *Hallifax*; one kind of it is as much a *Virtue* as the other is a *Vice*: But we are naturally ſo apt to chuſe the worſt, that it's become dangerous to commend the beſt ſide of it. *Pride* is a ſly unſenſible Enemy that wounds the Soul unſeen, and many that have reſiſted other formidable Vices, have been ruined by this ſubtile Invador; for tho we ſmile to our ſelves, at leaſt *Ironically*, when *Flatterers* bedaub us with falſe *Encomiums*, tho' we ſeem many times to be Angry and Bluſh at our own Praiſes; yet our Souls inwardly rejoice, we are pleas'd with it and forget our ſelves. Some are proud of their Quality, and deſpiſe all below it, firſt ſet it up for the *Idol* of a vain Imagination, and then their Reaſon muſt fall down and *Worſhip* it. They would have the World think, that no amends can be made for the want of a great *Title* or an Ancient *Coat of Arms*. They imagine that with theſe Advantages they ſtand upon the higher Ground, which makes them look down upon *Merit* and *Vertue* as things inferior to them. Some, and moſt commonly Women, are proud of their fine *Cloths*, and when ſhe hath leſs Wit and Sence than the reſt of her Neighbours, comforts her ſelf that ſhe hath more *Lace*. Some Ladies put ſo much weight upon *Ornaments*, that if one could ſee into their Hearts, it would be found that even the thought of *Death* was made leſs heavy to them, by the Contemplation of their being laid out *in State*, and honourably attended to the *Grave*. The Man of *Letters* is proud of the Eſteem the World gives him for his Knowledge; but he might eaſily cure himſelf of that Diſeaſe by conſidering how much Learning he wants. The *Military* Man is proud of ſome great Action perform'd by him, when poſſibly it was more owing to *Fortune* than his own Valour or Conduct;

and

and ſome are Proud of their *Ignorance*, and have as much reaſon to be ſo as any of the reſt, for they being alſo compar'd with others in the ſame Character and Condition, will find their Defects exceed their Acquiſitions.

Fuller's *Hol. State.* c. 15. p. 45. The Order of *Jeſuits*, which from very mean Beginnings are grown the Wealthieſt *Society* in the World, are ſo ſwell'd with the Tumour of *Pride* that tho' they are the moſt *Juvenile* of all other Orders in the *Roman* Church, and therefore by their *Canons* are obliged to go laſt in the ſhow on Feſtivals, never go at all in Proceſſion with other Orders, *becauſe they will not come behind them.*

Bak. *Chron.* p. 40. *Aldred* Arch-biſhop of *York*, in the Reign of *William* I. having ask'd a Favour of that Monarch which he thought fit to deny, he out of great Pride and Diſcontent was walking very haughtily out of the Preſence; but the King being fearful, that by reaſon his Authoriry, the Biſhop might create him ſome Diſquiet, importuned him to ſtay, fell upon his Knees, Begg'd his Pardon, and promiſed to grant his Requeſt. The King kneeling all this time at the Proud Prelates Feet, the Quality that were preſent, put him in mind of the undecency of the Poſture, and told him he ought to give the King his Hand to raiſe him up: *No*, ſays the Archbiſhop, *let him continue as he is, and know what it is to diſpleaſe St.* Peter.

Hiſt. Engl. 8*vo. Vol.* 1. p. 66. King *Edgar*, Sole Monarch of *England*, taking his Progreſs to the City of *Cheſter*, thither Summoned all the Kings that held of him to do him *Homage*; by Name *Kered* King of *Scots*, *Malcolm* of *Cumberland*, *Maccuſe* of the *Iſles*, five Kings of *Wales*, *Duſwal*, *Huwal*, *Griffith*, *Jacob*, *Judethil*, and theſe he had in ſuch Awe, that going one Day into a Gally, he cauſed them each Man to take his *Oar* and row him down the River *Dee*, while he ſat in State in the Stern, ſaying, *That then his Succeſſors might Glory in being Kings of* England, *when they had ſuch Honour done them*: And perhaps the *Divine Power* was diſpleas'd with him for inſulting and taking ſo much Honour to himſelf; ſince we read, that in the next Year, in the height of his Glory and Flower of his Age, he was taken out of this World by a mortal Sickneſs.

King

King *Henry* II. of *England*, out of tender Paternal Affection to his Son Prince *Henry*, cauſed him, at Seventeen Years of Age, to be Crowned joint King of *England* with himſelf, and in Complement to him on the Feſtival of his *Coronation*, ſet the firſt Diſh on the Table with his own Hands, after the new King was ſat down: Upon which the Archbiſhop of *York* pleaſantly ſaid, *Be of good Cheer my beſt Son, for no Prince in the World has ſuch another Servant to wait on him at his Table.* To whom the Young King haughtily Anſwer'd, *My Father does no more than what becomes him, for he being only a King by the Mother's ſide, ought to ſerve me who have a King to my Father, and a Queen to my Mother.* Polyd. Virg. l. 13 p. 212.

Simon Thurway, Born in the County of *Cornwall*, was Educated in one of our *Engliſh* Univerſities, and from thence went to the Academy at *Paris* in *France*, where he became ſo great a Proficient in *Logick*, that he carried the ſame from the reſt of the *Collegiates*; he had a great Memory, as great Elocution, and knew all things but himſelf; but for want of that, was ſo blown up with Pride, that a Judgment followed it. At once he loſt his *Memory* and *Judgment*, walk'd up and down without *Reaſon* or *Speech*, he ſcarce knew one thing from another, and inſtead of *Speaking* made a noiſe like the *Howling* of a Dog. Polyd. Virg. *Hiſt. Angl.* l. 1. p. 284.

All the Vertue and famous Conqueſts of *Alexander* the Great were clouded by his *Pride* and *Inſolence*. In Contempt of King *Philip*, he would have *Jupiter Ammon* to be his Father: Deſpiſing the *Macedonian* Habit, he dreſs'd himſelf in the *Perſian* Mode, and aſpiring to be more than *Man*, would be Worſhip'd as a *God*. Thus at once abuſing the Dignity of a *Son*, the Honour of a *Citizen*, and the Excellency of a *Man*, in diſſembling himſelf to be what in truth he was not, even among thoſe who knew his Original. Lonic. *Theatr.* f. 637.

CHAP.

CHAP. CXVIII.

Quarrels *on ſlight Occaſions, often produce Fatal Conſequences.*

HE was certainly in the Right that ſaid, *Man himſelf is a* Quarrel, *and his different Parts are always in a Domeſtick VVar, without poſſibility of Reconciliation till a Grave Sweat cures him.* Therefore he that finds himſelf prone to that Vice, ſhould carefully ſtop the firſt Sally of his *Emotions*, and leave the Subject that begins to be troubleſome, before it precipitates him into great Undecencies. He that ſtops not at the *Start*, will never be able to prevent the danger of the *Careir*, or keep himſelf from *falling*, if he cannot recover himſelf when he firſt begins to *Totter*. They fall headlong that loſe their *Reaſon*, for *Frailty* does ſo far indulge it ſelf, that its unawares carried out into the *Deep*, and can find no quiet Port to Anchor in. A Man ſhould be an Enemy to all *Contentions* as much as lawfully he may, and I know not whether ſomething more: For 'tis not only Liberal, but ſometimes Advantageous too, *a little to recede from ones Right*; for by this means a Prudent and Peaceable Man, by doing himſelf a manifeſt *Injuſtice*, has prevented a worſe being done him by *Proceedings* at Law, *Lawyers* and *Judges*, after an Age of *Vexations*, *Dirty* and *Vile* Practices, which are greater Enemies to Ingenious Natures than the *Sword*, *Fire* or *Rack*.

Mont. *Eſſ.* Engl. *Vol.* 3. p. 386, 387.

What Ruin did our late Duke of *Burgundy* run into, about a Cart load of *Sheeps Pelts?* And was not the Graving of a *Seal*, the firſt and principal cauſe of the greateſt Commotion that this Machin of the World did ever undergo? For *Pompey* and *Cæſar* are but the Off-ſets and Continuation of two others. I have ſeen the wiſeſt Heads in *France* Aſſembled with great Ceremony and publick Expence about *Treaties* and *Agreements*, of which the true Deciſion, only depended in the mean time upon the Ladies Cabinet Council, and the Inclination of ſome *Fooliſh VVomen*. The *Poets* well underſtood this when they

they put all *Greece* and *Aſia* to Fire and Sword for an *Apple*. Enquire why that Man hazards his Life and Honour upon the Fortune of his Rapier and Dagger; he cannot acquaint you with the occaſion of the Quarrel without *Bluſhing*, 'tis ſo Idle and Frivolous.

A Suit at Law was Commenc'd between the Heirs of Sir *Thomas Talbot* Viſcount *Liſle*, and the Heirs of the Lord *Barkley*, about the Right of certain Lands and Tenements near *Wotton-Under-Edge* in the County of *Glouceſterſhire*: Which Suit began at the latter end of the Reign of King *Edward* IV. and continued till the beginning of the Reign of *James* I. and and then it was ended by Arbitration. The full time of Continuance was about One Hundred and Twenty Years. Cambd. Brittan. Fuller's *Worth.* p. 256. Glouceſterſh.

Two *Italian* Brothers of the Houſe of *de Limino* in *Padua*, diverting themſelves in the Country, walk'd out for their Pleaſures after Supper, and gazing on the Starry Firmament, one merrily ſaid to the other, *Would I had as many Oxen as there are Stars in the Sky*: The other ſays, and *Would I had a Paſture as large as the Heavens*; *Where then*, ſaid he, *wouldſt thou feed thy Oxen. Where ſhould I feed them*, ſaid his Brother, *but in thy Paſture? But what if I would not give thee leave*, ſaid the other? *Then I would take leave whether thou wouldſt or not. What*, ſaid the other, *in ſpight of my Teeth? Yes*, ſaid the other, *in ſpight of all thou couldſt do to hinder me*. From this Idle Quarrel and Inſignificant Words, they proceeded to Opprobrious Language, in that heat drew their Swords and Tilted at each other with ſo much Fury, that they run one another through the Body, made a paſſage for their Souls to go out at, and both dyed immediately. Camerar. *Oper. Subciſe. Cent.* 1. c. 92. p. 429.

John Cardinal *de Medices* and his Brother *Cartia*, joining their Hounds in Hunting, and killing a Hare, differing about whoſe Dog made the firſt *Seizure*, gave each other hard Language, which the young Cardinal Reſenting, gave his Brother a Box on the Ear, which *Cartia* return'd with a Wound in the Cardinals Thigh, of which he dyed immediately. In Revenge whereof a Servant of the Cardinals kill'd *Cartia*, and ſo *Coſmo* Duke of *Florence* loſt two young Princes *Ibid.* p. 430.

Princes and hopeful Sons for a Trifle, viz. *whoſe Dog catch'd the Hare.*

Joſeph. *Antiqu.* l. 10. c. 4. p. 519. In the Reign of *Claudius Cæſar* came great numbers of *Jews* from all Parts to Celebrate the Paſſover at *Jeruſalem*, and certain *Cohorts* of *Roman* Soldiers being poſted about the Temple as a Guard to it, one among them diſcovering his Privy parts, *perhaps only to make Water*, the *Jews* apprehended the Uncircumciſed Idolator did it in abuſe of their Nation and Religion, and therefore fell upon the Soldiers with Staves, Clubs and Stones; the Soldiers on the other ſide defended themſelves with their Arms, till at laſt the *Jews* oppreſs'd with their own Multitudes, and the Wounds they had received, gave over the Rencounter, *but not before Twenty Thouſand of them were kill'd upon the ſpot in ſo fooliſh a Quarrel.*

Fitzherb. *Relig. and Polic.* A Quarrel happening in the Reign of King *Edward* VI. about *Precedence*, between Queen *Catherine Parre*, late Wife to King *Henry* VIII. and then Married to the Lord *Thomas Seymour* Admiral of *England*, and the Dutcheſs of *Somerſet*, Wife to the Lord *Protector* of *England*, and Brother to the Lord *Admiral*. Theſe two Ladies carried the Quarrel ſo high, that at length they engaged their Husbands in it, and ſo incens'd one againſt the other, that the Protector gave way to the cutting off his Brother's Head, upon an Impeachment in Parliament; upon which he as it were laid his own Head alſo upon the Block; for if theſe two Brothers had held together, which they did till the difference happened betwixt their Wives, they had ſupported each other. The Admiral's *Courage* would have ſtrengthen'd the Protector's *Authority*, and the Protector's *Authority* might have Indulged the Admiral's *Valour*; but depriving one another of theſe Aſſiſtances, the one fell by his Brother's *Authority*, and the other not long after was *Sacrificed* to the Duke of *Northumberland*'s Malice, and Beheaded for *Felony*.

CHAP.

CHAP. CXIX.

Of Religion, *and the Lovers and Deſpiſers of it.*

WHen I name the Word *Religion*, it cannot reaſonably be preſumed that I intend any but the *Chriſtian*, deliver'd to the World by Chriſt Jeſus the Son of God, and after his Aſcention to the Father taught by his Twelve Apoſtles, and their *Orthodox* Succeſſors under ſeveral Denominations. And ſince our Sins have cauſed *Diviſions* among Chriſtians, and many Names have been impoſed upon them for *Diſtinction*, when I name the *true Religion* I would be underſtood of the *True Antient Catholick and Apoſtolick Religion*, regularly Preached. Profeſſed and Practiſed among the Reformed Chriſtians. All other Religions in the World are a compound of *Abuſes*, *Impoſtures* and *Deluſions*; but Chriſtianity approves its Excellency by its own Native *Verity*, *Unity*, *Simplicity*, *Candor*, *Juſtice* and *Goodneſs*. It teaches us *to deny our ſelves, to take up the Croſs of Chriſt, and follow in the exerciſe of all Vertues, wherein conſiſts the Life of Religion*; laying aſide all idle Quarrels, Self-Intereſt and needleſs Debates about Circumſtantials; for this Religion is not in *Words* but in *Works*; not in *Opinions* but in *Aſſurances*; not in *Speculation* but in *Practice*. 'Tis this Religion all Men ought *to love for their own Sakes*, becauſe a Holy Life which it teaches, gives a Comfortable *Death*, and a Happy *Eternity*; while thoſe that *deſpiſe* it, and dye in a ſtate of Impenitency, muſt expect their Puniſhments in *Tophet*, where will never be any *Eaſe* or *End* of their Miſeries.

The Emperor *Conſtantine* Preſiding in the Council of *Chalcedon*, and receiving ſeveral Papers containing the Differences in Opinion and Practice of divers Chriſtian *Biſhops*, and the Articles they mutually exhibited againſt one another, he folded them all up together, and *Unread* committed them all to the *Fire*: Exhorted the Biſhops to *Peace*, *Love* and *Unity*, ſaying, he would refer their particular Differences in

Fulgos. *Ex.* l. 1. c. 1. p. 17.

Opinion to be determined by God Almighty, and prayed them in the mean time, to *Live* and *Love* like *Chriſtian Brethren*, as the only way to Propagate that Religion.

Otho. Mel. Joc. Seria. *p.* 250.

When a certain Duke of *Saxony*, made great Preparations for War againſt the Pious and Devout Biſhop of *Magdeburg*, the Biſhop taking no care for his Defence, was always employing himſelf in *Viſiting* and well *Governing* his Churches; and being told that the Duke with numerous Forces was coming to attack him. *Let him come if he pleaſes*, ſays the Biſhop, *I will not neglect my Duty to take care of my Safety*. The Duke having a *Spy* in the City gave him notice of what paſs'd, and particularly, that tho' there was no Preparation to oppoſe his Deſigns, yet the Biſhop thought himſelf Secure, and only minded his Eccleſiaſtical Affairs. The Duke receiving this Information, and the Meſſenger expecting he would have ſpurr'd on his March, it fell out quite contrary; for the Duke a while conſidering with himſelf, commanded his Army to Face about and march home again; for ſays he, *I will not Fight againſt him that has God Almighty to Fight for him.*

Fox. *Act. Mon.* p. 612.

A *Marian* Martyr in *Eſſex*, named *William Potter*, being condemn'd to the *Stake* for denying the *Popiſh* Doctrine of *Tranſubſtantiation*, was perſwaded by an Acquaintance to be kind to himſelf, and for the ſake of his Wife and Children, ſhew himſelf a Convert outwardly at leaſt, which he might do, ſaid his Friend, and retain his Inward Principles, which no Humane Power could diſcover or puniſh. *Potter* anſwer'd, *I love my Wife and Children, entirely, nor have I lived ſo ill to be aſhamed or weary of my Life; but I love my God, my Soul, and my Religion better than them all, and will not hazard the loſs of a happy Eternity to ſhun a temporary Fire, that will tranſport me from this* Loathſome Dungeon *to Manſions of Joy and Bleſſedneſs*; and accordingly was burnt to Aſhes, rather than he would diſſemble or counterfeit being a Papiſt.

On the contrary thoſe that have ſlighted and deſpiſed *Religion*, or only employed it as an Art to ſerve their worldly Intereſts, have generally been as Exemplary in their Puniſhments, as Scandalous in their Crimes;

Crimes; or if they have escaped it here, must expect it hereafter, *for God will not be mocked.*

The Emperor *Julian* at first Counterfeited being a *Christian*, and for sometime appeared Zealous in the Worship of *Christ*; but afterward his Masque dropping off, he became a violent Persecutor of the Christians, and ridiculed their whole Religion. In these scoffing Practices he continued, till making War against the *Persians* he was deadly wounded by an unknown Hand, betwixt his Ribs and Bowels, and finding his case desperate, he fill'd his Hand with his own Blood, and threw it up against Heaven, saying, *Satisfie thy Malice, O* Galilean, (meaning Christ) *for thou hast overcome me.* Fulgos. *Exemp.* l. 1. c. 2. p. 52.

Nero the Emperor, in Abhorrence of the *Christian* Religion, spilt their Blood in sport, demolish'd their Temples, threw down their Altars, and in this extravagant humour spar'd not the *Syrian* Goddess which he Worshipped himself; but threw nasty *Urine* in her Face; by these abominable Practices he became hated of God and Men, the People of *Rome* rose against him, and forc'd him to save himself from their Fury by a shameful Flight, where being apprehensive that he at last must fall into their Hands, and that they would load him with Torments worse than Death, he kill'd himself with his own Hands to prevent a Popular Execution. *Id.* p. 46.

John King of *England*, said his Affairs had been always without Success, since he was reconciled to *God* and the *Pope*. Being in some Distress, he sent Ambassadors to *Mirummalin* King of *Morocco*, with the tender of his Kingdom, if he would assist him against his Enemies, and if they succeeded he promised to turn *Mahometan*. A *Poet* stains his Memory with this Distich. English *Hist. Vol.* 1. p. 152.

Anglia sicut adhuc sordes Fœtore Johannis,
Sordida fœdatur fœdante Johanni Gehenna.

In those Bloody Wars in *France* between the *Papists* and the *Hugonots* about Matters of Religion, *Dinoth* says, there were great numbers found that *Scoffed* at both Parties, as a sort of Superstitious Fools, that threw away their Lives and Fortunes for *Moonshine* i'th Water; Burton's *Melanc.* p. 624.

for they counted all Religion as Fopperies and Illuſions. And *Mercennus* was of Opinion, that there were then no leſs than Fifty Thouſand *Atheiſts* in *Paris*; *and if that Diſeaſe had not infected* Verſelles *alſo*, Europe *would be more at Peace than it is*, Te Deum *would be more at Quiet, and not on all occaſions be employ'd to fill the World with Lyes, and abuſe the Name of God and Religion with invented Forgeries, Shams and Calumnies.*

CHAP. CXX.

Of Reprovers *and* Reproofs *well or ill Reſented.*

REproving is the Office of a *true Friend*, a Benefit none can want, but thoſe that are diſpoſing themſelves to Ruin by concealing ſuch loads of Guilt as in the end will be ominous. Great *Art* is required to ſhoot the Arrows of Reproof, leſt they return and fall upon the Archers Head, for want of conſidering the Greatneſs of the *Perſon* againſt whom they are Levelled, the *Words*, the *Time*, the *Place*, and many other Circumſtances, abſolutely neceſſary in the regular diſcharge of this Duty. Reproofs are allowed to be *Warm*, becauſe it diſcovers a certain Zealous Affection, which renders it Grateful; but if it grows ſo hot, as to ſcald off the skin of anothers Reputation, 'tis *Reproaching* rather than *Reproving*, which by all means ought to be avoided, even to Perſons under the meaneſt Circumſtances, who tho' they have no *Reputation*, are yet tender in keeping up the Belief of it in others. Another Ingredient to make Reproofs go down the glibber, is to ſpeak *Truth* and expreſs *Love*, for then nothing but a Brute can ill reſent it. Above all, a Man muſt be careful not to reprove a Fault in another, that he is guilty of himſelf; for that admits of an unanſwerable return with Shame and Confuſion.

The

The Married Clergy of *England* being unwilling to part with their Wives, and the Biſhops rather loſing than getting Ground upon that Subject, the *Pope* interpoſes his Authority, and ſent *John de Crema* an *Italian* Cardinal to bluſter the Clergy out of their Spouſes, who to that end having ſummoned the Clergy to a Meeting, briskly Harangues before them *in Commendation of Virginity*; but being the ſame Night taken in Bed with a *Whore* in *London*, he was Reproached with his own Oratory, told that *Marriage* was better than *Whoring*, and all he ſaid amounted to nothing. Full. *Ch. Hiſt.* cent 12. p. 23.

Seneca that wrote ſo incomparably well upon the Subject of *Moral Vertues*, and the Praiſes due to it; yet allowed his Pupil *Nero* to commit Inceſt with his own Mother *Agrippina*; wrote againſt *Tyranny*, and yet was Tutor to a *Tyrant*; reproved others for haunting the Emperor's Court, and yet himſelf was ſcarce a Day abſent; reprov'd *Flatterers*, while he meanly ſtoop'd to thoſe baſe Offices himſelf; inveighed againſt *Riches* and Wealthy Men, and yet heaped up himſelf a vaſt deal of Treaſure by Uſury and Oppreſſion. Clar. *Mir.* c. 27. p. 315.

Otho Emperor of *Germany* ſo indulg'd himſelf in's Paſſion, that he did many things in a heat, that he after ſeverely repented of. He had taken up a Reſolution to deſtroy ſeveral Great Men, and was laying a Train for them accordingly, wherein he wanted not the Aſſiſtance of Ill Men and Flatterers. An *Old Courtier* reſolving to prevent the Effects of his Fury, or add another Life to be Sacrificed among the reſt, taking a convenient Opportunity thus Addreſs'd the Emperor, *Sir, you are put upon a very evil Action, in deſigning the Death of ſo many Good and Great Men: Don't indulge your Anger in every thing, firſt give your ſelf time to conſider the Action and the Conſequences of it, and then Act as Prudence and your true Intereſt ſhall direct* The Emperor paus'd a while, and having overcome the firſt aſſault of his Paſſion, ſaid, *Since you are the firſt Man that has had the Courage and Vertue to tell me my Fault, I eſteem you the beſt Man for doing it.* Whereupon he revoked his former Purpoſes, receiv'd his Nobles into Favour and well Rewarded the old Courtier. German *Hiſt.* l. 2. p. 618.

Quint. Curt. Clark's *Lives.* c. 110. p. 547.

Alexander the Great acquainting *Philotas*, one of his cheifeſt Captains and Son of the incomparable *Parmenio*, that the Oracle of *Jupiter Hammon* had acknowledg'd him for his Son. *Philotas* return'd him Anſwer, *That he was glad to hear he was receiv'd into the number of the Gods; but at the ſame time was ſenſible that their Condition was very miſerable, who were obliged to live under one who thought himſelf more than a Man.* But this freedom of Speech coſt him dear; for *Alexander* was never at quiet till he had accompliſh'd his Death.

CHAP. CXXI.

Of Retaliation, *and Suffering by ones own Invention.*

HE that contrives Miſchief and Injury to another, has all the Reaſon in the World to expect it ſhould return upon himſelf; for prevention of which we ſhould have Recourſe to that *Golden Rule*, *Quod tibi non vis fieri, alteri ne fecerin*, and do nothing to others which we would not have retaliated upon our ſelves. We are all made of the ſame Mould, obnoxious to the ſame Difficulties and Dangers, and therefore had need tread warily, leſt we daſh upon a Rock of Offence, or open a Pit for our ſelves to fall into. Little did *Hamon* think that he was erecting a Gallows for himſelf, when he ordered one to be made for *Mordicai*. Statesmen are often catch'd in the *Snares* they lay for others, and Undutiful *Children* puniſh'd by the Iſſue of their own Loins; for notwithſtanding all their fancied Immunities from Danger, God often interpoſes, and retaliates the ſame meaſure to them which they heaped upon others.

Sabel. ex. l. 10. c. 4. p. 557.

Perillus the *Athenian* to Ingratiate himſelf with the Tyrant *Phalaris*, who delighted in inflicting ſtrange kind of Torments, preſented that *Sicilian* Murtherer with a *Brazen Bull*, which being heated by Fire, and

Criminals

Criminals put into it, ſhould roar like a *Bull*, without any perception of a humane Voice; but when he came to expect the Reward for his Invention, the Tyrant commanded him to be put into it, to give the firſt Trial of his own Art, and accordingly was roaſted to Death.

Et Phalaris Tauro violenti membra Perilli
Torruit, infœlix imbuit autor opus.

Ovid.

Perillus *roaſted in the Bull he made,*
Gave the firſt proof of his own cruel Trade.

None of the Murderers of *Julius Cæſar* ſurvived him three Years, but all underwent violent Deaths, ſome by *Shipwrack* found the Death they were flying from, others in *Battel*, and ſome of them gave themſelves their Death, with the ſame *Poignards* with which they murdered *Cæſar*. Sueton. in Julio. *cap.* 89. *p.* 52.

Hermotimus being taken Priſoner in War, was ſold to *Panionius* of *Chios*, who barbarouſly made him an *Eunuch*, as he did all the fair *Boys* he could purchaſe, and ſold them at *Sardis*, or in the City of *Epheſus* for almoſt their weight in *Gold*. *Hermotimus* was ſold among others to King *Xerxes*, and ſoon grew into his favour above all other Eunuchs. The King leaving *Sardis* to War againſt the *Græcians*, *Hermotimus* travelling into the Country, met with *Panionius*, and aſcribing his good Fortune to the trick he had plaid him; promiſed to promote him to great Honours, if he and his Family would come and dwell in *Sardis*. *Panionius* accepted the favour, and went thither with his Wife and Children. *Hermotimus* having him in his power, reproaches him with his baſe and inhumane Way of Traffick, compell'd the Father with his own Hands to *Geld* his *four Sons*, one after another, and when that was done, made the *Children* Geld their Father *Panionius*, and then ſent them home again. Herod. *l.* 8. *p.* 496.

England being embroiled in Troubles in the ſeventh Year of King *Stephen*; *Robert Marmyon*, whoſe reſidence was the Caſtle of *Tamworth*, and a profeſſed Enemy to the Earl of *Cheſter*, ſeiz'd and fortified the Dugd. *Antiqu.* Warwickſhire, *p.* 101.

Monaſtery of *Coventry*, making deep Trenches in the circumjacent Fields, and cover'd them ſo Artificially, that they were not to be ſeen, to entrap the Enemy in their approches to the Garriſon; but ſo it fell out, that he Sallying out upon the Earl of *Cheſter*'s Soldiers, and forgeting where the places were digged, fell with his Horſe into one of the Pits himſelf, and being ſurprized by a common Soldier, he cut his Head off, and preſented it to the Earl of *Cheſter*.

See the Pamplet. In the Reign of *Henry* VIII. it was obſerved that the Lord *Cromwell* was very forward in encouraging Bills of *Attainder*, by which the Offender was ſentenced to Death, without being heard in his own Defence, and it was his lot to fall by the ſame *illegal* Methods; for a *Bill of Attainder* being brought into the Houſe of *Lords* againſt him, *June* 7th, 1540. the King paſs'd it the ſame Day, Archbiſhop *Cranmer* being abſent, who would have ſtoutly oppoſed it, as he did all of the ſame kind. He us'd all poſſible Endeavours for his own Preſervation, but the Charms of *Catherine Howard*, the Malice of the Duke of *Norfolk*, and Biſhop *Gardiner*, prevailed ſo far, that after ſix Weeks being a Priſoner, he was *Barbarouſly* Beheaded on *Tower-Hill*, *June* 28th, 1540.

Engliſh *Hiſtory*, Vol. 1. *p.* 402. Sir *Henry Martin*, a great ſtickler for the *Parliament* in the late times of *Rebellion*, having ſeized Letters between King *Charles* I. and his *Queen*, with a deſign to expoſe the Privacies between Man and Wife, very ungenteelly cauſed them to be publiſhed in Print; and he was paid in kind, for his own Papers being ſeized at the Reſtoration of *Charles* II. there was found the Copies of his Letters, *between him and his Whore*, in ſuch a ſilly, Amorous, and ridiculous Stile, that to expoſe that pretended *Religious Party*, they were printed and publiſhed alſo.

CHAP.

CHAP. CXXII.

Of Retirement *from Buſineſs, to the quiet Enjoyment of one's Self.*

THIS muſt not be underſtood of a *Sullen*, or *affected Solitude*, wherein they ſay a Man muſt either be a God, or a Devil; but a voluntary *Retirement* from the noiſe and cares of worldly Buſineſs, to ſerve God with the greater Freedom, and fit one's ſelf for another World, by acts of Penitence, Reſtitution and Satisfaction, which as it is the happieſt, and moſt deſirable Life in the World, ſo it reflects Diſhonour, and want of thought in our firſt *Reformers*, who equally deſtroyed all *Monaſteries*, without reſerving any for ſuch pious Uſes, as a holy *Retirement* under a regular Conſtitution; to which ſome might have been employed to the Glory of God, the Honour of the Nation, and the Support of Contemplative and Studious Perſons; but Things never arrive at a better Fate, when *Reformation* is ſolely adapted to the Ends of Government, and the ſecular Intereſts of the Sovereign. Retirement is the end propoſed in all Mens Studies, Pains and Travels. Ask the Merchant the reaſon of all his hazards abroad by Sea and Land, and he will tell you 'tis with a deſign at laſt, *to Anchor at home in a quiet Harbour*. Ask the Soldier why he fights, and adds new dangers to what are paſt? And he reſolves you, that all his Atchievements in the Service of his Country, is that at laſt, *he may end his Days in Peace*. When the Traveller has ſatisfied his Eyes with variety of Objects, and his Intellects with Forreign Converſation, none ſeem ſo fond of a Retirement as himſelf. How often do Men of great *Honours* and *Employments* in the *State* retreat to a private Life, and having been ſurfeited with the noiſy Affairs of the World, at length have found true Contentment of Mind *in a happy Retirement* from publick Affairs.

Doria

Treaſury of An. and Mod. Times. l. 8. p. 736.

Doris the *Athenian* Philoſopher, who with great Equity and Juſtice had govern'd the Commonwealth for the ſpace of ſix and thirty Years, at length became ſo weary in tranſacting the publick Concerns, that he retired to his Country Farm, a little diſtance from the City, and employing his time in the Study and Practice of Agriculture, he lived in perfect Peace and Contentment fifteen Years after, till he died. On the Frontiſpiece of his Country Houſe were theſe words Engraved, *Fortune and Hope Adieu, I have found the true Entrance to Reſt and Contentment.*

Lips. Monit. *l.* 2. *c.* 14. *p.* 340.

The Emperor *Charles* V. having Reigned as *King* forty Years, and *Emperor* of *Germany* thirty ſix, and was all that time the *Darling* of Fortune. After he had form'd 300 Sieges, and gained more than twenty pitch'd Fields. After he had made nine Voyages into *Germany*, ſix into *Spain*, ſeven into *Italy*, four into *France*, ten into the *Netherlands*, two into *England*, two into *Africa*, and had eleven times croſs'd the *Main Sea*, and in all theſe Expeditions was crowned with Succeſs, except in the Siege of *Marſeilles*, and the Attack at *Algeires*: Yet this Magnanimous Prince in the midſt of his full blown Glory, voluntarily reſign'd his *Imperial Crowns* to his Brother *Ferdinand*, and firſt retired to a private Houſe at *Bruxells*, and thence to an *Hermitage* in the *Monaſtery* of St. *Juſtus*, about ſeven Miles from *Placentia* in *Spain*, attended only with twelve Servants, where diſclaiming the glorious Names of *Ceſar* and *Auguſtus*, he would be called no otherwiſe than *Charles*.

Fulgos. *Ex.* l. 4. p. 436.

Captain *Similis*, Prefect of the Palace to the Emperor *Adrian*, having with ſome difficulty obtain'd leave to Reſign his Employment, retired into the Country, where he lived a private and contented Life *ſeven Years* after his departure from Court, at length finding that Death began to Aſſault his earthly Tabernacle, he made his *Will*, and ordered theſe words to be inſcribed on his Tomb.

Similis hic jacet, cujus ætas quidem Multorum Annorum fuit, Septem tamen duntaxat Annis vixit. Here lies *Similis*, who indeed was of a great Age, but lived only ſeven Years.

Albertus

Albertus a *Dominick* Friar, for his great Learning was honour'd with the Title of *Magnus*, and made Biſhop of *Ratisbon* by Pope *Alexander* IV. but he freely reſign'd that wealthy Biſhoprick, and return'd to his private Studies in *Colen*, where he might better enjoy his quiet for Reading and Writing. Symps. *Ch. Hiſt.* Cent. 13. p. 376.

In the Reign of King *Henry* II. of *England*, *Richard de Lucy*, Lord Chief Juſtice of *England* reſigned his Office, and became a Canon in the Abby of *Weſtwood*. In the Reign of King *Henry* III. *Walter Maloclark* Biſhop of *Carliſle*, reſign'd that Dignity, and wore the Habit of a Preaching Friar: And in a Preliminary Diſcourſe before *Monaſticon Anglicanum*, we are inform'd of divers crown'd Heads, who out of pure Devotion reſign'd their Sovereignties, to take upon them the Profeſſion of Monks, as *Pertocus* King of *Cambria*, *Conſtantinus* King of *Cornwall*, *Sebby* King of *Eaſt Saxons*, *Offa* King of the *Eaſt Saxons*, *Sigebert* King of the *Eaſt Saxons*, *Ethelredus* King of the *Mercians*, *Kynred* King of the *Mercians*, *Crolwolphus* King of the *North Humbers*, and *Edbrithus* King of the *North Humbers*. Which gave occaſion to theſe Metrical Verſes. Præfat. ad Monaſtic. Angl. p. 7.

Nomina Sanctorum rutilant cum laude Piorum
Stemmate Regali cum Veſtitu Monachali,
Qui Reges facti ſpreverunt culmina Regni
Electi Monachi, ſunt Cæli munere digni.

Conſtantine III. King of *Scotland*, being over much fatigu'd and oppreſs'd with the Cares and Troubles of a Crown, abdicated his Temporal Dignities, and the Government of his Kingdom, and betook himſelf to a private Retirement among the *Culdees* in St. *Andrews*, in whoſe Society he continued till he died in the Year 904. Spotſw. *Hiſt.* p. 310.

CHAP.

CHAP. CXXXIII.

Revenges, *Moderate and Cruel.*

Revenge is by ſome accounted a pleaſant *Cordial*, but none that are Wiſe or Good, care to imbibe it, becauſe it leaves an ill effect behind it, by creating immortal Feuds in mortal Bodies; for he that pleaſes himſelf at firſt with a *light* Revenge, will ſoon attempt greater, and keep up a quarrel that otherwiſe would ſecure him by its own Death and Extinction. To do Right, and ſuffer Wrong, is an argument of a great Soul, that ſcorns to ſtoop to ſuggeſted Revenges.

Revenge is but a frailty Incident
To craz'd and ſickly Minds; the poor Content
Of little Souls, unable to ſurmount
An Injury, too weak to bear Affront.

Dryd.

Revenge is a great Sign of *Cowardize*, when an Enemy is at ones Mercy. Thoſe that durſt not engage in the firſt act of *Danger*, always ruſh into the ſecond of *Blood* and *Maſſacre*. Execution in Victories, is commonly perform'd by the *Raſcality* and Hangers on of an Army, and that which cauſes ſo many unheard of Cruelties in Domeſtick Wars, is, that the hotteſt of the People are fleſh'd, in being up to the Elbows in Blood, and ripping up Bodies that lye Proſtrate at their Feet, having no Sence of any other Valour. There is more Bravery and Diſdain in ſlighting a private Enemy, and deſpiſing Revenge, than in cutting his Throat: Not that a Man ſhould be inſenſible of an Injury or Affront, *for he that makes himſelf a Sheep, the Wolves will eat him*; but that he ſhould not carry his Reſentments too far, where a gentle Revenge is ſufficient.

Philemon

Philemon the *Comedian* had given his Tongue too great a Liberty in ſcoffing at *Magas*, the Prefect of *Paretonium* in a publick Audience, and not long after was caſt upon the Shore by a Storm, where *Magas* was Governor; who having notice of it, ſentenc'd him to loſe his Head, and to that end being brought upon the *Scaffold*, his Neck laid on the *Block*, the Executioner by private Order, only gently touch'd his Neck with his Sword, and let him go unhurt. *Magas* ſent after him ſome *Jack ſtones* and *Cockals*, ſuch as Children play with, bid him for the future ſport himſelf with thoſe Trifles, and not with Men's Reputations; for he was ſatisfied in letting him know it was in his Power to have puniſh'd him according to his Merits; but bid him beware of a ſecond Offence, leſt he fell into ſeverer Hands. Dinoth. *l.* 4. *p.* 328.

A *Jeweler* had cheated the Wife of *Galienus*, the Emperor, in ſelling her *Glaſs* and *Counterfeit* Gems for true Jewels, of which ſhe complaining to her Husband, the Emperor, the Offendor was convened before him, and the fact being proved, the Man was drag'd from his Preſence, *and condemn'd to be torn to pieces by a Lion*; but while the *Cheater* under dreadful Apprehenſions of this cruel Death, and the People greedily expected, that a *Lion* ſhould be let out of his Den to devour him, the Head of a Man only appears from the Den, who was a *common Cryer*, and by the Emperor's Order proclaimed theſe Words. *He has plaid the Cheat, and now is cheated himſelf.* Wieri Opera. *p.* 838.

Flavius Veſpatianus being forbid the Court by *Nero*, a proud and impertinent Courtier taking the Hint, drove him out, and bid him go to *Morbovia*, giving him very ſaucy and reproachful Language. But when *Veſpatian* came to ſucceed to the Empire, the ſame Perſon in great fear of Death, or ſevere Torment, came to beg his Pardon, which the Emperor granted, taking no other Revenge than a Jeſt in his own Dialect, *and commanded him* alſo *to go to* Morbovia. Lips. Monit. *p.* 302.

An impudent *Aſtrologer* had prognoſticated, that King *Henry* VII. ſhould die ſuch a Year, the King ſent for him, and ask'd him, if he was skilful in *telling Fortunes?* To which he anſwer'd, *Yes.* Then Chetw. *Hiſt. Collect.* Cent. 12. *p.* 327.

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the King ask'd him, if he saw no Danger or Misfortune near himself? He said, *No.* The King reply'd, then thou art *a foolish Figure Caster*, and I am a greater Artist in *Astrology* than thou art, for I no sooner saw thee, but I read thy Destiny, *That thou shouldst be in Prison this Night*, and thou shalt Experiment the truth of my Prediction, and so sent him to *Newgate*. There he lay a while to cool his Heels, and then the King sending for him, demanded of him, if he could *foretel by his Art*, how long he should continue a Prisoner. He answer'd, *No.* Then said the King, thou art an *illiterate* Fellow, that canst not forelee either good or evil to thy self, and therefore I conclude, *Thou canst not tell any thing concerning me*, and so set him at Liberty.

There are others of an inferior Class, who are by Nature implacable, by Practice extraordinary Revengeful, and guilty of the greatest Barbarities, being unable to set any Limits to their Displeasure, or confine their anger within the bounds of Reason.

Cruel Revenge, which still we find,
The weakest Frailty of a feeble Mind.
Degenerous Passion, and for Man too base,
It Seats its Empire in the Savage Race.

Cre. Juven.

Treasury of An. and Mod. Times. l. 2. c. 10. p. 135.

A noble *Spaniard*, who kept his Residence in a *Castle* in the Island of *Majorca*, in the *Mediterranean* Sea, among other Domesticks had a *Negro Slave*, whom for some Misdemeanor he had severely corrected, which put the Villanous *Moor* upon studying a Revenge which he soon found an Opportunity to practice. His Master, and the rest of the Family being Absent, he made fast the Door against him, and at his Lord's return, and demanding Entrance, he reviled him with ill Language, violated the Honour of his *Lady*, threw her, and two of his young Children out of the *Castle* Windows, and stood ready to do the like to his third, and youngest Child. The miserable and disconsolate Father, who had thus beheld the barbarous Destruction of his whole Family, begg'd his *Slave* with Tears in his Eyes, to spare the

Life

Life of that little one, which the cruel Mooriſh *Villain* refuſed to do, unleſs the Father would cut off his own *Noſe*, which the tender and compaſſionate Father comply'd with, and had no ſooner perform'd it, but the barbarous *Murderer* caſt the Infant down Headlong, and then himſelf to avoid falling into the Hands of Juſtice.

Vitellius roſe to be Emperor by ſervile *Flattery*, ſquander'd away the publick Treaſure in Riotous Feaſting; he eat four times a Day, and every Meal coſt ten thouſand Crowns. He was *Tyrannical* and *Cruel*, deſtroy'd the Nobles, and murder'd his own Mother; for which inhumane Actions his Armies revolted, and upon the coming of *Veſpatian*, the *Roman* People ſeized him, bound his Hands behind him, put a *Halter* about his Neck, tore his *Garments*, and threw him half *naked* into the *Forum*, they gave him the worſt words they could invent, as he was drag'd through the Street, call'd the *Sacred Way*. They pull'd the *Hairs* of his Head backwards, they propt up his Chin with the point of a *Sword*, that his Face might be ſeen, and ſcorn'd by all Men; ſome caſt *Durt*, and filthy *Dung* upon him, others call'd him *Incendiary* and *Gormandizer*, and at laſt cruelly put him to Death at the *Gemonies*, by little Blows, and by ſlow Degrees; and from thence he was drawn with a *Hook*, and his dead Body thrown into *Tibur*. Sueton in Vitel. p. 301.

Marcus Tullius Cicero had made ſome Orations, wherein he tartly reflected upon *Marcus Antonius*, for which when *Antonius* came to be one of the *Triumvirate*, he caus'd him to be kill'd, but that Revenge not ſatisfying *Fulvia*, the Wife of *Anthony*, ſhe commanded his Head to be brought to her, upon which ſhe firſt beſtowed many dreadful *Curſes*, then ſpit in the Face of it, laid it in her Lap, pull'd out the Tongue, prick'd it in divers places with a Needle, and after all, ſet it up for a common Spectacle of her Folly, and Female Cruelty, over the Pulpit, where the Orators ſpeak to the Aſſembly. Wier. oper. lib. de Ira. p. 828.

Fredericus Barbaroſſa, the Emperor, upon the Revolt of the Citizens of *Millan* from his Obedience, laid Siege to it with a powerful Army, to which he was the rather excited, by a hainous Affront they had Lonic. *Theat.* p. 643.

had offer'd to his *Empreſs* on this manner. The Empreſs being deſirous to view the Curioſities of that famous City, made a Viſit to it; where the mad Multitude had no ſooner notice of her being, but they mounted her upon the back of a *Mule*, with her *Face* towards the *Tail*, and the *Tail* in her *Hand* for a *Bridle*, and in this reproachful manner, put her out at the other Gate of the City. The Emperor thus enraged, urged the City to Surrender, to prevent the Ruin of the whole, which at laſt they complied with upon theſe Terms, *viz.* That every Perſon that would ſave his Life, ſhould *with his own Teeth take out a Fig from the Genitals of a Mule:* All that refuſed theſe Articles were immediately Beheaded, of which there were great Numbers, and thoſe that deſired Life, complied with the ignominious Condition: From whence was derived that opprobrious and ſcornful *Italian* Proverb, when putting one of their Fingers betwixt two others, they cry, *Ecco la Fico, behold the Fig.*

CHAP. CXXIV.

Of Riches, *how to be employ'd and contemn'd.*

TO declaim againſt *Riches*, is like a hungry Man inveighing againſt wholeſome Food, and a naked Man railing at warm Clothing; 'tis ſpending Breath to no purpoſe, and one ſhall ſooner be ſtigmatized with the Character of a *Fool*, or a *mad Man*, than gain belief, that the Harangue is more than a Copy of ones Countenance, or like the Fox curſing the Grapes that were out of his reach; for there are ſo many good Uſes to which Riches may be employed, that to inveigh againſt them, is to ſatirize upon acts of *Piety*, *Beneficence* and *Charity*. In this reſpect Riches are the peculiar Gifts of Heaven, and a Heart to beſtow them to thoſe Ends, can

can never fail of a Bleſſing here, and a glorious Reward hereafter. *Faber eſt ſuæ quiſque Fortunæ.* Every Man is the Hammerer of his own Fortune, an uneaſie, neceſſitous, buſie Man, is more miſerable, than he that is ſimply *Poor. In Divitiis in opes, quod Genus egeſtatis graviſſimum eſt.* But to be Poor in the midſt of Riches, is the moſt inſupportable kind of Poverty. 'Tis a torture, a madneſs of the Soul, an unſatiable Drunkenneſs, a Plague, ſubverting Kingdoms and Families, an incurable Diſeaſe, an ill Habit that yields to no Remedies, and in this Sence ought to be deſpiſed and contemned.

Hippocrates in his Epiſtle to *Crateva*, the Herbaliſt, gives him this advice for the cure of ſome rich Patients, that if it were poſſible, he ſhould cut up that Weed of *Covetouſneſs* by the Roots, that there might be no remainder left, and then he might be certain, that together with their Bodies, he might cure all the Diſeaſes of their Minds. Burt. Melan. *p.* 69.

St. *Chryſoſtom* ſays, 'tis one thing to be *Rich*, another to be *Covetous*. A wiſe and good Man may be Rich, and declare himſelf both, in employing them to their adapted Uſes; but he that is Rich, and enlarges his deſires after Wealth, without having a Heart to make uſe of them, for his own good, or the benefit of others, is the greateſt Fool in Nature; miſerable Wretches, living beſides themſelves in perpetual Slavery, Fear, Suſpicion, Sorrow and Diſcontent. Hom. 2.

Ariſtides, who by his extraordinary Virtue, had from a low Eſtate brought the *Athenians* to be Rich and Honourable, when he became Sick and Languiſhing had ſcarce wherewithal to ſupport himſelf with Neceſſaries, the reaſon whereof being demanded by a Friend, *Ariſtides* made anſwer, *How ſhould I have any thing left, ſince I employ'd it, as it came in, to the Uſes it was deſign'd for? I laid up my Treaſure in Heaven, and now am going to receive the Reward of it.* Plut. in Vit. Ariſtid. *p.* 337.

The Year 1590. was memorable among other Things, for the loſs of Sir *Francis Walſingham*, Principal *Secretary* of State, *Chancellor* of the Dutchy of *Lancaſter*, and of the noble Order of the *Garter*. This great Man after all the Services he had per- *Hiſtory of* Engl. 8*vo*. *Vol.* 2. *f.* 82.

form'd for his Queen and Country, gave a remarkable proof at his Death, how far he had preferr'd the *publick Intereſt* before his own; for he died ſo Poor, that his Friends *lead by a vulgar Error*, were oblig'd to Bury him privately in the Night, for fear his Corps ſhould have been Arreſted for Debt. *A fault which few Stateſmen ſince his time have been guilty of.*

Plut. in Phocion. p. 749.

Alexander the Great, having overcome the *Perſian* King *Darius*, and rifled his Camp, he ſent an hundred Talents of Silver to *Phocion*, which were part of the Spoils; who inſtead of admiring the Bounty of the Donor, refuſed to accept the Preſent, ſaying to the Meſſengers, *Why does* Alexander *beſtow ſo great a Largeſs on me, rather than on the reſt of the* Athenians? *Becauſe* (ſaid the Meſſengers) *he looks upon you as his Friend, and a very good Man. Why then* (ſaid *Phocion*) *let him give me leave to live as I am.* The Meſſengers would not leave him ſo, but followed him to his own home, and told him it was a ſhame, the Friend of *Alexander* the Great, ſhould live in ſuch a mean Condition. *Phocion* ſeeing a poor old Man go by, ask'd them, *Whether they thought him in a worſe Condition than that Man? Heavens forbid it ſhould be ſo*, reply'd they; *yet*, anſwer'd he, *that Man lives with leſs than I do, is contented, and has enough. If I ſhould take the Sum of Money, and not make uſe of it, 'tis the ſame thing as if I had it not? If I ſhould employ it in my own Affairs, all the City would ſpeak evil of the King, and me both! I have enough, becauſe I don't want, or wiſh for any more.* And ſo ſent back the preſent to *Alexander*, and by that Act, ſhew'd himſelf *to be Richer that wanted nothing, than he that had ſuch large Sums to give away.*

Of all the Vows, the firſt and chief Requeſt
Of each, is to be Richer than the reſt.

Dryd.

Fond Men by Paſſions wilfully betray'd,
Adore thoſe Idols which their fancy made:
Purchaſing Riches with our Time and Care,
We loſe our Freedom in a gilded Snare;

And having all, all to our ſelves refuſe,
Oppreſs'd with Bleſſings, which we fear to loſe;
In vain our Fields and Flocks increaſe our ſtore.
If our abundance makes us wiſh for more.

Roſc.

CHAP. CXXV.

Scoffing *and* Scorning, *ſeldom Unrequited.*

SOME Men dig their Graves as effectually with their *Tongues*, as others do with their *Teeth*, for when that little member that lies in a wet place, and yet vomits Fire, ſcatters its *Squibs* among others, they commonly recoil and *ſcorch* the Author alſo. Nothing is ſo tender as Honour and Reputation, which being laſh'd or ſtain'd by a ſcurrilous Tongue, it commonly raiſes a Heat, that is ſeldom cooled but by the Blood of the Scoffer. A wound given by an ill placed *Word*, pierces deeper than a *Rapier*, and Men are more ſcandalized at a ſordid Scoff, a bitter Jeſt, and a ſcurrilous Taunt, than at any other Misfortune; for the pretence to Wit keeps it alive, and makes it always Vexatious and Corroding. Some Men cannot *Speak*, but they muſt *Bite*; they had rather loſe a Friend than their Quibble; what Company ſoever they come in, they fall to their Trade of *Scoffing* and Deriding, and by Studying to make other Men Fools in *Jeſt*, render themſelves ſuch in good Earneſt: For what greater kind of *Buffoon* can there be, than a *Sarcaſmatical* Coxcomb, that Rakes in every filthy Hole for Dirt to beſpatter his Company; ſome are pleas'd to call this Scoffing humor *Wit*, but if it be ſo, a *Fool* has the keeping of it, for all wiſe Men abhor it, as the bane of Society, and commend *Caſtilio*'s Caveat: *Play with me, but hurt me not: Jeſt with me, but ſhame me not*; which Scoffers would do well to obſerve for

their own ſakes; *for ſnarling Curs, ſeldom go without bitten Ears.*

Crom. *Hiſt.* l. 6. Burt. Mel. *p.* 92.

To fright or ſhame Men out of this *fooliſh* Vice, *Martin Cromerus* has a very apt Story of *Uladiſlaus* II. King of *Poland*, and *Peter Dunnius* Earl of *Shrine*, who having been late a Hunting, were forced to take up their Lodging in a poor Cottage in a Country Village. As they were going to Bed, *Uladiſlaus* told the Earl in *Jeſt*, that his Wife lay on a ſofter Bed with the *Abbot* of *Shrine*; which Jeſt biting to the Quick, the Earl could not conceal his Reſentment, and therefore as ſmartly reply'd, *Et tua cum Dabeſſo*, and your diſloyal Queen with *Dabeſſus*; a gallant young Gentleman in the Court, whom Queen *Chriſtina* had a favour for. *Tetigit ad dictum Principis animum:* Which words pierced the very Soul of the King, inſomuch that he was *Triſtis & Cogitabundus*, very penſive and dejected along time after; but they were the utter ruin of the Earl, for when *Chriſtina* heard it, ſhe perſecuted him to Death.

Hiſt Eng. *Octavo. Vol.* 1. *p.* 78.

William I. King of *England*, by a late Fatigue, his Age and Corpulency of Body, falling Sick at *Roven* in *Normandy*, and the King of *France* hearing of it, jeſting upon his *great Belly*, ſaid the King of *England* lay in Child-bed at *Roven*, which ſo anger'd King *William*, that he ſent the King of *France* notice, that as ſoon as he ſhould be *Churched*, he would make a thouſand Bonefires in *France*, for joy of his *going abroad*, and was as good as his word, burning many Towns and Villages, and carrying his Arms to the very Gates of *Paris*.

Ibid. *p.* 239.

King *Henry* V. of *England*, ſent Ambaſſadors to *Charles* VI. then King of *France*, to demand the ſurrender of the Crown of *France* to him, as the rightful Heir, and that upon denial, he would endeavour to do himſelf Juſtice by his Arms. *Charles* offer'd a Compoſition almoſt upon his own Terms; but the *Dauphin*, who managed all Affairs during King *Charles*'s Indiſpoſition, ſent King *Henry* a Tun of *Tennis Balls* for a Preſent, in Deriſion of his Youth, as fitter to play with, than concern himſelf in Military Affairs: Which King *Henry* took in ſuch ſcorn, that he vowed to ſend ſuch *Iron Balls* among

among them, as ſhould batter the Walls of *Paris*, and that the beſt Men in *France*, ſhould not be able to hold a *Raeket* to return them: And how well he perform'd his Promiſe, the *Dauphin* ſorrowfully experimented.

CHAP. CXXVI.

Of Scotland.

GOOD Lord what a pittiful poor Country it is, it would be no ſmall kind of Puniſhment to be baniſh'd thither. Howel's *Ger. Dict.* p. 62.

Had Cain *been* Scot, *God would have chang'd his Doom,*
Not made him Ramble, *but confin'd him* Home. *Clevel.*

For it's a Country, only fit for thoſe to dwell in that want a Country, and have no part of the Earth beſides to dwell upon. In ſome places as you paſs along, you ſhall neither ſee a *Bird* in the *Air*, nor a *Beaſt* on the *Earth*, or a *Worm* creeping on the *Ground*, nor ſcarce any *Vegetal*, but a black *Gorſy* Soil, a raw *Rheumatick* Air, or ſome *craggy* and ſqualid, wild diſconſolate *Hills*: And touching *Woods*, *Groves* or *Trees*, as St. *Steven* might have ſcaped ſtoning in *Holland*, for want of *Stones*, ſo if *Judas* had betrayed Chriſt in *Scotland*, he might (as one ſaid) have repented before he could have found out a *Tree* to have *Hang'd* himſelf upon. Some are of Opinion, that when * the Devil ſhewed our *Saviour* all the Kingdoms of the Earth, he laid his *Thumb upon Scotland*, and that for a twofold Reaſon. Firſt, Becauſe it was not like to be any *Temptation to him*: Next, *It being a part of his Mother's Jointure, he could not diſpoſe of it during her Life.* The Country is ſo pittifully Barren, that long *Keal*, and ſhort *Keal*; which is a kind of Cabbidge, that they can dreſs twenty ſorts of Ways, is one of their principal Food, Scotland *Characterized.* p. 12.

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Scotland *Characterized.* p. 12.

Food, beſides Fiſh and ſome odd ſort of Fowls, as *Soland Geeſe*, which is their great *Regalio*, yet ſo *rank* and *ſtrong*, that when the Eater puts a bit into his Mouth, he muſt at the ſame time hold his *Noſe*, leſt the ſtench ſhould ſuffocate him. Theſe ſhort Commons at home drive the Men commonly abroad to ſeek their better Fortunes, inſomuch that you can ſcarce come into any part of *Europe*, but you will find a *Scotchman* keep a Houſe of *Entertainment*, who lives by *Preying* upon Travellers, who for want of Language pay him double the price for what things are ſold for by the Natives.

For their *Cookery* and *Bedding* they are the *Antipodes* to all cleanly Folks. He that cannot break his Faſt upon a *Steen Bannock* (an Oaten Cake often baked upon his Hoſteſſes *warm Womb*) and drink *Ropy Ale*, that's full as Palpable as the *Egyptian* Darkneſs was, muſt faſt while Dinner.

The Religion of the *Kirk* is the Dregs of *Geneva Presbytery*, wherein they differ as much among themſelves as from all *Chriſtendom* beſides; a meer heap of Contradictions, Novel Inſtitutions, and Arbitrary Diſcipline and Puniſhments, wherein every little, poor, dull *Pariſh Presbyter*, that has ſcarce Twenty Nobles a Year in Revenue, Lords it as *Tyrannically* over the *Lay* Nobility, Gentry and Commons, and is as Abſolute in his Diſtrict as the *Pope* in *Cathedra*. For the Learning of the *Scots*, once in an Age they may produce a Wit, but they often prove *Peſtiferous*; witneſs *Buchanan* and *Knox*, two *Scotch* Brethren in Iniquity, what *Incendiaries* did they prove to all *Great Brittain*? They care not what Notions they advance in Divinity, ſo it be but oppoſite to *Popery* and *Prelacy*, which they ſeem to abhor, and yet have ſet up a *Pope* in every Pariſh in *Scotland*.

They are ſolely Govern'd by their Intereſt, which Honour and Gratitude always gives place to. What Favours did *James* and *Charles* I. confer upon them? What vaſt Penſions had they from the *Engliſh* Exchequer? How did the laſt *Enervate* his own *Prerogative* to ſtrengthen their Privileges? What Gracious *Conceſſions* did he make them according to their own Confeſſions; and yet when the Rebellion broke out in *England*, they came with an Army againſt the King,

King, and afterwards when their own *Countryman and Lawful King*, in his greateſt Extremity, came to them for Shelter and Comfort, *they baſely ſold him to his Enemies. Oh Monſters of Men! Oh Hainous Ingratitude!*

Their Ordinary *Women* are as ſlender in the *Waſt* as a *Cow* is in the *Middle*, their Legs and other Limbs are of *Mill-Poſt* Dementions, and generally bigger than the Mens: They are an Antidote againſt Luſt in their *Shape*, *Mein* and *Tann'd Leather* Countenances, and he muſt be qualified for the Embraces of a *Succubus*, before he can break the *Seventh*, or one Article of the *Tenth* Commandment in that Country.

The *Scots* neither *Love* nor are beloved by any Nation but the *French*, whoſe Tools their Anceſtors have always been to *Vex* and *Plague* their beſt Friends the *Engliſh*, as often as the *French* had occaſion for their Service or *the* Scots *for all our Goods*; but of late they have been more *Amicable* and *Peaceable*, and there's no Queſtion but they will continue the Queen's Dutiful Subjects, and quiet honeſt Neighbours to the *Engliſh, with very good looking after.* I ſhewed you already who and what they Love, and will conclude with what they Hate.

The things in Scotland *which Abominated are,*
Clean Shirts, Swines *Fleſh and the* Common Prayer.

CHAP. CXXVII.

Secrecy *and Taciturnity.*

Secrets and *Glaſſes* are dangerous things to be truſted with, for if once crack'd or broken they are never to be repaired. Some Men think it an *Honour* to be anothers Confident, but they don't conſider, as they ought, the *danger* that attends it. All *Secrets*, eſpecially thoſe of Princes, are troubleſome Burthens, to ſuch

as are not interreſted in them; for Princes naturally love thoſe better that are obliged to them, than thoſe they are obliged to in concealing their Secrets, which are but *Impoſts* of the Prince upon him that has the keeping of them; where the looſeneſs of the Tongue makes the Head ſit uneaſie on its Shoulders, and his Life lyes at ſtake to ſupport the Princes Honour. He that entruſts his Secret to another has made himſelf a *Slave*; and among Crowned Heads 'tis a Violence of no long continuance, for they will be impatient to redeem their *Liberty*, and for ſucceeding in that, and not to be obliged to their Miniſters, they will overturn every Impediment. 'Tis dangerous to oblige a Prince, even with very *great Services*, for when they once ſwell ſo big that no Recompence can equal them, then Acknowledgement turns to *Hatred*, the Servants Merits are firſt eclipſed and by degrees buried in Obſcurity, to brighten the Sovereigns Character. Every Man knows enough, and to be ambitious of knowing Secrets thruſts a Man upon needleſs Hazards. The beſt way in the midſt of theſe amazing Difficulties, is to ſhun being a *Confident*, to be truſted with as few Secrets as poſſible and to retain them faithfully. Silence holds much of Divinity in it. Whoever is forward to ſpeak ſtands upon the brink of a Precipice.

Coment. ſur. l' hom. de Cour. Max. 237. p. 283.

The *Spaniards* have always been thought very wiſe in their *Proverbs*, one of which is, that *Un Secreto es un Peligro*; *A Secret is a Danger.* Upon a time, ſays *John Rufo* in his 65th Apothegm, when Inquiſition was made after the Original of the *Fable*, which is ſo much in Vogue among the Vulgar Herd, and makes *Fairies* diſcover where *Treaſure* is obſcured, and thoſe who keep *Silence* do oftenеſt find it, whereas others meet with nothing but *Coals*: It was concluded to be the ſame thing with the Favour of Sovereigns, whereof he that boaſted leaſt ſhould have always the greateſt ſhare: Adding, that all entruſted Secrets were rich Treaſures to him that could keep ſilence as he ought to do; but to thoſe that diſcover'd them, would convert into *Coals*, and ſometimes *burning* ones too, to the danger of his Life that had the keeping of them, becauſe the Witneſſes or Accomplices

complices of a *Wicked* Action (ſaith *Tacitus*) are *Evidences* againſt great Men in Authority.

Hiero King of *Syracuſe* would often ſay, *That Princes do not only hate thoſe that diſcloſe their Secrets, but alſo thoſe that know them.* So that *Philippides* was in the right, who being importun'd by King *Lyſimachus*, to let him know *what part of his Eſtate he ſhould beſtow upon him? What you will*, ſaid he, *provided it be none of your Majeſty's Secrets.* The Confidence that a Prince repoſes in his Subject (ſays *Boccalin*) is a Lace or String about his Throat, to reſtrain or throttle him, when he begins to fear, that the Secrets which have paſs'd from the Ears to the Heart, may alſo paſs from the Heart to the *Tongue*. And it often happens, ſays a *Noble Lord*, that a Prince repenting of having communicated his Secret, and being of Opinion that he had lodg'd it unſafely, ſpares nothing to cure himſelf of his Diſtruſt, and ſecure his Darling Secret. For the ſame Reaſon many *Gallants* have Periſh'd by the Hands of their *Miſtreſſes*, who were unwilling that any *Witneſſes* ſhould continue alive, of what they themſelves deſired to forget. Id. *Max.* 237. p. 282.

The ſecret Councils of the *Roman* Senate were cloſely conceal'd for many Ages together, only *C. Fabius Maximus* through Inadvertency, and out of an ill deſign, happened to acquaint *Craſſus*, whom he met in the Country, and knew to have been a *Queſtor* three Years before, but knew not that he was choſen of the *Senatorian* Order by the Queſtors, whom he told that the *Senate* had ſecretly decreed a Third *Punick War*, and tho' this was an honeſt Error of *Fabius*, yet he received a ſevere Reprimand from the *Conſuls* for Communicating it; becauſe it was a breach of *Privacy*, which was the ſureſt Ligament in the Adminiſtration of Publick Affairs. Valer. Max. l. 2. p. 36.

It was ſometime cuſtomary for the Senators of *Rome* to take their Sons with them into the Senate-Houſe, to initiate them in the knowledge of Affairs; thither *Papyrius Prætextatus* followed his Father when a conſiderable Matter was under Conſultation, and ſtrict charge given that none ſhould diſcloſe it, till it had paſs'd into a *Decree*. At his return home, young *Papyrus*'s Mother preſs'd him hard to know what the *Fathers* had debated in the *Senate*. He anſwer'd 'twas a Secret, A. Gell. noct. Attic. l. 1. c. 23. p. 40.

a Secret, and he might not reveal it. This made her the more Importunate to know, and the Boy finding he could not be rid of her without saying something; he told her it was debated in the Senate, *which would be most Advantageous to the Common Wealth, that one Man should have two Wives, or one Woman to have two Husbands.* His Mother, as if scar'd out of her Sences, quits the House to acquaint the rest of her Sex and Quality with the danger and dishonour that hover'd over them. The Story spread through the City, and the whole Sex being equally concern'd, the next Morning great numbers of them crouded about the Senate-House, with their importunate Requests, *That rather one Woman might marry two Men, than that one Man should marry two Women.* The Senators entering the Court, enquired what made the Women so *Intemperate*, and what was the meaning of their repeated *Requests?* Then stept up young *Papyrius* and told them the whole Story, who applauded his *Wit*, the *closeness* of his Mouth, and made a Decree, that no Senators Son should enter the Court for the future, except *Papyrius.*

Plut. *de Garnelit.* p. 504. The *Persian* Ambassadors being invited to a Feast at *Athens*, divers Philosophers accompanying them, they discours'd variety of Subjects *Pro* and *Con*; but *Zeno* being observ'd to sit Mute all the time, the Ambassadors pleasantly ask'd him, what they should say of him to the King their Master, at their return into their own Country? *Nothing*, said *Zeno*, *more than this, that you saw an old Man at* Athens *who knew how to hold his Tongue.*

Ibid. p. 506. The *Roman* General *Metellus* was once ask'd by a young *Centurion*, what Enterprize he had then in Hand? And that the *Wise Roman* might free himself from such impertinent Questions from others; he told him, *If he thought his Shirt was privy to any of his Designs, he would pluck it off and burn it.*

CHAP.

CHAP. CXXVIII.

Of the Love of ſome Servants *to their Maſters.*

HE that ſays and does well by others, commonly meets with the ſame returns, for there is a certain *Gratitude* in *Nature*, which if not extinguiſh'd by *Ill uſage*, that will puſh on a Man of Senſe to require Obligations; but when Gratitude comes to be acted by a Principle of *Love*, wonderful things will either be done or ſuffer'd, to promote the Good or prevent the Evil of the Perſons Beloved and Eſteemed. Harſh and Froward *Maſters*, do often make Diſobedient and Careleſs Servants; but *Kindneſs* melts the moſt Obdurate and Obſtinate Natures, Subdues the Incorrigible, Inſtructs the Untractible Humbles the Proud, and changes the *Brute* into *Man*. *Servants* being but meanly Capacitated, great things cannot be expected from them, and yet we find ſome that have been of ſuch exemplary *Fidelity* and *Vertue*, that they have excell'd in the Demonſtrations of their *Love* and *Affection* to their Maſters, as you will find in the following Examples.

Publius Catienus Philotimus had ſo well demeaned himſelf in the Service of his Maſter, that when he dyed he left him Heir to his whole Eſtate; but that was no Temptation to him to out live his Maſter, and therefore he caſt himſelf alive, and in Health, into that Funeral Pile, which was prepared, according to the Cuſtom of the *Romans*, to burn the dead Body of his Maſter. Sabellic. l. 3. c. 8. p. 161.

Marcus Antonius that excellent Orator, being accuſed of *Inceſt*, and the Witneſſes Swearing, that a Servant of his uſed to carry a Light before his Maſter, when he went to indulge himſelf in thoſe unlawful Pleaſures; the Servant was apprehended, and forced by Tortures to accuſe his Maſter, his Fleſh was torn by *Scourges*, his Joints were extended upon Val. Max. l. 6. c. 8. p. 169.

upon the *Rack*, his Body burnt with *hot Irons*, and all imaginable *Cruelties* exerciſed upon him; and yet in his greateſt Agonies would not drop a Word, that might ſtain the Repute, or hazard the Life of his Maſter; tho' he knew him to be *Guilty* of the Crime objected againſt him.

Dinoth. l. 4. p. 293. A Citizen of *Rome* being Condemn'd by the *Triumvirate*, to ſave his Life hid himſelf in a Cave, and one of his Servants ſeeing thoſe coming that were to Murther him, ſlipt into the Cave, deſir'd his Maſter to retire to the obſcureſt part of it, and in the mean time put on his Maſter's Gown, and told the Officers he was the Perſon they ſought for; being reſolved to ſave his Maſter's Life with the loſs of his own; but a timerous and treacherous Fellow Servant betrayed him in this officious Deſign, and ſo the Maſter was found out and ſlain. But this piece of *Treachery* was no ſooner known to the *Roman* People, but they all roſe up as one Man, and would not be appeaſed till the *Traytor* to his Maſter was Crucified, and he that attempted to ſave his Life was ſet at Liberty, with large Commendations of his Love and Care of his Maſter's Preſervation.

Dinoth. l. 4. p. 300. Soldiers being Commiſſioned to kill *Urbinus Panopion*, and a Servant of his knowing they were come to his Houſe in *Reatina* to execute their Orders, he changed Cloths with his Maſter, and having put his Ring upon his Finger, conveyed him out at a Poſtern Gate, but retired himſelf to his Maſter's Chamber, threw himſelf upon the Bed, and there was kill'd inſtead of his Maſter, by which means *Panopion* eſcaped, and living to ſee better times, erected a ſtately Monument with a proper Inſcription, in perpetual Memory of ſo good a Servant.

CHAP.

CHAP. CXXIX.

Sights *and* Seeing, *Wonderful and Depraved.*

SIght is the moſt Excellent of all the Five Sences, for by it we learn and diſcern all things: *Seeing* is a Compound Act, as *Taſting* and *Feeling* is. The Pupil of the Eye before it conveys any thing to the Fancy, moves into a direct Line with the Object that is to be conveyed; the *Medium* of this Conveyance is *Light*, which Medium being *Diaphanous* or Tranſparent (as is the Eye) helps on toward the fixing the Image of the Object in the Eye by *Reflection*, as Water and Looking-Glaſſes entertain a Reſemblance of ſuch Objects as are placed near them. When we ſay we ſee a Horſe, a Dog, and ſo on; 'tis only the Image of the Horſe, Cock, Dog, *&c.* that reflects upon our Eyes, as they would do upon a Looking-Glaſs were they before it. To commend the Benefit of Sight, was to waſt Words and Time in proving what every ſeeing Man minutely Experiences: Happy they that employ it on proper Objects, and don't make the Eyes Windows to let in Pride, Luſt and Vanity. But 'tis my Buſineſs to ſhew how ſome have enjoyed this Benefit in an extraordinary Proportion, how in others Sight has been depraved; and how it may be preſerved.

Lopes a *Spaniard* at *Gades*, could from the high Mountain *Calpe* ſee out of *Europe* into *Africa* over the *Streight*, which will coſt Sailors three or four Hours time in Calm Weather to croſs it. He could diſcern what they were doing in that oppoſite far diſtant Port and on the *African* Shores adjoining to it; by which means the *Spaniards* often prevented the Inſults of the *Barbarian* Pirates. Johnſtons *Nat. Hiſt.* p. 346.

The Emperor *Tiberius*, *Joſeph Scaliger* and his Father, and *Hieronymus Cardanus* were all ſo ſharp ſighted in their Youths, that they could ſee in the Dark immediately after they awaked, but ſoon after that Zuing. *Vol.* 2. l. 5. p. 293.

Faculty

Faculty left them, and they ſaw no better than other Men. This Quickſightedneſs continued with them till they were about three and twenty Years of Age a piece, and *Cardan* attributes it to the *Heat* of the Brain, the Subtilty of the *Viſive* Spirits, and the Power of *Imagination.*

Bartholin *de Luce homin.* l. 1. c. 14. p. 107.

Fabritius ab Aquapendente, gives us a Relation of an Inhabitant of *Piſa*, that had ſuch a ſtrange Conſtitution of the *Eye*, that he could ſee very clearly in the Night; but either not at all, or elſe very dimly in the Day. *Gellius* gives us the like Inſtance of People in the remote parts of *Albania*, that ſee better in the Night than the Day; for the luſtre of *Light*, diſſipates and rebates the edg of the Sight.

Digby's *Treatiſe of Bodies.* c. 28. p. 253.

Sir *Kenelm Digby* reports, that he ſaw a Man ſo Blind that he was not able to diſcern when the Sun ſhined, and yet could play at Cards and Tables, Bowles and Shovel-board, diſcern the Geſtures of of his Scholars by their Voice, walk in a Chamber or long Alley ſtraight, and turn exactly at the ends, and by an effect of the *Light* upon his Body, but cheifly on his *Brain*, know when the Sun was up, and exactly diſtinguiſh between a clear and a cloudy Day.

Bacon's *Nat. Hiſt.* p. 188.

Some Men ſee *Double*, which is a great Impediment to the Sight, and the cauſe of it is, that the Sight not in an *Angle*, and ſeeing two things or one thing twice, works the ſame effect. *Pore-blind* Men ſee beſt in *dimmer* Lights, and have their ſight ſtronger near hand than thoſe that are not ſo, and the cauſe is, that the *Viſual Spirits* in thoſe that are *Pore-blind* are thiner and rarer than in others, and therefore the greater Light diſperſeth them. For the ſame reaſon they only want contracting, for being contracted they are ſtronger than the Viſual Spirits of ordinary Eyes; as when we ſee through a *Level* the ſight is ſtronger, and ſo it is when you gather the Eye-lids ſomewhat cloſe. Old Men when they would ſee to read put the Paper at ſome diſtance from them. The cauſe is, that the *Viſual Spirits* in old Men, contrary to thoſe of *Poreblind* Men, do not unite, but when the Object is at ſome good diſtance from their Eyes. Men ſee better when their Eyes are overagainſt the Sun or a Candle, if they hold their Hand a little before

before their Eyes, becauſe the *Glaring* of the Sun or Candle weakens the Eyes, where the Light *Circumfuſed* is enough for the Perception. If Men come out of a great *Light* into a *dark* Room, or if on the contrary, they come out of a *dark* Room into a *light* Room, they ſeem to have a *Miſt* before their Eyes, and ſee worſe than they ſhall do after they have ſtaid a little while either in the Light or in the Dark; the cauſe whereof is, that the *Viſual Spirits* are diſturb'd by that ſudden *change*, put out of order, and till they are *Recollected* do not perform their Offices: For when they are much *dilated* by *Light*, they cannot *contract* ſuddenly; when they are much *contracted* by *Darkneſs* they cannot *dilate* ſuddenly; Exceſs of both theſe, that is, of the *Dilatation* and *Contraction* of the Viſual Spirits, if it be long, deſtroyeth the Eye.

CHAP. CXXX.

Of the Senſe of Smelling.

SMelling is an outward Senſe, which apprehends by the Noſtrils drawing in Air; and is the weakeſt Senſe in Mankind, for all other Creatures do excel them in it, and of all others may be beſt ſpared, eſpecially in the Perfection of it. The Organ is the Noſe, or two ſmall pieces of hollow Fleſh about it: The Medium is the Air to Men, as Water to Fiſh: The Object Smell, ariſes from a mixt Body reſolved; but whether it be a Quality, Fume, Vapour or Exhalation, I ſhall not diſpute, or of their Differences, and how they are cauſed. This Senſe is an Organ of Health, as Sight and Hearing of Diſcipline, and by avoiding all ill Smells and chuſing good ones, the Spirits are refreſh'd and Life is prolonged.

At *Antwerp* a Countryman coming into a Perfumer's Shop fell immediately into a Swoon, and could not be brought to himſelf but by applying Horſe-Dung to his Noſe. Johnſtons *Nat. Hiſt.* p. 347.

Mont. *Eſſ.* Engl. *Vol.* 1. p. 531.

It has been reported of others as well as *Alexander* the Great, that their Sweat exhaled an Odoriferous Smell, occaſion'd by ſome rare and extraordinary Conſtitution, of which *Plutarch* and others have been Inquiſitive into the Cauſe. But the ordinary Conſtitution of Humane Bodies is quite otherwiſe, and their beſt and cheifeſt Excellencies are, to ſmell of nothing at all: Nay, the ſweetneſs even of the chiefeſt Breaths, has nothing in it of greater Perfection, than to be without any offenſive Smell, like thoſe of healthful Children: Which made *Plautus* ſay,

Mulier tum bene Olet, ubi nihil Olet.

That Woman we a ſweet one call,
Whoſe Body breaths no Scent at all.

Plaut. *Moſtel. Art.* 1. *Sect.* 3.

And ſuch as make uſe of Exotick Perfumes, are of good reaſon to be ſuſpected of ſome Natural Imperfection, which they endeavour by theſe Odours to conceal, according to that of Mr. *Johnſon.*

Still to be Neat, ſtill to be Dreſt,
As you were going to a Feaſt;
Still to be Powder'd, ſtill Perfum'd:
Lady, it is to be preſum'd,
Tho' Arts hid Cauſes are not found,
All is not Sweet, all is not Sound.

Of all Smells the Simple and Natural are the moſt pleaſing. Let the Ladies look to that, for 'tis chiefly their Concern.

Sandy's Ovid. *Met.* l. 7. p. 149.

Naſty ſtinking Smells ſuddenly ſtrike to the Brain, Poyſon the Spirits, and oftentimes are attended with deadly Conſequences: Lamentably experienced at the Solemn Aſſizes held at *Oxford*, where *Bell* and *Braham* the Judges, the High *Sheriff* and moſt of the *Juſtices* of the Peace upon the Bench were kill'd by the ſtench of the Priſoners. To which I take leave to ſubjoin, That Dr. *Tompſon*, Dean of *Briſtol*, endeavouring to make the Priſoners ſenſible of their Crime, that were condemn'd and going to be Executed at *Bedminſter*, for being in *Monmouth*'s Rebellion, a dreadful ſtench from the Malefactors flew in his Mouth

Mouth and Noſtrils, that poyſon'd his Brain, of which Infection he dyed a young Man in a few Days afterward: Confirming what the Lord *Verulam* ſays in his *Natural Hiſtory*, *That the worſt of all Smells is that contracted in Goales.*

CHAP. CXXXI.

Of long Sleepers.

MOderate Sleeping is certainly one of the greateſt Benefits in Nature, without which there is an utter impoſſibility to preſerve the Body in Health, or the Mind in its due Force and Vigour. 'Tis the beſt Medicine to wearied Limbs, an Antidote againſt diſtracting Cares, and the great Comforter under Trouble and Diſcontent. It ſtills a Seaman tho' the Storm be high, and frees the Captive from his weighteſt Chains. It ſtops the Mouth of *Want*, cures *Diſeaſes*, gives Eaſe in *Pain*, makes us cheerfully bear the Fatigues of a buſy Life, is a Bleſſing denied to pompous *Courts*, and to be found in an humble Cottage.

O Sacred Reſt!
Sweet pleaſing Sleep! of all the Powers the beſt!
O Peace of Mind! Repairer of Decay!
VVhoſe Balms renew the Limbs to Labours of the Day,
Care ſhuns thy ſoft approach, and Sullen flies away.
Dryd.

Theſe are the Praiſes the Poets beſtow upon the God *Somnus* when moderately uſed; but as all Benefits of Nature, are ſometimes attended with *Exceſſes* and *Diminutions*, ſo has it been with Sleep in the following Examples.

VVilliam Foxley Pot-maker to the *Mint* in the *Tower* of *London*, in perfect Health and Sobriety, fell aſleep on *Tueſday* in *Eaſter* Week, in the Year 1547, Bak. Chr. p. 428.

and could not be waked with *Pinching*, *Burning* and other like Experiments, till the firſt Day of *Eaſter* Term, which was no leſs than full Fourteen Days after: Then he awak'd of his own accord, and appeared in his own Apprehenſion and that of others, as if he had ſlept only one Night, and lived Forty Years after.

Nat. Hiſt. l. 7. p. 184. *Pliny* acquaints us, that when *Epimenides* the *Cretan* Epick Poet was a Youth, being wearied out with the heat of the Weather and ſore Travel, he went into a Cave to reſt himſelf a while, and there ſlept *Fifty Seven Years*: Then being caſually awaked, he return'd home, admiring at the changes and alterations he found every where, and at laſt with ſome difficulty was known by his younger Brother, then grown an old Man. It is alſo ſaid, that after he was awake, *in ſo many Days as he had ſlept he himſelf became old*, however, he lived in the whole One hundred ſeventy five Years: He is quoted by St. *Paul* in his Epiſtle to *Titus*, and from him the Sleep of *Epimenides* became a Proverb.

Crantz. Vandal. l. 8. c. 39. *Crantzius* tells us of a young Scholar in *Lubeck*, in the time of Pope *Gregory* XI. who that he might ſleep undiſturbed, retired to a private place, and there ſlept *Seven Years*, and by Accident being awaked, his Complexion was no way altered, and was eaſily known to all his former Acquaintance. *Marcus Damaſcenus* writes, that in his time there was a Husbandman in *Germany*, who being wearied with Travelling, laid him down under a *Hay-Rick*, and there ſlept the *Autumn* and *Winter* following; but when he was awaked was found almoſt dead and bereft of his Senſes. *Maximianus*, *Malchus*, *Martinianus*, *Dionyſius*, *Joannes*, *Serapion* and *Conſtantinus*, commonly called the *Seven Sleepers*, to avoid the Perſecution under the Emperor *Decius*, hid themſelves in a Cave in the Mountain *Cælius*, and there ſlept till the Thirtieth Year of *Theodoſius* the Younger, which was One hundred ninety ſix Years, and then went into the City as if they had ſlept but one Night; but the Truth was ſoon diſcover'd by their different *Habit* and *Speech*, and the *Money* they had about them of an Antiquated *Stamp* and *Figure*.

Zuing. *Theatr.* Vol. 2. p. 415.

Niceph. *Eccl. Hiſt.* l. 14. c. 45.

George

George Caſtriot, otherwiſe called *Scanderbeg* Prince of *Spirus*. was ſatisfied with ſo little Sleep, that from the time he firſt invaded that Kingdom, to the Day of his Death, he never ſlept above two Hours in one Night, yet dyed in the Sixty third Year of his Age. Zuing. *Theatr.* Vol. 2. p. 415.

Perſeus King of *Macedon* being Defeated and taken Priſoner by *Æmilius*, was led Captive to *Rome*, and there guarded by Soldiers, who kept him ſo ſtrictly from Sleep. that they would not ſuffer him to cloſe his Eye-lids, or take any reſt at all; which ſtrange kind of *Cruelty* ſo exhauſted Nature, that he conſumed away and dyed. Plut *in vet.* Æmil. p. 162.

CHAP. CXXXII.

Of Sobriety *and Temperance.*

SObriety and Temperance in *Meat*, *Drink* and *Pleaſures* are the great Supports of Nature, prevent weary Days and wakeful Nights, which are the common effects of Ryoting and Drunkenneſs. There needs no greater Commendations of a ſober Life, than that all Men covet to be ſo Reputed, tho' they are utter Strangers to the Practice of it. What is a Drunkard or a Glutton fit for, but to make a Tub to hold Waſh and Grains for Swine, or a Reſervatory for noiſom Offal? Whoſe Bellies are their Gods, and Glory in their Shame, are deſpiſed by all the Sober Men in the World, as uncapable of Buſineſs and unfit to be truſted with any thing, but what might be as ſafely Communicated to the *Common Cryer*. So much care and time is employed in making Proviſion for the *Belly*, that a Minute can't be ſpared for other Matters, and when that is Cramm'd, he is unfit for every thing but Sleep. In Drink Men traduce or betray the beſt Friend they have, and if Slander is not the *Topick*, out comes a *Secret* to make room for the other Bottle; againſt which Vices *Sobriety* and *Temperance* is the only Antidote: Gives Men Reputa-

tion: Prevents and Cures Diſeaſes, and lengthens the Thread of Life to the utmoſt Period.

Hiſt. Ger. Vol. 3. p. 236. A *German* Gentleman of an Ancient Family, was recommended by a Prince to the Service of the Emperor *Philip*, under a very Advantageous Character, as a well Read Man, and one that had poliſh'd a *Univerſity* Education by Forreign *Travel*, and had no Fault but what was cuſtomary in that Country, *viz. He would ſometimes take a Cup too much.* To which the Emperor Anſwer'd, *Then with that Original Fault he muſt neceſſarily have all others as Conſequents, that being a Sin productive of a Thouſand Neglects, Miſtakes, Errors, and Inſolences, and render him uncapable of my Service.*

Drexel. *oper. Tom.* 2. c. 4. p. 86. *Ludovicus Cornarius* a Learned *Venetian*, wrote a Treatiſe of Sobriety and Temperance. and gives himſelf as a Teſtimony of the Benefit of it. *I was*, ſays he, *till the Fortieth Year of my Age, continually afflicted with a Concatenation of Diſtempers, and always out of Order. I was moleſted with Crudities at my Stomach, Fevers of all ſorts, a Pleuriſy, and was often laid up of the Gout.* At length this Gentleman, by the advice of his *Phyſicians*, took up ſuch a ſober and temperate way of Living, that in one Years time he was almoſt free from all his former Diſtempers. He broke his Arm and Leg by a fall in the Seventieth Year of his Age, and tho nothing leſs than Death was expected from that Accident, yet he recover'd without the uſe of Phyſick; his *Temperance* preventing the recurrency of Humors to the parts affected. In the Eighty third Year of his Age he was ſo Hale, Vegete, Brisk and Vigorous, that he could run up a ſteep Hill, leap upon his Horſe from the plain Ground, and perform all his Youthful Exerciſes. His allowance of *Bread* and all other *Aliments* was but Twelve Ounces a Day, and Fourteen Ounces of *Drink* for the ſame time; and if by chance he exceeded he was apt to relapſe into his former ill habits. This Relation was written by himſelf, and is annexed to *Leonardus Leſſius* the Phyſician's Book, Printed at *Amſterdam* 1631.

Herodot. l. 9. p. 206. *Cato* the Younger marching his Army through the hot and weary *Sands* in the Deſarts of *Lybia*, the whole Army was ſo oppreſs'd with an immoderate *Thirſt*, that they were ready to faint and dye away.

In

In this Diſtreſs one of the Soldiers preſented him with ſome Water in a Helmet, that he had found with great difficulty to quench his Thirſt; *Cato* took the Water into his Hand to accept the Courteſy, but power'd it on the Ground in the ſight of all his Army, as diſdaining to receive a Benefit himſelf, which he could not Communicate to his whole Army, by which Example of *Temperance* and *Tenderneſs*, he encouraged his Soldiers to endure their Hardſhips chearfully.

Ageſilaus King of *Sparta*, marching with an Army to aſſiſt the King of *Egypt*, at his Arrival the King, his Nobility and great Commanders, with infinite Numbers of other People, went out of Curioſity to ſee him, and what raiſed their Admiration was, that when they ſaw the great Preſents that were made him, to ſecure his Welcome and acknowledge his Favour, he took only of the *courſeſt Diet*, and bid the *Perfumes*, *Confections*, *Jellies*, and dainty *Sweetmeats* ſhonld be given to his Slaves. Clerk's *Mir.* c. 113; p. 557.

CHAP. CXXXIII.

Spain *and* Spaniards, *their Character.*

SPain has been always reputed a conſiderable Country, witneſs the *Romans* by whom ſhe was *Prima Tentata* and *Ultima Subacta*, firſt attempted and laſt ſubdued: For the Antient *Romans* like the new Eccleſiaſtick Lords of *Rome*, and the new Spauned *Jeſuits*, ſought moſt after thoſe places where the Plenty and Pleaſure of the Soil, might ſtrive with their deſire to make them happy, and where they might meet with Fat and Golden Returns: And here for the clear temper of the *Air*, the Salubrity of the *Soil*, and the conſtancy of one ſort of Weather a long time, has *Homer* and other Authors placed the *Elyſian Fields*. Navigators know when they come near the Coaſt of *Spain*, by the Fragant Odor which *Roſemary* and other Howel's *Germ. Diet.* p. 14.

Aromatick Vegetables that grow there wild in the common Fields, do uſually perfume the Air with.

The Bowels of *Spain* abound with excellent *Mettals.* What *Steel* goes beyond that of *Biſcay?* What *Silver* comparable to that of *Medina?* What *Gold* purer than that which is found in *Tagus?* What *Silk* better than that of *Granada* and *Valentia?* What *Flax* ſo good as that of *Murcia?* Or what *Wool* primer than that of *Segovia? Spain* is not parched with ſo violent a *Sun* as the Coaſts of *Africa*, is not diſquieted with ſuch impetuous *VVinds* as *France*, ſhaken with ſuch *Earthquakes* as *Italy*, or benum'd with exceſſive *Cold* as other Regions; but pertakes of all theſe in a middle kind of Temperature, and her *Paſtures* are in ſome places ſo Exuberant, as about *Cadiz*, that the *Milk* cannot turn to *VVhey*, nor can be made into *Cheeſe*, unleſs Water be mingled with the Milk, it is ſo thick and Creamy.

How *Spain* abounds in *Marble* and other curious *Stones* for Architecture, the Monaſtery of St. *Lawrence* near the *Eſcurial* can Witneſs: A Stupendous Fabrick, an Egregious and Imperial piece, which coſt *Philip* II. more than Twenty Millions of Gold the Building. This *Monaſtery* and *Royal Palace* the *Eſcurial*, exceeds any Structure in the World beſides for Matter and Form. For delicate *Orchards*, curious *Aqueducts* and *Fountains*, for Grotts and Groves, for Galleries and *Ambulatories*; and for *Neatneſs* and *Amenity* of all things, you would think it ſome *Earthly Paradice*: And if he that would take an exact ſurvey of this ſtately Structure, muſt go *Thirty three Miles*, paſſing from Room to Room, from Quadrangle to Quadrangle, with other places annexed; you may eaſily judge the Magnitude and Vaſtneſs of the whole. What can compare with *Sevil* for Riches, which pays the King for Goods Imported above a Million a Year? What place can compare with *Valladolid* for a large Market place of Seven hundred Paces compaſs, and the *Salubrity* of Air? What Town is like *Madrid* the greateſt Village in the World, and ſometime the moſt Populous? What a Beauteous City is *Valentia*, where there is a kind of Spring all the Year? The only place to make a Man forget his own Country.

The

The *Spaniards* have been always reputed a ſtout Magnanimous People, Contemners of Death, and mighty Conſervators of *Liberty*. Nor are they leſs skillful in managing the Pen than the Gun and Sword, and have afforded as many Learned Men as any other Nation. 'Tis true they don't VVrite ſo much, nor Print ſo often as other People, but in what they Publiſh they generally exceed all other Authors. The *Spaniſh* Monarchy is the greateſt that has been ſince the Creation, conſidering all things; take all the Members together and 'tis ten times bigger than the *Ottoman* Empire, for the Sun always ſhines upon ſome part or other of it. That King has Dominion on both the *Hemiſpheres*, which no other Monarch in the VVorld has beſides. But that which moſt tends to the Glory of the *Spaniards* is their Policy and Prudence in Governing ſo many diſtinct Regions, ſo many ſquander'd Kingdoms, ſo many Millions of People of differing Humours, Cuſtoms and Conſtitutions.

But what has been ſaid of *Spain* already will meet with great Abatements, when we conſider that her Commendations referr'd only to *ſome parts of Spain*, and to time long ſince paſt; what it was, not what it is; for unleſs a Man be ſtark blind he muſt ſay, that *Spain* is the moſt *Unhusbanded* and the *Sterileſt* Country in *Europe*, the thinneſs of People, and the fulneſs of *Fruitleſs* Hills, which in truth are no better than Wilderneſſes: Inſomuch that tho' ſhe be mightily drained of her Inhabitants, yet ſhe has not *Bread* enough to put into the Mouths of the ſixth part of them; but muſt be ſupplied from *Germany*, *France* or *Sicily*: Yet there is no People can ſo artificially diſſemble *Plenty* as the *Spaniard*, who will ſtand at his Door, ſtroke his Beard and Breaſt from Crums, and pick his Teeth in as much *State*, as if he had been at a Feaſt in *Germany* or *England*, when he has had nothing but *dry Bread*, rubb'd with a bit of *pickled Herring* for his Dinner. 'Tis true, they are Zealous in their Religion, but that they owe to the *Inquiſition*; for if they doubt or diſpute any thing of the *Roman* Church, they are anſwer'd with a Sillogiſm of *Fire* or *Hemp*, which concludes more ſtrongly than a Sillogiſm in *Barbara*. The *Spaniards* are moſt

made up of Imagination, and a kind of fantaſtick *Gravity*, which cloak a great deal of Pride. They believe more what they *Fancy*, than what they do or are: And for his State, you ſhall ſee him march *Gravely* with a croud of Servants or Slaves, two before him, another holds his Hat upon occaſion, another his Cloke if it Rains, another carries a Clout to wipe the Duſt off his Shooes, another a Cloth to rub his *Gennet* while he hears *Maſs*, another a *Curry-Comb* to Kemb his Mane, and all theſe when they come home, muſt be content with a *Brown Loaf* and a *Raddiſh* a piece for their Dinners.

The preſent Power of *Spain* is dwindled to nothing, the *Netherlands* coſt her ten times more than they are worth, if they were to be ſold in the Market. *Naples* is Tottering and its Fate to be read in its Forehead, and *Sicily*, while things ſtand as they do, dreads another *Maſſacre*. *Milan* is the Seat of War, and can ſcarce be Succour'd by the *French*, if *Savoy* joins in the Confederacy: *Catalonia* is upon Terms of Revolting as ſoon as they find an Army to cover them. *Portugal* is in open War againſt *Spain*, while in *French* Hands the *Grandees* are diſcontented to ſee the *French* their Maſters, and all things tend to the ruin of *Spain* while Govern'd by *French* Councils, which nothing can prevent but ſending King *Anjou* home again, and Eſpouſing the Intereſts of *Charles* III. their Lawful Sovereign.

They have been accounted *Prudent* and *Politick*, but with this Allay, that a *Jeſuite* has always held the *Helm* of their Government; a ſort of People they always hug and doted on, inſomuch that a *Burgundian* Nobleman ſaid, *Un Eſpagnol ſans ſon Jeſuite, eſt comme un Perdrix ſans Orange. A* Spaniard *without a Jeſuite is like a Partridg without an Orange*; and how much they were miſtaken in their haſty compliance with *Portocarero*'s forged Will, and his ſucceſſive Advices, time will manifeſt.

CHAP.

CHAP. CXXXIV.

Men of extraordinary Strength *and Tallneſs.*

George le Feur a Learned *German* Author tells us, that in the Year 1529 there lived a Man in *Miſnia* in *Thuringia*, named *Nicholas Klumber*, an Eccleſiaſtick and Provoſt of the great Church, that by main Strength, and without the help of a Pulley or other Engine, took up a Pipe of *Wine* in a *Cellar*, carried it into the *Street* and laid it upon a *Cart*. The ſame Author ſays, That there was a Man at *Mantua* named *Rodomas*, that could break a Cable as thick as a Man's Arm, with as much eaſe as a Brown Thread. Hakewels *Apol.* c. 5. p. 215.

Mr. *Richard Carew* in his Survey of *Cornwall*, tells us, that a Tenant of his, named *John Bray*, carried about the length of a *Butt* at one time, ſix Buſhels of *Wheat Meal*, at the rate of Fifteen Gallons to the Buſhel, and a great Lubberly Miller of Twenty Years of Age hanging upon it. To which he adds, that *John Roman* of the ſame County, a ſhort clownish Grub, would carry the whole Carcaſe of an *Ox* upon his Back, with as much eaſe as another of a greater Stature could carry a Lamb. Ib. *Apol.* l. 3. p. 216.

Caius Marius, who was originally a *Cutler*, and in the time of *Galienus* Elected Emperor by the Soldiers, was ſo ſtrong a bodied Man, that the Veins of his Hands appeared like Sinews. He could ſtop a Cart drawn with Horſes, and pull it backwards with his fourth Finger: If he gave the ſtrongeſt Man a Fillep, it was felt like a blow on the Forehead with a Hammer: With two Fingers he could break many things twiſted together. Pollio. Camer. *hor. Subcis.* Cent. 1. p. 337.

John Courcy Baron of *Stoke Courcy* in the County of *Sommerſet*, who was the firſt *Engliſhman* that ſubdued *Ulſter* in *Ireland*, and was honour'd with the Title of *Earl* Fuller's *Worthies*, p. 26.

Earl of it, was ſome time after ſurprized by *Hugh Lacy* his Competitor for that Title, ſent over into *England*, and committed to the Tower by King *John*. A *French* Caſtle being in diſpute by the two Kings of *England* and *France*, they agreed to decide it by a Combat in their Preſence. *Courcy* was ſent for out of the Tower to engage the *French Champion*, and being weakned in Body by a long Impriſonment, was allowed a time to ſtrengthen himſelf by good Diet, and the *Frenchman* obſerving how much and heartily he Eat and Drank, and thereby gueſſing at his Strength, ſaid he was a *Canibal*, that when he had kill'd him would eat him, and therefore declined the Combate. Afterwards the two Kings deſiring to ſee a Proof of *Courcy*'s Strength, cauſed a Steel Helmet to be laid upon a *Block* before him, which *Courcy* at one blow cut in pieces, and ſtruck his Sword ſo far into the Block, that no Man but himſelf could get it out again.

Camerar. *hor. Subcis. Cent.* 1. p. 378.

The Emperor *Aurelian*, as 'tis Recorded in Hiſtory by *Flavius Vopiſcus*, was very tall of Stature, and of ſuch wonderful Strength, that in a pitch'd Battle againſt the *Sarmatians*, he kill'd in one Day with his own Hands Fourty eight of his Enemies, and in ſome Skirmiſhes afterward made them up Nine hundred and fifty. When he was Collonel of the Sixth Legion, he made ſuch a ſlaughter among the *Franci*, that Seven hundred of them periſh'd by his own Sword, and Three hundred were ſold that were taken Priſoners by himſelf.

L. 7. c. 16. p. 165.

The talleſt Man, ſays *Pliny*, that was found in our Age, was one named *Gabara*, who was brought out of *Arabia*, in the Reign of the Emperor *Claudius*, and was nine Foot and nine Inches high. I ſaw a Girl in *France*, ſays *Bartholinus*, of Eighteen Years of Age, who tho deſcended from middle ſized Parents, was of ſuch a Gyant like Stature, that her Hand in length and bigneſs was proportionable to three Mens Hands, if they had been joined together.

Hiſt. Anatom. p. 198.

Zuing. *Vol.* 2. p. 276.

Maximinus the Emperor, was eight Foot and a half in height; he wore his Wive's Bracelet as a Ring upon his Thumb, and his Shooe was longer by a Foot than any other Man's. He was a *Thracian*, Barbarous,

barous, Cruel and hated of all Men, and fulfilled the Proverb, *That high Rooms are always ill furnish'd:* For,

The greatest Vertues oftnest lies,
In Bodies of the middle size.

CHAP. CXXXV.

Swift Runners.

PHilippides being sent on a Message from the *Athenians* to the Republick of *Sparta*, to gain their Assistance against their Enemies the *Persians*, run within the compass of two Days an Hundred and Fifty *Roman* Miles and a half. Plin. l. 7. c. 20. p. 167.

King *Henry* V. of *England*, was so swift of Foot, that he and two of his Lords, without the help of Bow or Toyle, would take a *Buck* or *Doe* in a large Park or Forrest. Bak. *Chron.* p. 388.

Harold the Son of *Canutus* II. succeeded to the Crown of *England*, and was such an excellent Footman, that few Horses were able to keep him Company. He would single handed run a Hare to Death, and therefore was Surnamed *Harefoot*. Zuing. *Vol.* 2. p. 388.

The *Piechi* are a sort of Footmen that carry the Expresses of the Grand Signior from one place to another as occasion offers, and run with such wonderful Swiftness, that with a little short Pole-Ax and a Viol of Sweet Waters in their Hands, they will run from the Port of *Constantinople* to *Adrianople* in the space of a Day and a Night, which is about One hundred and sixty *Roman* Miles. Lips. *Epist. Cent.* 3. p. 271.

Under the Emperor *Leo*, the same that succeeded *Marcian*, there was a *Greek* named *Indacus*, a Man of extraordinary Courage, and of wonderful nimbleness of Foot. He was to be seen at parting, but vanish'd in the twinkling of an Eye; he rather seem'd Zuing. *Vol.* 2. l. 5. p. 388.

ſeem'd to *fly* than run over Mountains and dangerous Precipices, and would run further in a Day than any Poſt could ride, tho' he ſtaid not a Minute to change his Horſe, and having perform'd his Journy, would return back the next Day, tho' there was no occaſion for making ſo much haſt, meerly becauſe he took delight in Running, and never complain'd of being Weary:

Solin. c. 6. p. 190. *Bocchius* tells us, that *Polymneſtor*, a Boy of *Mileſia*, being put out by his Mother to keep *Goats*, to a Maſter that had many of them; while he was in this Service he purſued a Hare for his Recreation, and made ſuch good uſe of his Legs that he overtook and catch'd her; which being made known to his Maſter, he introduced him into the *Olympick* Games, where as Victor he gain'd the *Crown*, in the Forty ſixth *Olympiad*.

Purch. *Pilg.* p. 1066. In *Peru* they have *Caſquis* or *Foot Poſts*, to carry Letters or Meſſages from Place to Place, who have Houſes about a League and and a half aſunder, they running each Man to the next, will run Fifty Leagues in a Day and a Night.

CHAP.

CHAP. CXXXVI.

Of the Myſtery of Sympathy *and Antipathy.*

I Call them *Myſteries* becauſe the *Relations* touching the force of *Imagination*, and the ſecret *Inſtincts* of Nature are ſo uncertain, that they require a great deal of *Examination* before we can conclude upon them; for oftentimes, when Men think they have ſolved the Doctrine of *Occult Qualities* by ſome intervening Accident or repeated Experiment, they are as much in the dark as ever. That there are many things that work upon the Spirits of Men is certain, but the *Modus* of *Sympathy* and *Antipathy* is a Subject of ſuch a nature, as is only proper for the exerciſe of *Wit*, not of *Demonſtration*; and in theſe abſtruſe Operations, it may be ſaid of the beſt *Philoſophers*, as ſome ſay of *Phyſicians*, they are in their higheſt Excellencies but good Gueſſers. That things operate thus and thus we are confirm'd by every Days Experience, but the cauſe of their Operations in *Nature*, the Divine Power is often pleas'd to conceal, *till we ſhall know as we are known at the Revelation of all things*. To give many Examples of *Sympathy* and *Antipathy* were to light a Candle to the Sun; for there is ſcarce a Man breathing upon the Face of the Earth, but is able to give an Example in his own Perſon: However I ſhall treat you with ſome, and aſſign the beſt Reaſons that hitherto have been given for them, and firſt of *Sympathy*.

There are many ancient and received Traditions and Obſervations, touching the *Sympathy* and *Antipathy* of Plants, for that ſome will thrive beſt, growing near others, which they impute to *Sympathy*, and on the contrary, but that is a grand miſtake, and the true reaſon of their thriving, is, that one Plant draweth ſuch a particular Juice out of the Earth, as qualifieth the Earth, ſo as the Juice which remaineth is fit to nouriſh the other Plant; ſo the Neighbourhood

Verulams *Nat. Hiſt. Cent.* 5. p. 101.

hood does good; but where two Plants draw much the *ſame Juice*, there they ſtarve one another. Sow *Onions-ſeed* under a *Roſe Hedge*, the *Roſes* will be ſweeter and larger, and the *Onions* will be bigger and ſmarter taſted, becauſe they draw contrary Juices, and improve one another, by drawing out what is offenſive to each particular.

Id. p. 210. It hath been obſerved that the *Diet* of Women with Child, does work much upon the Infant. As if the Mother eats *Quinces* often, and the Seeds of *Coriander*, the nature of both which, is to repreſs and ſtop Vapours that aſcend to the *Brain*, it will make the Child witty and ingenious.

Id. *Mummy* has a great Force in ſtanching *Blood*; which as it may be aſcribed to the mixture of *Balmes* that are glutinous; ſo it may alſo partake of a *ſecret* propriety in the Blood, which draweth Man's Fleſh. It is approved, that the *Moſs* which grows upon the Skull of a dead Man unburied, will ſtanch Blood potently. And ſo do the *Dregs* or *Powder* of *Blood* ſevered from the *Water*, and *dried*.

I would have it throughly enquired into, whether there be any *ſecret Paſſages* of *Simpathy*, between Perſons near of *Blood*, as Parents, Children, Brothers, Siſters, Husbands, Wives, *&c.* becauſe Hiſtory is very full of Examples, that upon the Death of Perſons of ſuch nearneſs, Men have had an inward Sence of it, tho' it has happen'd at far diſtant Places in remote Countries beyond the Seas, and ſo of other remarkable Things.

Id. p. 212. *Pius Quintus* at the very time, when that memorable Victory was won by the *Chriſtians* againſt the *Turks*, at the Naval Battle of *Lepanto*, he being then hearing Cauſes in the *Conſiſtory*, broke off ſuddenly, ſaying, to thoſe about him, *It's now more requiſite that we ſhould be giving thanks to God, for the Victory he has given us againſt the Turks*. It's true, that Victory had a Sympathy with his Spirit, for it was meerly his work to conclude that League; or it may be it was a divine Revelation; but what ſhall we ſay then, to a number of Examples among the *Grecians* and *Romans*? Where the People being in *Theatres* at *Plays* have had news of Victories and Defeats, ſome few Days

Days before it was poſſible for a Meſſenger to arrive.

There are ſo many Examples of *Antipathy* which we cannot poſitively account for, that it would be an endleſs task to recite them: As that of the Poet, *----- Non amo te Sabidi-----* &c.

Thee Sabides *I do not love,*
Tho' why I cannot tell:
But that I have no love to thee,
This I know very well.

Cardinal *Don Henrique a Cardona*, would fall into a Swoon at the ſmell of a *Roſe*: Cardinal *Caraffa* was forced to incloſe himſelf in a Chamber, all the time that Roſes were blowing, and durſt not go abroad for fear of being *ſuffocated* by a ſmell that others Covet: And Sir *Kenelm Digby* writes, that the Lady *Hennage* of the Bed-chamber to Queen *Elizabeth*, had her Cheek bliſter'd by laying a Roſe upon it. Some have averſion to a *Cat*, others to a *Pig*, others to *wild Fowl*, and there is ſcarce a joint of Meat, either of *Beef*, *Mutton*, *Veal*, *Pork* or *Lamb*, or any other eatable, but there is ſome Perſon to be found that has an *Antipathy* againſt it: Of which nothing elſe can be ſaid, but that thoſe Creatures, and Meats which the Mother had an averſion to, occaſion'd by *fancy* and *indiſpoſition* of Body in *breeding* the Child, the ſame by the *Imagination* of the Mother, impreſſes and fixes into the very Nature of the Child ſhe goes with.

Schenck. *Obſ.* p. 891.

Treat. of Bodies, p. 336.

CHAP.

CHAP. CXXXVII.

Of the Senſe of Taſting, *how Exquiſite in ſome, and loſt in others.*

AMONG the five Senſes *Taſting* is a very neceſſary one, for by it we diſcern what is wholeſome, and what is hurtful; it perceives all Savours by the *Tongue* and *Palate*, by the means of a thin *Spittle*, or a watery *Juice*. The *Organ* of taſt is the *Tongue*, and its *Libative* Nerves; the *Medium* is a watery Juice; the object *Reliſh* or *Savour*, which is a quality in the Juice, ariſing from the Mixture of Things taſted. *Epicures* above all Men pretend to have this ſenſe in Perfection, which is a great miſtake, and upheld by a wanton curioſity, or a humor of approving or diſcommending; for in truth, none have this ſenſe ſo Exquiſite, and in great Perfection, as the *temperate* Man, for Satiety, Gormandizing and Exceſs in Drinking, firſt Palls, and then deſtroys it.

Life of Father Paul, p. 47. Father *Paul Sarpi*, a Perſon of ſingular Qualifications, and profound Learning, had all his *Senſes* ſo vivacious and ſprightly, as few other Men were bleſs'd with. His *Taſt* was ſo perfect, that he was able to diſcern almoſt inſenſible Things: But in compound Meats, it was a wonder how quickly he could diſtinguiſh what was beneficial, from what was dangerous, and thereby prevented the attempts of his Enemies to Poiſon him, and preſerv'd himſelf to a very old Age, being ſeventy and one when he died.

De Hom. Excreme. c. 14. p. 115. *Rodericus Fonſeca* acquaints us, that in a *Plague* which happened at *Lisbon* in *Portugal*, there was an unlearned Man who went to diſeaſed Houſes, to make Experiment of ſuch as were in Fevers, whether they had the Plague or not; which he perform'd after this manner. In the firſt aſſault of a Fever he taſted the Patient's Urine, and if it was ſweet upon the Palate, he gave

gave judgment that the ſick Perſon was viſited with the *Peſtilence*, and if it was ſharp or briniſh, that it was only a Feaver, and not Mortal: And as it appear'd by the Event, his Taſt was ſo exquiſite and true to him, that the Patient ſucceeded according to his Prognoſtick.

Sir *Kenelm Digby* ſays, that 'tis the cuſtom of ſome *Hermits* that abide in the Deſerts, by their *Smell* and *Taſt* to inform themſelves, whether the Herbs, Fruits and Roots, they meet withal in thoſe ſolitary and unfrequented Places, be proper for them to feed on or not, and accordingly eat or refuſe them. *Treatiſe of Bod.* p. 295.

Cardanus reports, that he knew *Auguſtus Corbetas*, an eminent *Patrician* of their City, whoſe *Smell* was very good, but he had no *Taſt* at all. He could ſmell *Ginger*, *Pepper* or *Cloves*, but could not Taſt them, or diſcern their potential Heat, and ſo of other Things.

Lazarus, commonly called the *Glaſs eater*, was well known to all in *Venice* and *Ferrara*. He never had any Taſt, or knew what it was, could not diſcern berween ſweet and ſour, freſh and ſalt, inſipid and bitter; but all things, whether Glaſs, Stones, Wood, Coals, Linnen or Woollen Cloath, Tallow, Candles, or the Dung of Animals, came all alike to him; he found neither pleaſure or offence in Eating. When he was dead, *Columbus* open'd him, and found that the fourth Conjugation of *Nerves*, which in other Men (for their *Taſt* ſake) is extended long, in this Man did not bend it ſelf towards the *Palate* or *Tongue*, but was turn'd back to the hinder part of the Head. *Sennertus* gives us the like Hiſtory of a *Lorrainer*, from *Johannes Neſterus* an eminent Phyſitian, and it is related in Mr. *Boyl*'s Philoſophical Experiments. Columbus Anatom. *l.* 15. *p.* 486.

CHAP. CXXXVIII.

Touching, *or the Senſe of Feeling.*

TOUCH is the laſt of the *Senſes*, and tho' accounted the moſt *Ignoble*, is of as great Neceſſity and Pleaſure as the other. Its *Organ* are the *Nerves*. Its *Object* the firſt *Qualities*, hot, dry, moiſt, cold, and thoſe that follow them, hard, ſoft, thick, thin, &c. In the other Senſes, divers other Creatures ſurpaſs Man, yet he is ſo exquiſite in the Judgment of the *Touch*, therein he excels all other Creatures, and in ſome Perſons this Senſe has diſcover'd it ſelf in its ſuperlative Excellency.

Mr. Boyl's Hiſt. of Colours. 1. 42.

Meeting caſually ſays Mr. *Boyl*, with the deſervedly famous Dr. *Finch*, extraordinary Anatomiſt to the Duke of *Tuſcany*, he told me of a great Rarity he had ſeen at *Maeſtrich* in the *Low Countries*: A Man that could diſcern Colours by the Touch of his Finger, but could not do it unleſs he was Faſting; any quantity of Drink taking from him, that exquiſiteneſs of Touch, which is requiſite to ſo Nice a Senſation.

Johnſton's Nat. Hiſt. p. 87.

It is credibly reported of Count *Mansfeild*, that though he was Blind of both his Eyes, yet by his *Touch* only he could diſtinguiſh between *Black* and *White*, and name them in their proper Colours, which was the one, and which was the other, without ever being miſtaken.

Hiſt. Anat. Cent. 4. p. 401.

A certain young Man, ſays *Bartholinus* had totally loſt his Senſes of Taſting and Feeling, nor was he at any time an Hungry, yet eat as other Men do to ſuſtain Life, but more out of cuſtom than neceſſity. He could not walk but upon Crutches, and the reaſon of it was, he did not know where his Feet were, or whether he had any or not.

That

That Excellent *Lithotomiſt*, Mr. *Hallier* acquaints us, ſays Mr. *Boyle*, that among other infirm People, that were ſent to be cured in a great Hoſpital wherein he was imployed as a *Chirurgeon*, a Maid of about eighteen or nineteen Years of Age, had ſo utterly loſt the Senſe of Feeling in all the external Parts of her Body, that ſevere Trials of pinching and burning were employed, but to no purpoſe; for ſhe was as unconcern'd at them, as if they had been tried upon Wood, Stone, or a dead Body. Having thus remained a long time in the Hoſpital, without any Symptom of amendment, or hope of Cure: Dr. *Harvey* upon the ſtrangeneſs of the Accident, and to ſatisfie his Curioſity, ſometimes made her a Viſit, and ſuſpecting her Diſtemper to be *Uterine*, and cureable only by *Hymeneal* Exerciſes, he adviſed her Parents, who were of good ſubſtance (and did not ſend her thither out of Poverty) to take her Home, and provide her a Husband; they followed the Doctor's advice, and were not long before they diſpoſed of her in Marriage, which in effect was her perfect Cure, as the Doctor had prognoſticated.

Mr. Boyl's Experiments Philos. p. 72.

CHAP. CXXXIX.

Of the Teeth, Tongue, *Voice and Speech.*

NAture has given mankind *Teeth*, chiefly for two Reasons, first to prepare the Meat, that it may be fit to be received into the Stomach, which is call'd the *first Digestion*, and secondly to render Speech articulate and pleasant to the Ear, the want whereof Causes a Mumbling, unintelligible Noise. The *Tongue*, setting aside its beneficial Uses, is an unruly Member, and therefore as the *Moralists* say, stands in need of a double inclosure of Lips and Teeth, that it might not break loose to the prejudice of the Owner.

Reald. Columb. Anat. p. 65.

The number of *Teeth* are thirty two, and when they exceed that number, they are accounted *Preternatural*, and when they come short of it, Nature is said to be defective. *Columbus* says, he saw one over in a certain Nobleman. Some have had but twenty eight, which is thought to be the lowest, and yet the same Author observed, that Cardinal *Nicholaus Ardinghellus* had only twenty six in his Mouth, and yet had never lost any as himself related.

Plut. in vit Pyrrh. p. 384.

Pyrrhus King of *Epirus*, had no Teeth in his Upper Jaw, that is to say, not distinguishable one from another, as in other People, but only one intire Bone possessing his Gumb, notched a little on the Top, where the Teeth in other Men are divided.

Bartholin. *Hist. Anat.* Cent. 1. p. 48.

It is credibly reported that *Louis* XIII. King of *France*, had a double Row of Teeth in one of his Jaws, which was the cause that he had an Impediment in his Speech.

Cornman. de Mirac. vivor. p. 92.

The Lord *Michael de Ramagniano*, at the Age of ninety Years cast his *Teeth*, and had a new set that came in their places. The Emperor *Charles* IV. had one of his Grinders dropt out, and another came in the Room of it, tho' he was then in the seventy first

Yea

Year of his Age: *And an Engliſh Gentleman whoſe name I cannot recover, from a decrepit old Age, grew up right, renewed his Conſtitution, and had a new ſet of Teeth, by the frequent Uſe of bathing and drinking the Bath Water, which has been cuſtomary ever ſince.*

Amatus Luſitanus gives us a relation of one *James*, that had long Hairs growing upon his Tongue, which as often as they were pull'd out, would grow again. *Schenkius* ſpeaks of divers Perſons that had Stones taken out of their Tongues, ſome as big as a Peaſe, others as big as a Bean, which obſtructed the Freedom of Speech, which they recover'd again, the cauſe being taken away. Donat. *Hiſt. Med. Mir. l.* 6. *p.* 302. Schenk. *Obſ. Med. p.* 182.

The Wife of *Nauſimenes* the *Athenian*, having ſurprized her Son and Daughter in the horrid Act of Inceſtuous Copulation, ſhe was ſtruck with ſuch Confuſion, that ſhe loſt the uſe of her Speech, and was mute as long as ſhe lived. Valer. Max. *l.* 1. *p.* 30.

Atys, the Son of King *Cræſus*, being Dumb from his Birth, ſeeing a Soldier about to kill his Father, cried out, *O Man, Man, do not not kill* Cræſus; and by this violent Paſſion looſing the Strings of his Tongue, he had ever after a free uſe of Speech. Schenck. *l.* 1. *p.* 183.

CHAP. CXL.

Lovers of Truth, *and Abhorrers of Falſhood.*

Apollonius ſaid, it was for *Slaves* to Lie, and for *Freemen* to ſpeak Truth. 'Tis the chief and fundamental Part of all *Virtue*, and ought to be beloved for it ſelf. A Man muſt not always tell *All*, for that were *Folly*: But what a Man ſays, ſhould be what he thinks, otherwiſe 'tis down right Knavery. I know not what advantage Men propound to themſelves to run in an eternal Track of Lying and Diſſembling, unleſs they deſign never to be believed when they ſpeak Truth. 'Tis a Maxim among *Politicians*, that *who know not how to Diſſemble, know not how to Rule*: Certainly theſe Men never regard Conſequences, for what is this, but to give warning to all they have to do with, that what they ſay is nothing but Lying and Deceit. The firſt thing that corrupts Manners, is baniſhing of Truth, which *Pindar* ſays, is the ſupport of all Virtues, and the firſt Article that *Plato* requires in the Government of his Republick.

Peach. *Compl. Gent.* p. 208.

The *Perſians* and *Indians* had a Law, that who ever was three times juſtly convicted of ſpeaking *Falſhood*, ſhould, upon pain of incurring the penalty of Death, *never ſpeak word again while he lived*, but continue under *Silence* and *Reproach* to his Death.

Heidfeld. Sphynx. p. 674.

Cornelius Nepos ſays, of *Titus Pomponius Atticus*, a venerable *Roman* Knight, that he was never known to tell a Lie, or, but with great uneaſineſs, to hear another do it. His Veracity, Juſtice and Integrity were ſo Conſpicuous, that happy were the Men that could entruſt their *All* in his Hands, and for the ſame reaſon the *Senators* themſelves, beſought him to take the Management of Divers great Officers of Truſt under his own Management.

The

The Duke *d' Oſſuna* ſometime Vice-Roy of *Naples*, having leave from his Catholick Majeſty to releaſe ſome *Gally Slaves*; when he came to *Barcelona* he went on board the Admiral Gally, and ask'd ſeveral of the *Slaves* what Crimes they had committed, that brought them to that Puniſhment: Every one excuſed themſelves by ſaying it was out of *Malice*, or the Judges being Corrupted by *Bribes*, but all very Unjuſtly; till he came to a little ſturdy Fellow, who ſaid, *He was juſtly condemn'd to that* Slavery; *for being in want of Money he robb'd a Man on the Highway, near* Sarragoſa, *to ſupply his Neceſſities*. Upon which the Duke gave him two or three blows over the Shoulders with a ſmall Cane he had in his Hand, ſaying, *Oh you great Rogue, what makes you among ſo many honeſt innocent Men, get you out of their Company for ſhame.* So he that ſpoke Truth had his Liberty, and thoſe that Lyed continued to drudg at the Oar. Howel's *Fam. Epiſt. Vol.* 1. p. 37.

It is well remembred of our King *Henry* V. that he had a Vertue of *Cæſar* in him that *Alexander* the Great wanted, and that was *Sobriety*, he would not be overtaken in Drink, and a Vertue of *Alexander* that *Cæſar* wanted, and that was, he deſpiſed *Flatterers* and abominated *Lyars*. Lloyd's *State Worthies*. p. 201.

CHAP. CXLI.

Wiſhing *and Deſiring.*

ACcording to the Cuſtom of the World, is Circumſcribed under two Heads, *Good to our ſelves, and Evil to our Enemies*; the firſt is allowable in all Caſes, but the other is prohibited by the Laws of Chriſtianity, which commands us *to love our Enemies and do good to them that hate us*, a Doctrine often Inculcated but ſeldom Practiſed, Malice and Covetouſneſs are the Sharpners of Deſires, and prompt Men to exceed their Bounds to the Injury of others, in not being content with our own, but are ſtill wiſhing after the things which the Mind has repreſented as convenient for us, and likely to afford us Pleaſure. Thus we deſire not only the preſence of an abſent Good, but too often that which we have no juſt Title to, and from wiſhing proceed to violent Methods to obtain it.

Sueton. l. 2. c. 99. p. 118. *Auguſtus Cæſar* being a Man Piouſly enclin'd, as often as he heard of any Man that dy'd in quiet, without the doleful Pangs and excruciating Torments that bait ſome others to Death, he would implore the Gods, that he might have the like *Euthanaſia* or quiet paſſage out of the World, and he had the happineſs to have his Deſires granted him.

Busbequ. *Epiſt.* 4. p. 236. *Solyman* Emperor of the *Turks* deſired three things, that he might Live to finiſh the *Moſque* he had begun, that he might repair the *Aquæducts* at *Conſtantinople*, and poſſeſs himſelf of *Vienna* in *Germany*. The two firſt he lived to Accompliſh, but after all Attempts, could never make himſelf Maſter of *Vienna*, which he uſed to call by no other Names than his Scandal and Infamy, and 'twas thought his repeated Diſappointments of that Important City, haſtened his Death.

The

The *Spartans* ſeldom wiſhed any Corporal Miſ- Zuing. chief or publick Calamity to their Enemies, only *Theatr.* that they might be ſeized with an humour of *Build-* *Vol.* 1. *ing*, keep a Breed of *Race* and *Hunting* Horſes, and p. 187. that their Wives might make them *Cuckolds*, and I know not what greater Miſcheifs they could have wiſh'd; for the two firſt would exhauſt their Eſtates, and the laſt would make them live diſcontented Lives.

The *Cretans* when they wiſh'd the worſt ſort of Val. *Max.* Evil they could imagine againſt their private or pub- l. 7. p. lick Enemies, they us'd to Petition the Gods, that 194. they might take delight and accuſtom themſelves to ſome wicked Practice.

A *French* Commander, named the Lord *Cordes*, Grafton. was ſo ambitious of the Honour of taking *Calais* *Vol.* 2. from the *Engliſh*, that he would commonly wiſh, p. 882. that he might lye Seven Years in *Hell*, on condition that Important Garriſon were in the Hands of the *French*.

So Blind we are, our Wiſhes *are ſo vain,*
That what we moſt deſire procures our Pain.
Such is the gloomy State of Mortals here.
We know not what to Wiſh *or what to* Fear.
What then remains? Are we depriv'd of Will?
Muſt we not Wiſh *for fear of* wiſhing *ill?*
Receive my Council, and ſecurely move:
Intruſt thy Fortune to the Powers above,
Leave them to manage for thee, and to grant
What their unerring Wiſdom ſees thee want.

Dryd.

CHAP.

CHAP. CXLII.

Of Witches *and* Witchcraft.

MEN are moſt apt to *Believe* what they leaſt *Underſtand*, through the luſt of Humane *Wit*, or an affected Curioſity in telling unaccountable Things; obſcure and incredible Reports are believed, and every extraordinary Occurrence, or what falls not within the reach of ſome Mens Reaſon, is preſently cried up for Witchcraft, and ſome old wrinkled *Females* are Sacrificed to *Miſtakes* and Popular *Fury*, that knew nothing of the matter ſhe was accuſed of. Generally the Stories of *Witches* and Diabolical *Contracts* are ridiculous in their own Narration; as that three Men ſaw this ſuſpected *Witch* ſuch a Day and Hour in the *Eaſt*, three the next Day in the *Weſt*, at ſuch an Hour in ſuch a Place and in ſuch a Habit: Now is it not more natural and rational, that two Men ſhould *Lye*, than that one Perſon in twelve Hours time ſhould fly with the Wind from *Eaſt* to *Weſt*? Why may we not rather believe a Man is diſtemper'd in his Mind, or fond of his own Invention, that tells this Story, than have our Faith impoſed upon, that an old Woman ſhould be carried upon a *Broom ſtaff* aloft in the Air, Fleſh, Blood and Bones as ſhe is, or Sail over the Sea in an *Oyſter-Shell*, a *Wooden-Diſh* or on *Trencher*? Certainly in ſuch Caſes, eſpecially where Life is concern'd, 'tis better to lean towards Doubt than Aſſurance, where things are hard to prove and dangerous to believe; but I won't attempt to rob any of their Opinion about *Witches* and *Witchcraft*, and therefore will give them the Relations as they come to Hand, without Obſervation or Reflection.

Travelling through the Territories of a Forreign Prince, he did me the Honour to let me ſee in his own Preſence, ten or twelve Perſons that were Priſoners for being convicted of Witchcraft; and among others

Mont. *Eſſ.* **Engl.** *Vol.* **3. P. 410.**

others *an old Hag, a real Witch in Foulneſs and Deformity*, who had long been Famous in that Profeſſion. I ſaw both *Proofs* and free *Confeſſions*, and I know not what inſenſible *Mark* upon the miſerable Creature: I examin'd and talk'd with her and the reſt as much and as long as I would, and made the beſt and ſoundeſt Obſervations I could, and in the end ſhould in *Conſcience* rather have preſcribed them *Hellebore* than *Hemp*; for the thing was rather to be attributed to *Madneſs* than *Malice*, and all their *Confeſſions* to *Dotage* and *Melancholy*.

Among the Witches in *Scotland Agnes Sympſon*, generally called *the wiſe Witch of* Keith, was moſt Remarkable. She had a *Familiar Spirit*, who was at her beck, appearing when ſhe call'd, and made anſwer to all her Demands, but could not kill the King, becauſe the Spirit ſaid, *he was a Man of God*. Spotſw. *Hiſt.* l. 6. p. 383.

Wenceſlous Son to the Emperor *Charles* IV. Eſpouſing the Princeſs *Sophia*, Daughter to the Duke of *Bavaria*, and the Duke knowing his Son-in-law much delighted in *Necromantick* Feats, he ſent to *Prague* for a whole Wagon load of *Witches* and *Conjurers* to make ſport at the Wedding; but while the greateſt Artiſt in theſe black Practices, was ſtudying for ſome uncommon Illuſion; in comes *Zyto*, *Wenceſlaus*'s own Conjurer, having his Mouth ſlit up to his Ears, and at one *Go down* ſwallow'd the Duke's chief *Conjurer*, all but his Shooes, becauſe they were Durty, which he ſpit a great way from him; but being unable to *digeſt* this Gobbet, he unloaded his Stomach and voided him downwards, into a great Fatt that ſtood full of Water, and brings him in wet as he was to the Company, who you muſt imagine laugh'd heartily at ſo ſtrange and pleaſant a Jeſt; but the other company of *Conjurers* would play no more. This Story my Author borrows from the Hiſtory of *Bohemia*, written by *Dubravius* Biſhop of *Olmuts*. *Zyto* the Conjurer was at laſt carried away alive Body and Soul by the Devil. Delr. Diſqu. *mag.* l. 2. p. 365.

Iamblichus a notorious Conjurer, having Sacrificed to the *Devil*, was raiſed immediately up ten Cubits high from the Ground, and to the Amazement of all the Spectators ſeemed to walk in the *Air*, and as *E-* Heyw. *Hier.* l. 4. p. 253.

vanippus

Antippus relates of him, his Clothes were strangely altered, as if they had been newly Dyed with a Thousand several beautiful Colours.

CHAP. CXLIII.

Wives, very Good, Bad, and Unnatural.

IT is a general receiv'd Opinion, that next to no Wife a good Wife is best, and ought to be every Man's care to keep her so. *Vir sine Uxore malorum expers est*, &c. is but the Language of the distrustful and suspicious part of Mankind; for all must not be condemn'd for some: There are many Good as well as Bad Wives, and he that has the good Fortune to meet with one of the former may write his Condition happy.

Optima viri possessio est Uxor Benevola,
Mitigans iram et avertens animam ejus a tristia.
Euriped.

Man's best Possession is a Loving Wife,
She tempers Anger and diverts all Strife.

A Good Wife is a young Man's pleasant Mistress, a middle aged Man's chearful Companion, and an old Man's Nurse, Friend and Physician, not to be seperated by any Calamity, but ready to share as well his Afflictions as Comforts. But the greatest Misfortune in the World is a Bad Wife; and when you would give all worldly Plagues a name worse than they have already, you may stain them with that Appellation: However we see, first or last, all Men will venture *For Better for Worse.*

And on their own Heads desperately stray,
Still to be happier the vulgar way.
Sidl.

Admetus

Admetus King of *Theſſaly*, when he lay upon his Death-Bed, was told by *Apollo*'s Oracle, that if he could procure any Perſon to dye for him, he might live longer yet; but when all refuſed, his Parents, *et ſi decrepiti*, Friends and Followers forſook him, his dear Wife *Alceſtus*, tho' young, cheerfully undertook it. Burt. Mel. p. 357.

The Emperor *Conradus* III. having block'd up *Guelpho* Duke of *Bavaria* in *Wirtzburg* in *Germany*, and reduced the place to extreme Exigents, at the Crys and Importunities of the Women in the Town, he publiſh'd a *Diploma* or Imperial *Placart*, wherein he indulged all Women this Priviledge, that they might freely depart from the Town, but not carry any Luggage with them, but what they could bear upon their Backs. Hereupon the *Dutcheſs* took *Guelpho* her Husband upon her Shoulders, and all the other Women following her Example, came out of the Gates, inſtead of Gold and Silver, laden with Men and Youths. The Emperor being much taken with this witty Stratagem, forgave *Guelpho* the Duke with all his Adherents. *Lorenzo de Medicis* Duke of *Tuſcany* reading this Story, was ſo tranſported with Joy and Pleaſure, that being ſick of an Indiſpoſition, to which his Phyſicians could apply no Remedy, recovered his Health by it, as we are told by *Bodin*. Camer. Oper. hor. Subciſ. c. 1. p. 228.

King *Edward* I. before his Father's Death, had a mind to exerciſe his Valour in the *Holy Land*, and at his coming thither having releived the great City of *Acon*, and kept it from being ſurrendred to the *Sultan*, that with other Acts of Courage and Conduct rendred him ſo hated by the *Turks*, that they reſolved to take away that Life by Treachery, whom they durſt not attempt in Battle. To this purpoſe one *Anzazim* a deſperate *Aſſaſſine*, under pretence of delivering Letters to him from the Grand Signior, gave him three dangerous Wounds with a *Poyſon'd Knife*, which were thought to be Mortal, and doubtleſs would have been Fatal to him, if the Lady *Eleanor* his Wife had not ſuck'd out the *Poyſon* with her Mouth, a rare Example of Conjugal Affection. Hiſt. Engl. Sive. Vol. I. p. 170.

But

But now we muſt turn the Tables, and ſhew you the Reverſe of this *Lovely Picture* in *Bad and Unnatural Wives*, who by their extravagant and vexatious Tempers, have haſtned the Deaths of their too Indulgent Husbands.

Stow's *Annals.* p. 77. *Bithricus* King of the *Weſt Saxons*, Eſpouſed the Daughter of *Offa* King of *Mercia*, who after he had Reigned Seventeen Years *Poyſon'd* him, and afterward fled into *France* with a great Maſs of Treaſure, where *Charles* the then Reigning Monarch, knowing ſhe was vaſtly rich, put it to her Election, whether ſhe would marry him or his Son? She made choice of the Son, becauſe, as ſhe ſaid he was the youngeſt. Then ſaid the King, *Hadſt thou choſen me thou ſhouldſt have had my Son, but now thou haſt put a ſlight upon me thou ſhalt have neither of us.* Then ſeized her Money and ſent her to a *Monaſtry*, where ſhe became a profeſt *Nun*, and afterward was Lady *Abbeſs* for ſome time, till ſhe was found to have committed Adultry with a *Layman*, and then was expell'd the Convent, and ended her Life in Poverty and Miſery.

Clark's *Mir.* c. 65. p. 296. *Semiramis* Wife of *Ninus* King of *Aſſyria*, was a very Ingenious and Beautiful Woman, whom her Husband paſſionately Loved, and was very Conſtant and Faithful to her; and ſhe being ſenſible he would deny her nothing, deſired him as an Evidence of his Affection, that he would reſign the Government of the Empire to her for *Five Days*. The King ſuſpecting no ill complied with her Requeſt, and now having the Power in her own Hand, ſhe cauſed her Husband to be Murther'd and Uſurpt his Empire.

Fulgos. *Ex.* l. 5. c. 3. p. 609. *Fulvius* being informed that the *Triumvirate* had Decreed him to be Baniſh'd, applied himſelf to his Wife, and deſired her for the Love he had always ſhew'd her, that ſhe would Compaſſionate his Circumſtances, and contrive ſome way to conceal him from his Enemies; and he had reaſon to believe that ſhe would conſider him in this Extremity, becauſe from a *Slave* he had made her a *Free Woman*, and taken her to be his Wife; but he found himſelf miſtaken, for ſhe ſuſpecting he was kind to another Woman,

Woman, discover'd him to the *Triumviri*, who put him to a miserable Death.

CHAP. CXLIV.

Wise *Speeches*, Witty *Sayings and Smart Replies.*

A Great Famine happening in the Reign of King *Edgar*, *Ethelwold* Bishop of *Wincheſter* Sold all the Church Plate, and employed the Money to relieve the Poor, saying, *There was no reason the senseless Temples of God should abound in Riches, while Men the living Temples of the Holy Ghost were ready to starve with Hunger.* Camb. *Rem.* p. 184.

Jeoffery, Natural Son to King *Henry* II. being made Bishop of *Lincoln*, used this Protestation: *By my Faith and the King my Father*, to whom *Gualter Mapes*, one of the King's Chaplains, said, *My Lord, you would do well sometimes to mention your Mother's Honesty, as well as your Father's Royalty.* Mapes de Nugis Curialium.

When *William of Wickham* begg'd the Bishoprick of *VVincheſter* of King *Edward* III. the King denied to give it him because he was Unlearned; to which the Bishop replied, *To make amends for that Fault I will make many Learned Men*, and perform'd his Promise in Founding *New Colledge* in *Oxford*, and another in *VVincheſter.* Camb. *Rem.* p. 186.

Elizabeth Widow of Sir *John Gray*, Petitioning King *Edward* IV. for her Jointure, the King importun'd her for another Favour; but the Lady told him his Suit was in vain; *for tho' she was of too mean a Quality to be his VVife, she thought her self too good to be his VVhore.* *Ibid.* p. 214.

When Sir *Thomas Moore* was first made a Privy Councellor, he opposed a Motion at the Board made by Cardinal *VVolsey*, which all the rest of the Coun- *Vita* Tho. Mori.

cil

cil aſſented to; whereupon the Cardinal in great Paſſion ſaid, *Are not you aſhamed, being the meaneſt Perſon here, to diſſent from the Opinion of ſo many VViſe and Honourable Perſons, certainly you prove your ſelf a great Fool for your pains*; to which Sir *Thomas* replied, *Thanks be to God, I rejoice to hear it, that the King has but one Fool in his Right Honourable Privy Council.*

VVhen he was *Lord Chancellor*, he Decreed a Gentleman ſhould pay a round Sum of Money to a *Poor VVidow* he had wronged, to whom the Gentleman ſaid, *Then I hope your Lordſhip will grant me a long Day to pay it in. I will grant your Motion*, ſaid the Chancellor, Monday *next is St.* Barnabas-*day, which is the longeſt Day in the Year, pay it the VVidow that Day, or I will commit you to the* Fleet.

His Lady, tho' an excellent Houſewife, was too much given to *Chiding* her Servants for trivial Offences, for which he often gently reproved her, and one Day coming from Confeſſion, ſhe ſaid to her Husband, *Be merry Sir* Thomas, *for this Day I have disburthen'd my Conſcience, and will leave my old Shrewiſhneſs. Yes*, ſays Sir *Thomas, and begin a new.*

Ibid. p. 226. VVhen being Sentenc'd to dye, and was perſwaded by his Friends to comply with the King, and ſave his Life as other great Men did; he ſaid, *He would not pin his Soul at another Man's Back, not even on the beſt Man living, for he knew not whither he might carry it.* VVhen he was mounting the Scaffold in order to his being Beheaded, he ſaid to one of the Sheriffs Men, *Prethee Friend help me up, as for coming down I take no care.*

Fulgos. *Exemp.* l. 3. p. 897. VVhen *Theopompus* was King of *Sparta*, one ſaid in his Preſence, that now Affairs ſucceeded well among them, becauſe their Monarchs had learn'd the Art of Governing. *Rather*, ſaid the King, *becauſe the People had learn'd to Obey.*

Ibid. p. 898. *Dionyſius* the Elder Reprimanding his Son for violating the Chaſtity of a Citizens VVife of *Syracuſe*, among other things he demanded of him, whether he ever heard that he had been ſo Rude? *No*, ſaid the Son, *leſſer Crimes might ſerve your turn, becauſe you had not a King to be your Father: Nor*, ſaid *Dionyſius*, *unleſs*

unless you reform your Life, will you ever have a King to be your Son. The Event proved the truth of the Prediction, for when this young Sir succeeded his Father, his Misbehaviour caus'd him to be expell'd the Kingdom.

The Goldsmiths of *London* had a Custom, once a Year to weigh Gold in the Star Chamber before the Privy Council and the King's Attorny, whose Scales were so exact, that the Master of the Company said, they would turn with the two hundredth part of a Grain. *I should be loath*, said Attorney General *Noy* (being present) *that all my Actions should be weighed in those Scales.* Fuller's *Worthies*. p. 201.

Don Bertram de Rosa being to marry a rich *Labrador's* (a Yeoman's) Daughter, she was much importun'd by her Parents to the Match, because it would enoble their Family, he being a *Cavalero* (Knight) of St. *Jago*; but the young Maid understanding that *Don Bertram* had been at *Naples* and carried that Disease about him, answer'd wittily, *En verdad pro adobarme la langro, no quiero danarmi la carne, indeed Sir, to better my Blood I will not spoil my Flesh.* Howel's *Fam. Lett.* p. 60.

In the King's Wardrobe was a rich piece of *Arras*, representing the Sea-fight in 1588. having the lively Pourtraitures of the chiefest Commanders worked in the Borders of it. A Sea Captain who put a value upon his own Services in that Action, was much displeas'd that his *Effigies* was not among the rest, and complaining of the Dishonour done him to a Friend, he replied, *Be content, noble Captain, thou hast been an old Pirate, and art reserv'd for another Hanging.* Fuller's *Worthies*. p. 193.

Count *Gondamore* the *Spanish* Ambassador, took great pains to promote the Match between Prince *Charles* and the *Infanta* of *Spain*, and to that end Ingratiated himself with divers *English* Persons of Quality, especially the Ladies; but could do no good with the Lady *Hatton*, whom he lately desired, that in regard he was her next Neighbour at *Ely* House, he might have the benefit of her back Gate, to go abroad into the Fields; but her Ladiship put him off with a Compliment: Whereupon in a private Audience with the King, among other Passages of Howel's *Fam. Lett.* p. 44.

Moment, he told him, that the Lady *Hatton* was a strange sort of a Woman; *for she would not suffer her Husband, Sir* Edward Cooke, *to come in at her Fore-door, nor let him go out at her Back-door*, and so related the whole Story.

Sir *William Lilly*, a famous Painter in the Reign of King *Charles* I. had at a certain Agreement drawn the Picture of a rich Citizen of *London* to the Life, that was not indebted to Nature either for *Face* or *proportion* of Body; but when Mr. *Al----n* came to fetch it away, he refused to give Sir *William* so much Money, as they had agreed for, because, as he alledged, if the Owner did not buy it, *it would lie upon his Hands. That's your Mistake*, says the Painter, *for I can sell it for double the Price I demand! How can that be*, says the Citizen, *for 'tis like no body but my self? 'Tis true*, says Sir William, *but I will draw a Tail to it, and then it will be the best Piece for a* Monkey *in* England. Upon which Mr. *Al----n*, rather than be expos'd, paid down his Money and took away his Picture.

When I was at *Cambridge*, says Mr. *Fuller*, there was a current but false Report, that Pope *Urban* VIII. was Imprison'd by his Cardinals in the Castle of St. *Angelo*; whereupon a witty Lad, a Scholar in that University, said, *Jam verissimum est, Papa non Potest errare.*

A Thousand different Shapes Wit wears,
Comely in Thousand Shapes appears.
'Tis not a Tale, 'tis not a Jest,
Admir'd with Laughter at a Feast,
Nor florid Talk which can this Title gain,
The Proofs of Wit for ever must remain.

Dryd.

CHAP.

CHAP. CXLIV.

Youth, *Hopeful, Wild, Reclaimed and Declined.*

NO ſooner are Men bleſs'd with Children but then begins their Trouble, Sollicitude and Care, to train them up in Vertuous Principles, and lay the Foundation of their Parents *Comfort*, and their own Future *Happineſs*. The Symptoms of their Inclinations in their young and tender Age, are ſo obſcure, and the Promiſes ſo uncertain and fallacious, that its very hard to eſtabliſh a ſolid Judgment or Conjecture upon them; which renders our Circumſpection perpetual till they can chuſe for themſelves. *Learning* is a very neceſſary Qualification in a Youth, but have a care of *Pedantry*, leſs his Reading ſpoil his *Manners*, and miſguide his *Judgment*. Let him imbibe his *Tutors* Knowledge, but not be corrupted with their formal Precepts; 'tis no matter if he forgets of whom he had his Learning, ſo he knows how to apply it to his own uſe, without being troubleſome with it. *Converſation* with Wiſe Men, and Forreign Travel is of very great uſe to young Men; whereas being brought up in their *Mothers Laps*, and within the Smoke of their Chimneys, makes them Sucklings all the Days of their Lives. Next to Fortifying the Soul, the Body muſt be inured to Hardſhip and Labour to fit him for every Condition; for no Man knows what *Little Maſter* may be forc'd to in the Service of himſelf or his Country. *Ariſtotle* did not ſo much trouble his great Diſciple with the knack of forming *Syllogiſms*, or abſtruſe Notions in *Philoſophy*, as in principling him with Valour, Proweſs, Magnanimity, Temperance, and the contempt of Fear or Danger. If you ſee a Youth *Hopeful*, encourage him by ſuch Methods as agree with his *Inclination*, and he will ſoon be a good Proficient, in the School and Exerciſe of Vertue. If he is

Wild, reclaim him by gentle Uſage, and a ſevere Sweetneſs, before Shame and Puniſhment make him Obdurate: and as often as you perceive him apt to *Decline*, reduce him by repreſenting to him the Conſequences of an ill Life, and the following Examples.

Fulgos. *Ex.* l. 3. p. 293. *Alexander* the Great gave evident Symptoms in his Youth of a Magnanimous and unparallel'd Maturity; for when no Man durſt mount the fierce and unruly Horſe *Bucephalus*, that was preſented to his Father *Philip*, he beſtrid him and manag'd him with ſuch Dexterity, that when he diſmounted, his Father embraced him, and with Tears trickling from his Eyes, ſaid, *Son, ſeek out a greater Kingdom, for that which I ſhall leave thee will be too narrow to content ſo great a Hero.* He had before obſerv'd the greatneſs of his Son's Mind; for when he was a *Boy* at *School*, and News was brought him of a great Victory his Father had gained; *If*, ſays he, fetching a deep ſigh, *my Father Conquer all, what will be left for me to do?* And being told all his Father gained was for him. *I little value*, ſaid he, *a Great and Potent Empire, if the means of gaining Glory and Renown be taken from me.*

Plut. *Paral. in Themiſt.* p. 112. *Themiſtocles* in his Juvenile Years, gave ſuch preſages of a quick Wit and a ſolid Judgment, that his *School-Maſter* obſerving it, was wont to ſay, *My Son, thou wilt be nothing Indifferent, but either a great Glory or a Plague to thy Country*; and he happily proved the former, tho' it was ſome time firſt.

Theodoricus Meſchede, a Learned Phyſician in *Germany*, was bleſs'd with a Son of his own Name, who at Fifteen Years of Age, in Learning and Eloquence excel'd thoſe that had gain'd a Reputation by it. He wrote to *Trithemius*, and other Learned Men of that Age, many Epiſtles on variety of Subjects, in ſuch exquiſite *Ciceronian* Eloquence, that for the accuracy of his Wit, and dexterity and promptitude in Writing, and ſmartneſs in Diſputing, he was accounted the *Non Pariel* of his Age.

Sueton. l. 11. p. 321. *Titus Veſpaſian* in his younger Years, was ſo Cruel, Covetous, Ryotous, Unchaſt, and given to all manner of Debauchery, that he was commonly called another

another *Nero*. But being Elected Emperor he ſo changed his courſe of Life, that he was Celebrated for the contrary Vertues. He would not ſuffer any of his former Aſſociates ſo much as to come into his Preſence. Queen *Berenice*, for whom he had ſometime a great Affection, he ſent away from *Rome*: He made himſelf Supreme *Pontiff*, to keep his Hands from being defiled with Blood, and demean'd himſelf during his whole Reign, with ſo much Juſtice, Integrity, Clemency and Innocence, that he was meritoriouſly ſtiled, from his Coronation to his Diſſolution, *Deliciæ humani generis*, *the Joy and Delight of Mankind.*

King *Henery* V. while Prince, was extreamly *Wild*, and being corrupted with Extravagant, Leud and Riotous Companions, did many things to the Grief of the King his Father, and had almoſt forfeited the Love of the Subjects: But immediately after his *Coronation*, he ſent for his former looſe Aſſociates, who being in his Preſence (and it may be in hopes of being made Great Men) he commanded every one of them, *upon the Peril of forfeiting their Heads*, never to appear in his Preſence, or come within the *Verge* of his Court; and that they might lie under no Temptation to Diſhoneſty, by their Neceſſity and Poverty, he allowed them each a Competency for their Subſiſtence in a Reputable courſe of Life: And became himſelf an Exemplary and Victorious Prince. *History of England*, 8vo. Vol. 1. p. 136.

Philip, the laſt ſave one of the *Macedonian* Kings, was a Prince endued with all the Perfections of Body and Mind; he was a comely Perſon, of a ready Eloquence, of a Royal Gravity and Majeſty, of a great Spirit, liberal Minded, and, in a Word, a King of ſuch promiſing Hopes in his Youth, that *Greece* had ſcarcely ſeen the like; but behold in a Moment, was ſo changed for the *Worſe*, that he became *Cruel*, even to his own Blood, *Poyſon'd* the beſt ſort of Men, *Beheaded* ſome, *Baniſh'd* others, declined into a very evil Prince, and was *Hated* and *Unfortunate*. Polyb. *Hiſt.* l. 4. p. 339.

Herod King of *Judea*, in the firſt ſix Years of his Reign was one of the beſt of Princes; Courteous, Affable, Mild and Obliging, but afterward degenera- Lips. *Mon.* l. 2. p. 228.

ted

ted into downright *Barbarity*. At one time he cauſed Seventy *Senators* of the *Royal* Blood to be put to Death. He kill'd his beloved Wife *Mariamne*, and three of his Sons. VVhen he ſaw Death approaching, he ſent for all the Nobility from every part of *Judea*, caus'd them to be confin'd in the *Cirque*, with a purpoſe to have them all Murther'd, not for any Fault they had committed, but becauſe at his Death there ſhould be a Real and Univerſal Mourning, becauſe no Family was exempt from that Calamity.

Lips. *Mon.* l. 2. p. 229.

Nero Emperor of *Rome*, at his firſt aſcending the Throne, was a Prince Celebrated for his Vertues, in which he continued five Years; but afterward outlived his Fame; for he Poyſon'd his *Brother*, compel'd his Tutor *Seneca* to *Bleed* to Death, Ripp'd up the Bowels of his *Mother*, ſet *Rome* on Fire, and abſtain'd from no kind of VVickedneſs, till the VVorld being weary of harbouring ſo vile a Monſter, he became his own Executioner.

In Youth alone unhappy Mortals Live:
But ah! The migty Bliſs is Fugitive:
Diſcolour'd Sickneſs, anxious Labours come,
And Age, and Death's inexorable Doom.

Dryd.

FINIS.

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